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DICTIONARY OF VEDAS

Dr. T. Rengarajan

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DICTIONARY OF VEDAS

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The Book "Vedas" is considered to be a Sacred books in India, and believed to be the earliest literary record of the Indo-European Race. It is indeed difficult to say when the earliest portions of these compositions came into existence. Many shrewd guesses have been offered, but none of them can be proved to be incontestably true. The Vedas were handed down from mouth to mouth from a period of unknown antiquity, and the Hindus generally believed that they were never composed by men. It was therefore generally supposed that either they were taught by god to the sages, or that they were of themselves revealed to the sages who were "seers" of the hymns. Thus we find that when some time had elapsed after composition of the Vedas, people had come to look upon them not only as very old but so old, that they had theoretically at least, no beginning in time, though they were believed to have revealed at some unknown remote period at the beginning of each creation.

The book *Dictionary of Vedas*, consists of collections of Vedas, namely Ṛg, Sāma, Yajur and Atharva. Of these the Ṛg is probably the earliest. The Sāma Veda has practically no independent value, for it consists of stanzas, taken entirely from Ṛg, which were meant to be sung to certain fixed melodies and may thus be called the book of chants. The Yajur Veda, however contains in addition to the verses taken from the Ṛg Veda, many original prose formulas. The arrangement of the verses of the Sāma Veda is solely wit reference to their place and use in the Soma sacrifice, the contents of the Yajur Veda are arranged in order in which the verses were employed in the various religious sacrifices.

It is therefore called the Veda of Yajuṣ sacrificial prayers. These may be contrasted with the arrangements in the Ṛg Veda, in this that, there the verses are generally arranged in accordance with the gods who are adored in them. The Dictionary covers all Vedic gods and goddesses in the alphabetical mode, with sufficient general names. The book covers, Śukla Yajur Veda, Kṛṣṇa Yajur Veda, gemology, time calculation, hymns invoked by the poet to god, hymns addressed to gods by the poets, important dynasty in the Ṛg Vedic period Conpectus of the chief manuals of Vedic gods and other information.

The book is designed as per *Dictionary* forms in which will be very helpful for the readers.

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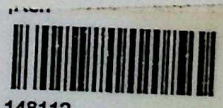
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Dr. T. Rengarajan

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DEDICATED TO

MY PARENTS

Mrs. AMBUJAM THIRUMALAI

T. Ambujam

A.S. Thirumalai

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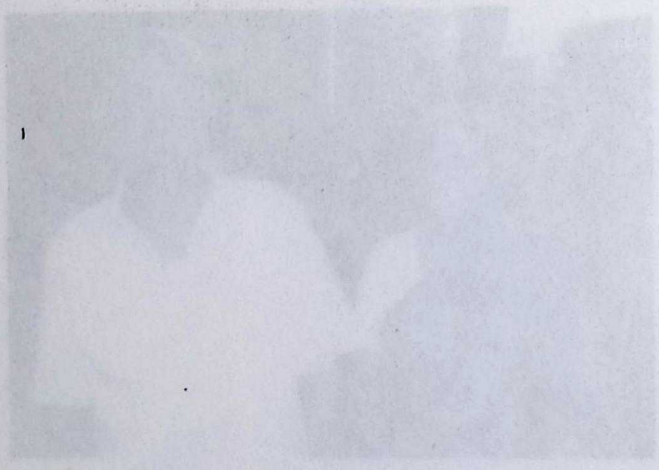

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PREFACE

The Indian civilisation was a concrete unity of many sided developments in art, architecture, literature, religions, morals and science, so far as it was understood in those days. But the most important achievement of Indian thought was philosophy. It was regarded as the goal of all the highest periodical, practical and theoretical activities, and it indicated the point of unity amidst all the apparent diversities which the complex growth of culture over a vast area inhabited by different peoples produced.

I always wanted to share the Vedas, with everyone specially those who were interested in Indian culture and literary works. There are a number of difficulties attending this. The most conspicuous of them is, of course, the length of the book. It is made up in the Dictionary form, which was in early period difficult to read in the poetical form. The language is the next hurdle. The only alternative is to read translations in a concise dictionary form. I have seen several translation of the Vedas, were literal translation, is not upto satisfactory. A literal translations is like the wrong side of a tapestry, the threads are all there but the pattern is missing. It is so with this Vedas. It is not possible to do full justice to it in a literal translation. The English used by the translator is not suited to the elaborate smiles which are common to Sanskrit.

The *Dictionary of Vedas*, when the Vedas were composed there was probably no system of writing prevalent in India. But such was the scrupulous zeal of the Brahmins, who got the whole Vedic literature, by heart by hearing it from their preceptors that it has been transmitted most faithfully to us through the course of the last 4000 years or more with little or no interpolations at all. The religious is history of India had suffered considerable changes in the latter periods, since the time of the Vedic civilizations, but such was the reverance paid of the Vedas, that they had ever remained as the highest religious authority for all sections of the Hindus, at all times. Even at this day all the obligatory duties of the Hindus, at birth, marriage, death etc. are preformed according to the Old Vedic rituals.

For a long time I have wanted to write a book which will rectify these faults. I have wanted to present the book in "Dictionary" form which will

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capture of readers. Considering all these things, I have rendered the Vedas into English. It is not quite a translation, not in the usual sense of the word. One might call it a free translation. I have tried to narrate the history of Vedic gods and goddess, Vedas and Vedic related ideaology. I have narrated it in simple straight forward English. In this task, if one has to retain the spirit of the Vedas, and the atmosphere, one has to fall back upon the quaint, old fashioned English. This seems to suit the Vedas perfectly. At times, crisp clear English does not work. I find the blending of the old and the new to be the prefect medium for the narration. So I have deliberately adopted the style, which to my thinking is absolutely perfect.

My aim, as I said before, is to bring out the Vedic significance of the many gods and goddesses in the dictionary mode of writing. Wherever the situation was worth some trouble I have taken the trouble and added a few touches, a few thoughts of my own, to enhance the dramatic value of the situation. But I have been faithful to the original throughout, except, perhaps, in two places or three. Even there, I have not departed from the facts. Only I have tried to intensify the Vedic value of the situation by my embellishments.

The book which designed in the Dictionary mode readers may find some type of difficult to digest certain Vedic characters. If after reading the book, a few at least will read the Vedas, in the original, my desire will be fulfilled. I say that my book is just a guide into the vast ocean of Vedas.

Before I conclude, I sincerely thanks to Mr. Ravi Malhotra, Prop. M/s. Eastern Book Linkers, Delhi for accepting and publishing this work with commendable. For various type of assistance, I thank to my parents Late Ambujam Thirumalai (who brings great sorrows, leaving me in a biased manner), my brother-in-law Sri. S.V.K.S. Srinivasan, Acharya Purusha, Tirumala Tirupathi Devasanam, Tirupathi, my brothers, sisters, friends and relatives. But for their unfailing enthusiasm, encouragement and co-operation the work would not have been either written or published.

Date : 2.7.04

T. Rengarajan

Madurai

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DICTIONARY OF VEDAS

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Abhitapasaurya : Ṛg-Vedic ṛṣi belongs to Bharadvāja and Viśvāmitra gotras.

Abhichara kalpa : Name of a Kalpa, belongs to Atharvana Veda.

Āditya : In the early Vedic times the Ādityas were six or more frequently seven, celestial deities, of whom Varuṇa was chief, consequently he was the Āditya. They were sons of Aditi, who had eight sons but she approached the gods with seven having cast away the eight Mārttaṇḍa (the sun). Āditya is one of the names of the sun. The names of the six Ādityas are Mitra, Āryaman, Bhaga, Varuṇa, Dakṣa, and Aṁśa. Dakṣa is frequently excluded and Indra, Savitrī, and Dhātrī are added. The Ādityas are a very ancient class of deities in India, as they are found praised in the Vedas. The earliest reference to them say that they are seven or eight in number. In the step-father Brāhmaṇa, for instance they are said to be eight in one place and twelve in another; and in the latter case it is conceived that they correspond to the twelve months half the year. Different accounts are given regarding the origin of the Ādityas. The most commonly accepted meaning to their name is that they are all so called because they are the sons of Aditi, and in the purāṇas they are the sons of solar deities. Owing to the existence in northern India of the Māga Brāhmaṇas, who in all probability are related to the Mitra worshipping Māgi of Persia and are worshippers of the sun, it is not strange that awe meet there temple dedicated exclusively to sūrya, the sun god. But it is certainly curious to find a temple in the south Indian village. The nine planets are also worshipped by the Hindus are generally found in all temples in south India. They are invariably placed in a separate maṇḍapa having a predominant of about three feet in height and no two of them are made to face each other. It is stated by some that the image of the planets are set up in temples in which they are in the zodiacal circles at the time of construe of the temples. In conformity with the older concepts of the Ādityas were 6, 7, or 8 in number but are not traceable in the Mahābhārata unless they are located in Chapter XII where they are brought

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to life during the sacrifices of Śiva in the shape of Varuṇa. They are invariably mentioned only with the deva gaṇas. The offering of Aditi, who's number, has varied from time to time. In the Ṛg-Veda their number six namely Mitra, Āryaman, Bhaga, Varuṇa, Dakṣa and Aṁśa. In another passage they are recorded as seven but their names are not identified. In a third, eight is the number mentioned; but 'of the eight sons of Aditi, who were born from her body, she approached the gods with seven, and cast out Mārttaṇḍa. As the names of these sons given in different parts of the Vedas do not agree with each other, it is difficult to know who were originally regarded as Ādityas. Judging form the number of hymns addressed to them, some of these deities occupied a conspicuous position in the Vedic pantheon, while others are named once or twice only, and then in connection with their more illustrious brethren. In the Śatapatha Brāhmaṇa, and the Purāṇas, the number of the Ādityas is increased to twelve. In addition to the six whose names are given above, the following are also described in some hymns of the Ṛg-Veda as the offspring of Aditi; Sūrya, 'as an Āditya identified with Agni, is said to have been placed by the gods in the sky'. Savitir, and Indra too, are in one passage addressed as an Āditya along with Varuṇa, and the moon. In the Taittirīya texts, the following are described as Ādityas—Mitra, Varuṇa, Āryaman, Aṁśa, Bhaga, Indra and Vivasvat. According to Roth says, of these deities, 'in the highest heaven dwell and reign those gods who bear in common the namė of Ādityas. We must, however, if we would discover their earliest character, abandon, the conceptions, which in a later age, and even in that of the heroic poems, were entertained, regarding these deities. According to this conception they were twelve sun gods, they're being evident reference to the twelve months. But for the most ancient period we must hold fast to the primary significance of their names. They are inviolable, imperishable, eternal things. Aditi, eternity or the eternal, is the element that sustains them, or is sustained by them. The eternal and inviolable element in which the Ādityas dwell, and which forms their essence, is the celestial light. The Ādityas, the gods of this light, do not therefore by any means coincide with any of the forms in which light is manifested in the universe. They are neither the sun, nor moon, nor star, life, which exists, as it were, behind these phenomena'. According to Śatapatha Brāhmaṇa, Agni, Indra and Sūrya, obtained superiority over the other gods, by means of sacrifices. By whatever means this position was obtained it in certain that they were the most popular deities of the Vedic age. Agni stands in a class by himself, but with Indra and Sūrya there are other deities closely associated and possessing very similar attributes. A tīrtha of the Sun, on

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the banks of the Sarasvatī, where, after a sacrifice, he received the subjection of all luminous objects and became endowed with great energy. It is believed that mighty sages once frequented it.

Āditidakṣaya : Ṛg-Vedic ṛṣi.

Adhyātmikas : Vedic School, meant for Vedic interpretation and new Vedic theory.

Agni : Fire god. A mental son of Brahmā is remembered as the deity identifying itself with fire in the Syambhuva Manvatara. Svāhā bore to him three sons via Pavamāna, Suci who is remembered as Agni also. Agni is considered as the mediator between men and gods, as protector of mankind and their home, and as witness of their actions, hence his invocation in all solemn occasions, at the nuptial ceremony. He is one of the eight Lokapālas of the world, and especially the lord of the south east quarters. He appears in the progress of mythological personification as a son of Aṅgiras, as a king of the Pitṛs or Manes, Marut, as a grandson of Śāṇḍila, as one of the seven sages during the reign of Tamasa, or the fourth Manu, as a star, and as a ṛṣi or inspired author of several Vedic hymns. Agni is the son of Kaśyapa and Aditi. His consort is Swāhā, a daughter of Kaśyapa. Brāhmaṇa priests religious are ordered to maintain a perpetual fire, and in the numerous religious ceremonies of the Hindu Agni is commonly invoked. Agni, like Indra, is sometimes addressed, as the one great god, who makes all things, sometimes as the light that fills the heavens, sometimes as the blazing lightning, or as the clear flame of earthly fire. 1. Pavamāna—Fire which obtained by churning of the ocean. 2. Pāvaka—Fire obtained form the lighting. 3. Suci—It is also known as solar fire. These three were sons of Svāhā. Pāvaka fire has water as the source of origin, and it originates from the lightning. They are their respective abodes. 4. Kavyahana is said to be the son of Pavamāna. He is the fire of Pitṛs. 5. Sahasrākṣa was the son of Pāvaka. 6. Havyavāha was the son of Suci. Havyavāha is the fire of the Devas. 7. Sahasrākṣa is the fire of the Asuras. There are three fires pertaining to the three. The sons and grandsons of these are forty-nine in numbers. 8. Brahmā1dattagni is well known by the name Bharata. 9. Vaiśvānara was his son, and he carried Havya, for hundred years. 10. Edhiti, which is gathered by Atharvaṇ in the ocean Puṣakara. Hence that secular fire is Atharvana. 11. Darpaha is remembered as the son of Atharvaṇ. Bhṛgu was born as Atharvaṇ ire is remembered as Atharvana. Hence the secular fire is considered Dadhya the son of Atharvana. Pavamāna, the son of Athavaṇ is remembered by the wise as one that should be generated by churning. It should be known as Gārhapatya fire. His two sons are

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remembered. 12. Saṁśya—He was son of Atharvaṇ Saṁśya is Ahavanīya fire, who is remembered as Havyavāhana. He had two sons named Savya and Apasavya. 13. Suka—He was son of Atharvaṇ, and he is said to be the fire that is gathered and carried. 14. Savya—He was son of Saṁśya and he had a brother named Apasavya. 15. Apasavya—He was son of Saṁśya. This is a wrong reading as 'Saya and Apasavya' are no fires at all Sabhya and Avasathya are the names of the fire. 16. Ahavanīya—The fire Saṁśa who is remembered as Ahavanīya fire as well as one who is identified with fire (Abimanin, one who takes pride) by the Brāhmaṇas loved these sixteen rivers, Kāverī, Kṛṣṇāvena, Narmadā, Yamunā, Godāvarī, Vitastā, Candrabhāgā, Irāvatī, Vipāśā, Kauśikī, Śatadru, Sītā, Sarasvatī, Hradini and Pavanani. He divided himself into sixteen Dhamanas and in those abodes he deposited himself. The Dhīṣiṇīs abodes were caused to move by vehicles, and the sons were born in those Dhīṣiṇīs. Hence those sons are called Dhīṣiṇīs. These sons of the rivers were born in the Dhīsiṇīs and they are glorified as Dhiṣṇīs. 17. Vibhu—Fire god and son of Saṁśya, He had two brothers, they were Agnidhra and Pravāhana. 18. Agnidhra—Fire god and son of Saṁśya. He had two brothers they were Vibhu and Pravahana. 19. Pravāhana—Fire god and son of Saṁśya. He had two brothers, they were Agnidhra and Vibhu. 20. Upastheyas—Fire. The Purāṇa classifies Dhiṣiṇya fires into Viharaṇīyas and Upastheyas. The translation gives only the literal interoperations of the terms. The Dhiṣṇya was a side altar of a heap of earth, covered with sand. On that altar fire was placed. In the Soma sacrifices these fires were placed between the altar of the Śrauta yajña and the Uttara Vedi, meant for the Soma sacrifice. The designation Upastheya is given to those as they were to be approached at their fixed placed in the Uttara Vedi. The Viharanīya fire are so called as they could be taken to any spot considered necessary on the day of the Yajña. 21. Viharanīyas—Fire. He had eight sons. They were Havyavāhana, Pracetas, Saṁśi, Kavī, Avarī, Vabharī, Vaisthiya and Sudhyu. 22. Anuddeśya—Fire without proper direction. 23. Brāhmaṇas worship the eight fires beginning with Samradgni. 24. Samrādagni—Fire. 25. Pratalka—Fire that is also known as Nabhas. It is manifested in the Catvāra (leveled spot of ground specifically prepared of the sacrifices). Havya that is not besmeared (with ghee) is deposited in the fire in the Smitra vessel. 26. Ṛtudhaman; Fire which is glorified as Sujyoti and Audumbarya Visvavyacas is the ocean fire and is glorified in the abode of Brahmā. 27. Vasurdhaman—Fire that is Brahmajyoti is mentioned in the abode of Brahmā. 28. Ajaikapat—Fire that is an Upastheya is also Salasukhiyaka. 29. Ahirbudhnya—Fire which is an Anduddeśya fire. This fire is

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remembered as Gṛhapati. 30. Havyavāhana—Fire who is declared as Hotriya fire (fire used by the Hotṛ). 31. Pracetas—Fire that is a subdued fire and son of Viharaṇīyas. 32. Saṁśi—Fire and son of Viharaṇīyas. 33. Uṣika—Fire and son of Viharaṇīyas. 34. Avarī—Fire and son of Viharaṇīyas. 35. Avasphurja—Fire and son of Viharaṇīyas. He were also known as Vivasvāna and Aṣṭhan. 36. Sudhyu—Fire and son of Viharaṇīyas. He were also known as Marjaliya. 37. Sahasa—Fire and son of Ayus. The fire Sahasa is remembered as the Abhimānin (identifying itself with it) in the Yajñas of Pāka (cooking). The son of Fire was Adbhuta, of great flame. This fire is one that identifies itself with the expiatory rites. It always consumes the Haviṣ offering that is cosigned into the fire. Arkka was the son of Vividhi. The following were the sons of that fire. They are Anikavan, Vajaṣṛk, Rakṣoa, Yaṣṭikṛt, Surbahi, Vasu, Annanda, Apraviṣṭa and Rukmarāj. The fourteen fires are the progeny of the fire Suci. These fires are said to be those that are consecrated in the sacrifices. In the Manvantara of Svayambhuva in the first Sarga, these fires that are Abhimānis had passed away along with the Yamas the excellent Devas. These fires were stationed in the holy rites and Yajñas. They were Kāmyas and Naimittikas occasional ones or that is utilized when cause. They had passed away in the previous Manvantara along with those Śukras and Yāgas. In the Manvantara of the first Manu; they had passed away along with the holy noble souled Devas. Thus I have enumerated the abodes of these Sthānis. The worshippers of Agni prosper, are wealthy, and livelong. He watches with a thousand eyes over the man who brings him food, and nourishes him with oblation. No mortal enemy can by any wondrous power gain the mastery over him who sacrifices to this god. He also confers and is the guardian of immortality. In a funeral hymn, Agni is asked to warm with his heat the unborn part of the deceased, and in his auspicious form to carry it to the world of the righteous. He scurries men across calamities, as a ship over the sea. He commands all the riches in earth and heaven, hence he is invoked for riches, food, deliverance, and in fact all temporal good. He is also prayed to as the forgiver of sins that may have been committed through folly. All gods were said to be comprehend in him, he surrounds them as the circumference of a wheel does the spokes. In the Mahābhārata, Agni is represented as having exhausted his vigor by devouring too many oblations and desiring to consume the whole Khāṇḍava, forest, as a means of recruiting his strength. He was at first prevented form doing this by Indra, but having obtained the assistance of Kṛṣṇa and Arjuna, he baffled Indra and accomplished his object. According to the Rāmāyaṇa, in order to assist Viṣṇu when incarnate as Rāma, Agni became the father of Nīla by

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a monkey mother, and according to the Viṣṇu purāṇa, he married Swāhā, by whom he had three sons Pāvaka, Pavamāna and Suci. Agni has many names, those more generally known are the following; Vahni, Vitihotra, Dhanañjaya, Jīvalana, Dhūmaketu, Chagaratha and Sapatajīvhā. **2.** Name of a lake and one can obtain the oblation by taking bath in it. The worshippers of Agni prosper, are wealthy, and livelong. He watches with a thousand eyes over the men who bring him food, and nourishes him with oblation. No mortal enemy can by any wondrous power gain the mastery over him who sacrifices to this god. He is confers and is the guardian of immortality. In a funeral hymn, Agni is asked to warm with his heat the unborn part of the deceased, and in his auspicious form to carry it to the world of the righteous. He carries men across calamities, as a ship over the sea. He commands all the riches in earth and heaven, hence he is invoked for riches, food, deliverance, and in fact all temporal good. He is also prayed to as the forgiver of sins that may have been committed through folly. As gods said to be comprehended in him, he surrounds them as the circumference of a wheel does the spokes. As stated by Dr. Muir—

"Great Agni, though thine essence be but one,
Thy forms are three, as fire thou blazest here,
As lightning flashest in the atmosphere,
In heaven thou flames as the golden sun.
"It was in heaven thou hadst thy primal birth;
By art of sages skilled in sacred lore
Thou, was drawn down to human hearths of yore,
And thou abidst a denizen of earth.
"Sprung form the mystic pair
In wedlock joined, forth flashes Agni bright;
But, oh, ye heavens and earth, I tell you right,
The unnatural child devours the parent brands.
"But Agni is a god, we must not deem
That he cans error dare to comprehend,
His acts, which far our reason's grasp transcend;
He best can judge what deeds a god beseem.
"And yet this orphaned gods himself survives;
Although his hapless mother soon expires,
An cannot nurse the babe as babe requires,
Great Agni, wondrous infant, grows and thrives.
"Smoke-bannered Agni, god with crackling voice
And flaming hair, when thou dost pierce the gloom,

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At early dawn, and the entire world illume,
Both heaven and earth and gods and men rejoice.
"In every home thou art a welcome guest,
The household tutelary lord, as on,
A father, mother, brother, all in one,
A friend by whom thy faithful friends are blest.
"A swift winged messenger, thou callest down
From heaven to crowd our hearths the race divine,
To taste our food, our hymns to hard, being
And our entire fondest aspirations crown.
"Thou Agni, art our priest, divinely wise,
In holy science verse, thy skill detects
The faults that mar our rites, mistakes corrects,
And all our acts complete and sanctifies.
"Thou art the cord that stretches to the skies,
The bridge that scans the chasm, profound and vast,
Dividing earth from heaven, o'er which at last
The good shall safely pass to Paradise.
"But when, great goodtime awful anger glows
And thou reveilles thy destroying force,
All creatures flee before thy furious course,
As hosts are chased by overpowering foes.
"Thou level lest, all thou touches; forests vast,
Thou shear's like beards which barber's razor shaves
Thy wind driven flames roar loud as ocean's waves,
And thy entire track is black when thou hast past.
"But thou, great Agni, dost not always wear
That direful form; thou rather lov'st to shine
Upon our hearths, with milder flame benign,
And cheer the homes where thou art nursed with care.
"Yes, thou delight all those men to bless,
Who toil unwearied to supply the food
Which thou so loves-longs of well-dried wood,
And heaps of butter bring—I has no more.
"Preserve us, lord; thy faithful servants save
From all the ills, by which our bliss is married
Tower like an iron wall our homes to guard,
And all the boons bestow our hearts can crave.
"And when away our brief existence wanes,
When we at length our earthly homes must quit,

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And our freed souls to worlds unknown shall flit,
Do thou deal gently with our cold remains
"And then, thy gracious form assuming, guide,
Our unborn part across the dark abyss
Aloft to realms serene of light and bliss
Where righteous men among the gods abide"
All liars let them overtake, but all the truthful spare".

Aghmṛṣaṇa Viśvāmitra : Ṛg-Vedic ṛṣi who belongs to Viśvāmtira family.

Agni Saucika : Ṛg-Vedic ṛṣi identified with Agneyas family. He is identified with Bhāradvāja who was joint composer of Ṛg-Vedic hymn VIII maṇḍala-102 hymns.

Agastya : Name of a Ṛṣi, the reputed author of several hymns in the Ṛg-Veda and a very celebrated personage in Hindu history. A great sage whose hermitage was situated in the beautiful locality, on the borders of a forest near the Vindhya mountains. Rāma with his wife Sītā and brother Lakṣmaṇa, they went they beheld the trees, of the forest in full flowers, surrounded by climbing plants broken by the trunks of sportive elephants, enlivened with playful monkeys, and vocal with joyous birds. Rāma, as he viewed the beautiful wilderness, said to his brother Lakṣmaṇa—"The hermitage of Agastya appears in view, this is the abode of that sage who freed the southern quarter from the Rākṣasa; at whose command the Vindhya mountain forbore to rise higher in the sky, who drank, up the sea abounding in crocodiles and great fishes, who was entreated, by the gods, with Indra at their head, to destroy the Dānavas; O Lakṣmaṇa, here will I spend the remainder of my exile; Here the perfect men, the great sages, cast off their old bodies, and ascend in new bodies to heaven on chariots as resplendent as the sun". Agastya presented Rāma with the bow of Viṣṇu, the arrow of Brahmā, two in exhaustible quivers and a scimitar, also with a superb coat of mail, which had been given to the sage by Indra. The Rāmāyaṇa giṿes the following legend of Vāpati and Ilvala who were destroyed by Agastya—"In former times, two cruel Rākṣasas, the devourers of Brāhmaṇas, resided here, and their names were Vātapi and Ilvala and Ilvala was accustomed to assume the form of a Brāhmaṇa, and speak the sacred tongue, and invite the Brāhmaṇas under pretence of solemnizing a Śrāddha. Then his brother Vātapi assume the form of a ram, and was consecrated for the sacrifice by Ilvala, and when the Brāḥmaṇas had eaten the ram, Ilvala called to his brother to come forth, and Vātapi came forth out of the stomachs of the Brāhmaṇas, bleating like a sheep, and tearing his way through their bodies. Thousand of Brāhmaṇas

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were thus destroyed, when Agastya came to this spot and accepted the invitation to a Śrāddha, and Agastya had not eaten for many years, and he devoured the whole of Vātapi in the form of a ram, and then prayed to Gaṅgās, and the goddess appeared in his alms dish, and he touched the water, and pronounced her divine name. Then when Ilvala called on his brother to come forth Agastya, laughed and said—Your brother has been eaten by me in the form of a ram and has now gone to the abode of Yama, and for him there is no coming forth; "Ilvala in a rage begin to assail Agastya, but was immediately consumed by the fire which flashed form the eyes of the sage. The hermitage which formerly belonged to the two Rākṣasas is now inhabited by the brother of Agastya". Goldstucker writes, "Agastya was the reputed author of several hymns of Ṛg-Veda. He is represented as of short stature, and is said by some to have been born in a water Jar. He is also mentioned as one of the oldest medical authors, considered as the civilize of the south and as the regent of the star Canopus". He and Vasiṣṭha are a said in the Ṛg-Veda to be the offspring of Mitra and Varuṇa, whose seed fell from them at the sight of Urvaśī, and the commentator Sāyaṇa adds that Agastya was born in a water jar as' a fish of great lustier' whence he was called Kālasī Suta Kumbha Sambhava and Ghaṭobhāva. From his parentage he was called Matirāvaruṇī and Aurvaśīya and as he was very small when he was born not more than a span in length, he was called Mana. The Brāhmaṇas born in the Agastya families are Agastya, Karmabha, Kauśalya, Śākata, Sumedhā, Mayobhuva, Gandharākayana and those born in the Pulastya, Pulaha, and Kratu families are known also as Agasytas, all of them have three Pravaras, Agasyta, Pauraṇamāsa and Paraṇa. These ṛṣis do not intermarry amongst each other.

Agastya āśrama : The hermitage of the sage Agastya, who is referred in early literature. Rāmāyaṇa and Mahābhārata refer to him as his residence.

Agastya mallāi : A hill which has associated with Agastya for his mythological deeds. This hill found near Kerala and it's the source of river Tāmaravaraṇī.

Agastyas : The Brahmarākṣasa—a clan moving about in the night of Surabhi forest, summoned Kauberaka to live at Hariśṛṅga.

Agneyī : The wife of Uru, a descendant of Dhurva and mother of Six excellent sons, Aṅga, Sumanas, Swāti, Kratu, Aṅgiras and Śiva.

Aghamarṣaṇa : Name of Ṛg-Vedic ṛṣi who belongs to Kauṣikas family.

Agnibābu : Ṛg-Vedic ṛṣi.

Agniveśa : Disciple of Vyāsa. During 24th cycle of Kalpa Yuga 2. An important dynasty in Ṛg-Vedic period.

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Agnivarṇa : An important dynasties of the later Vedic period and belongs to Kośala dynasty.

Ahi : A serpent. Name of Vṛtra, the Vedic demon of drought, but Ahi and Vrtra are sometimes distinct, and mean, most probably differently formed clouds.

Aila : Members of the court of Yamarāja **2.** The Purāṇas unanimously regard Purūravas as the son of Ātreya ṛṣi Buddha, and Manu's daughter Ilā and their were evidence supported Vedic literature. Thus Ṛg-Veda, and Śatapatha Brāhmaṇa calls him Aila, which both according to grammar and usage can be nothing but metonymic form Ila. According to ancient Indian in usage whereas patronymics were generally used by even distant descendants. The use of metonymic was confined to sons, and the word Aila, being metonymical used only for the son of Ila via, Purūravas. Pargiter's attempts to turn the metonymic Aila into Aila race are ridiculous. No king of this line except Purūravas is ever called Aila in Sanskrit literature. The compound Ailavaṁśa, occurring in some Purāṇas Tatpuruṣa and simply means the dynasty of Aila i.e. Purūravas and not Aila race.

Airanian : Goddess of wood and forest as specified in Ṛg-Veda.

Airyamān : Airyamān is not celebrated in any separate hymn but is mentioned about a hundred times in the Ṛg-Veda. He has practically no distinctive feature save his friendly nature, as evinced by his characteristic epithet protector of the good. The very words Aryamān mean a comrade. The name of this deity occurs in the Avestā as Airyamān.

Aitihāsika : Aitihāsika or mythological-historical approach. This mode of Vedic interpretation based on the translations in modern languages and deciphering of the mythological narrations regards the Vedas as mainly source books of social history. But the narration in the Saṁhitās plays a very negligible role. The Vedic texts are cryptic to such an extant that passages sometimes look like meaningless jumble of words, far from being corrupted or absurd, the fact strongly emphasized by Sāyaṇa in his introduction to the Ṛg-Veda. Very often, scholars, as if having forgotten that the Vedic syllables have no meaning for those, who do not know their higher import, as they have the direct (earthly) and figurative (astronomical) sense (ṚV, I.164.39), not withstanding their attitude to Yāska and Sāyaṇa, confine themselves to a formal linguistic analysis, detrimental to the integrated approach demonstrated more strongly, in our opinion, in sinology, where it is already established, for instance, that the real deities in Taoism were not anthropomorphic symbols of mystic spirits, but rhythms and structures of ritualistic, i.e. calendar time symbolised by

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numbers. Deities by the Taoists are symbols of time cycles. The secularisation of calendar in China was based on the concept of calendar as universal embodiment of time-space-continuum. Vedic paradoxes and discrepancies can be removed as well, but only on condition that Vedic vocabulary will be treated not as a product of a bizarre naturalistic description but as a kit of calendrical terminology. To our mind, the Saṁhitās designed like intellectual integrated circuit chips remind large astronomical tables. To look for social events of the Indo-European history in them seems very likely to be the same as, for example, to apprehend the D.I. Mendeleev's Periodic table of chemical elements not in terms of corpuscular-wavy theory of quantum physics but through the medium of clashes of the Russian history. The significance of modern translations, whatever be their exactness, lies deep in the province of such auxiliary Vedic sciences as grammar, etymology and lexicology. Useless to say that "word-processing", ignoring the startling and specific Vedic concepts of Time, Universe, Energy, Number, Word, Thought, Action, etc. formulated in the Vedāṅguic and Upavedic literature is only of preliminary significance and can only stimulate mythological hypotheses of "ontological" or descriptive, static character (meteorological, solar, lunar, astral, ethnological and even biological orientation). But these assumptions, extraneous to the Vedic tradition and developed outside the Sanskrit exegesis based on sophisticated theories of pratik bhāṣā (terminology and symbolism), dhvani (hidden meaning or suggested sense), rasa (aesthetics, pathos), alaṅkāra (figures of speech) and aucitya (propriety, congruity or fitness of textual means) can not rationalize the essentially dynamic nature of the monuments. The descriptive approach is deeply rooted in the doctrine of naturalism and non-synergistic, discrete historical evolution, which is altogether irrelevant and inapplicable in the domain of cultural history, especially, in the highly spiritual Vedic and Vedāntic context. The consequence of this approach is the widespread treatment of the Vedic literature as an amalgamation of ambiguous songs by different authors. A part of Indologists (W. Jones, M. Müller, H.H. Wilson) believed in the historicity of the Vedic texts. But others (A.L. Basham, S. Piggot, M. Wheeler, L. Wooley, and the majority of the Indian scholars) are sceptical about it.

Aitareyins : Name of a school, belongs to Ṛg-Veda. This school was able to discuss about the Brāhmaṇical theology. **2.** An epithet applied to many of the gods. A prince of the solar race, sometimes said to be the son of Raghu, others the son of Dilīpa. Husband chosen at her Swayavara by Indumati, daughter of the Raja of Vidarbha and was father of Daśaratha and

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grandfather of Rāma. **3.** Name of Rudra **4.** Name of Tuṣitā God **5.** Name of Sudhamana God **6.** Name of Dānava.

Aitreya : Name of Brhamanas,Āraṇyaka and Upaniṣads of Ṛg-Veda.

Ajaikapād : Name of Rudra, as specified in Ṛg-Veda.

Ajñana : A technical term used in the Vedānta system, meaning "ignorance", which the Vedāntists declare is a somewhat that is not to be called positively either entity or non-entity not a mere negation but the opponent of knowledge, consisting of the three letters. According to the Naiyāyikas ajñana is merely the non-existence, or negation of jñāna. To deny this the writer calls it bhāva, implying that it is not abhāva.

Anāsa : Anāsa is interpreted as *a-nāsa*, "noseless", stretched to mean "snub-nosed"; but classical commentators analyzed it, just as credibly, as *an-Asa*, "speechless" (*Asa* being the regular cognate of Latin as, "mouth"). This type of anthropomorphic imagery. is often used in the Vedas for characterizing natural elements, e.g. fire as "footless". If referring to people, it is to be remarked that few Indians even among the tribal are snub-nosed. If taken to mean "speechless", hence perhaps "unintelligible", the same remark is valid as in the case of *mṛdhravāk :* unintelligibility is most striking when hearing someone speaking a dialect of your own language, i.e. when he was expected to be intelligible in the first place. Nevertheless, it stands to reason that the Vedic people have encountered enemies on some occasions, that some of these enemies did speak a completely different language, that Vedic hymns were composed in preparation or commemoration of the battle, and that the enemies were mentioned in the hymns along with their strange language as their most distinctive trait. So, let us assume that the above terms do refer to people speaking a non-I E language. That would not at all be proof of an Āryan invasion, because both parties may be native, or the non-IE-speaking party may be the invading one. When the Germans invaded France in 1870, 1914 and 1940, the French duly noted that the German language was full of "harsh" sounds; even so, it was the *mṛdhravāk* Germans who were the invaders.

Aṅgas : A limb, a part, an expression applied to certain aspects of the Vedas which, according to Kauṭilya, were three, namely Sāma, Ṛg-Veda and Yajur Veda, although in the next sentence, he adds that the Atharva and the Itihāsa Vedas were known as the Vedas. He further relates that Asṅgas constituted phonetics, ceremonial injunctions, grammar, and explanation of obscure Vedic terms, prosody and astronomy.

Aṅgirasa : A semi-mythical being traceable in the Ṛg-Veda, sometimes

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suggesting an ancestor like Aṅgiras but later there were families of Aṅgirases with definite ritualistic practices. 2. A famous sage to whom are ascribed many hymns of the Ṛg-Veda. He was one of the seven sages, one of the ten Prajāpatis. He is said to have first wedded Smṛti and had by her four daughters. Then he married Svadhā, and then Satī, who were the daughters of Dakṣa. Lastly, he wedded Śraddhā, the daughter of Kardama. His own daughters were Pratyaṅgi Ṛcas which are 35 in number. His sons were the manes known as the Haviṣmats while his other sons were Utathya, Bṛhaspati and Mārkaṇḍeya. In certain hymns of the Atharvana Veda, the descendants of Aṅgirasa are specifically entrusted with the safeguarding of certain sacrifices ,which were executed in conformity with the dictates of that Veda. That is why they are addressed as Atharvaṇaṅgirasas. The Aṅgirasas were also known as a class of Pitṛs.

Aṅgirasa kalpa : Name of a kalpa, belongs to Atharvana Veda.

Aṅgirasa smṛti : This Smṛti highlights the four principal topics i.e. method of repentance, renunciation of indigo, method of purification, food/meals. This Smṛti stresses on the methods of repentance. It discuss the gravity of the sins committed and accordingly prescribes the vow to be observed. All types of cleanliness and purity are discussed here i.e. Rajaswala (women having menstrual cycle), birth and death etc. Aṅgirasa has suggested repentance even for untouchables, killing a cow, intoxication, use of indigo etc.

Animāṇḍavya : Name of Vedic ṛṣi.

Āpaḥ : Āpaḥ or water are lauded in four hymns of the Ṛg Veda as well as in a few scattered verses. Their personification is only incipient hardly extending beyond the notion of there being mothers and goddess who confer boons and come to the sacrifice. Indra, armed with the bolt, dug out a channel for them, and they never infringe his ordinances. They are celestial as well as terrestrial and the sea is their goal. They moves in the midst, looking down on the truth and falsehood of men. Agni is also described as dwelling in them. They drip honey, and are bring and purifying. They bestow health, wealth, strength, long life and immortality.

Apālā ātreya : Ṛg-Vedic female ṛṣi. In her songs she pray for to cure the skin disease. She appears to ask for the restoration of her father's head, rich and bumper harvest from his field and her own fertility. Her songs were specified in the Ṛg-Veda.

Apām napāt : Apām napāt is described as brilliant and youthful and is said to shine, without fuel in the waters, which surrounded and nourish him. He

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is golden in form, appearance, and color. Steeds' swifts as thought carry the son of waters. The deity Apām Napāt is lauded in one entire hymn besides being invoked in two verses of a hymn to the water and is mentioned by name nearly thirty times in the Ṛg-Veda. Though the Naighaṇṭuka mentions his name among the aerial deities. It would be more logical to treat him as a terrestrial deity since the water in which he grows and whose son is regarded as terrestrial-deity by the same authority.

Āpastamba : An ancient writer on ritual and law, author of sūtras connected with the Black Yajur Veda and Dharma Śāstra. He is often quoted in the law books. Two recessions of the Taittirīya Saṁhitā are ascribed to him or his school. The Sūtras have been translated by Bühler, and are being reprinted in the sacred books of the East by Max Müller.

Apratīratha Aindra : Ṛg-Vedic ṛṣi belongs to Aindras gotra.

Āprīsūkta : The composers of Ṛg-Veda divided into ten families. These ten families were identified on the basis of fact, that each family has its own Aprīsūkta. An Aprīsūkta is a particular type of ritual hymn "consisting of invocations to a series of deified objects, and said to be introductory to the animal sacrifice" The ten Aprīsūktas, and ten families of composers to whom they belong, were : 1. Kaṇvas, 2. Aṅgiras, 3. Agastyas, 4. Gṛtsamadas, 5. Viśvāmitras, 6. Atris, 7. Vasiṣṭhas, 8. Kāśyapas, 9. Bhṛgus. In addition to hymns and verses composed by members of these ten families, we also have the two following categories of hymns and verses : 10. Those composed jointly by members of different families. 11. Those composed by ṛṣi whose family identity is unknown or unidentifiable.

Apantaratamas : Ṛṣi who was designed as Kṛṣṇa Dvaipāyana at the time of transition from Kali to Dvāpara Yuga.

Aparā : Name of Ṛg-Vedic ṛṣi

Apāṇḍu : Name of Ṛg-Vedic ṛṣi

Apsūhomya : Name of Ṛg-Vedic ṛṣi

Aprihymns : Sacrificial hymns belongs to Ṛg-Veda Saṁhitā.

Aprisūktas : Sacrifical songs belongs to Ṛg-Veda Saṁhitā.

Araṇyaka : A treatise deemed so holy that it should be read only in the solitude of a forest. This is the name of apart of the Veda. The older Araṅyakas form portions of the Brāhmaṇas, and so belongs to each particular Veda, but other are esteemed distinct works, in some were even attributed to human author. The most import part of Araṇyakas, the philosophical chapter called Upaniṣads.

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Arthur Schopenhauer (1845-1917) : The great German philosopher, read the Latin translation of the Upaniṣads that were translated by a French writer Anquetil du Perron from the Persian translation of Prince Dārā Śikoḥ named as 'Sirre-Akbar' (The Great Secret). He was so impressed by their philosophy that he called them 'The production of the highest human wisdom', and considered them to contain superhuman conceptions. The Upaniṣads was a great source of inspiration to Schopenhauer, and writing about them he said :' It is the most satisfying and elevating reading (with the exception of the original text) which is possible in the world;' it has been the solace of my life and will be the solace of my death.' It is well known that the book 'Oupnekhat' (Upaniṣad) always lay open on his table and he invariably studied it before sleeping. at night. He called the opening up of Sanskrit literature 'the greatest gift of our century', and predicted that the philosophy and knowledge of Upaniṣads would becomes the cherished faith of West.

Aruṇi : Name of a teacher, belongs to White Yajur Veda.

Aruṇa aupaveśī : Name of a teacher, belongs to White Yajur Veda.

Aruṇa : Red, rosy. The dawn personified as the charioteer of the sun. This is of later origin than Vedic Uṣā.

Ariṣṭa : Red, A Red horse. In the Ṛg-Veda, the red horse or mares of the sun or fire.

Aruṇas : Brāhmaṇa belongs to White Yajur Veda.

Arusha : See Aruṇa.

Ardhau : Celestial hemisphere specified in Ṛg-Veda.

Ārya : 'In 1853, Max Müller introduced the word 'Ārya' into the English and European usage as applying to a racial and linguistic group when propounding the Āryan Racial theory. However, in 1888, he himself refuted his own theory (Biographies of Words and the Home of the Āryas, 1888, p. 120) and he wrote : *"I have declared again and again that if I say Āryas, I mean neither blood nor bones, nor hair, nor skull; I mean simply those who speak an Āryan language...to me an ethnologist who speaks of Āryan race, Āryan blood, Āryan eyes and hair, is as great a sinner as a linguist who speaks of a dolichocephalic dictionary or a brachycephalic grammar"*. In Vedic Literature, the word Ārya is nowhere defined in connection with either race or language. Instead it refers to : gentleman, good-natured, righteous person, noble-man, and is often used like 'Sir' or 'Shree' before the name of a person like Āryaputra, Āryakanyā, etc. In Rāmāyaṇa (Valmīki), Rāma is described as an Ārya in the following words : आर्यः सर्वस्मश्चैवः सदैव प्रियदर्शन *(Āryah sarvasamaścaivaḥ*

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sadaiv priyadarśan) : Ārya—who cared for the equality to all and was dear to everyone. Etymologically, according to Max Müller, the word Ārya was derived from ar- (ar-), "plough, to cultivate". Therefore, Ārya means—"cultivator" agriculturer (civilized sedentary, as opposed to nomads and hunter-gatherers), landlord; V.S. Apte's Sanskrit-English dictionary relates the word Ārya to the root r- (r-) to which a prefix a (a) has been appended to give a negating meaning. And therefore the meaning of Ārya is given as "excellent, best", followed by "respectable" and as a noun, "master, lord, worthy, honorable, excellent", upholder of Ārya values, and further : teacher, employer, master, father-in-law, friend, Buddha. The voluminous references to various wars and conflicts in Ṛg-Veda are frequently cited as the proof of an invasion and wars between invading 'white-skinned' Āryans and 'dark-skinned' indigenous people. Well, the so-called conflicts and wars mentioned in the Ṛg-Veda can be categorized mainly in the following three types : Conflicts between the forces of nature : Indra, the Thunder-God of Ṛg-Veda, occupies a central position in naturalistic aspects of the Ṛg-Vedic religion, since it is he who forces the clouds to part with their all-important wealth, the rain. In this task he is pitted against all sorts of demons and spirits whose main activity is the prevention of rainfall and sunshine. Rain, being the highest wealth, is depicted in terms of more terrestrial forms of wealth, such as cows or Soma. The clouds are depicted in terms of their physical appearance : as mountains, as the black abodes of demons who retain the celestial waters of heavens (i.e. the rains), or as the black demons themselves. This is in no way be construed as the war between white Āryans and black Draviḍians. This is a perverted interpretation from those who have not understood the meaning and purport of the Vedic culture and philosophy. An example of such distorted interpretation is made of the following verse : *"The body lay in the midst of water that are neither still nor flowing. The water press against the secret opening of the Vṛtra (the coverer) who lay in deep darkness whose enemy is Indra. Mastered by the enemy, the water held back like cattle restrained by a trader. Indra crushed the Vṛtra and broke open the withholding outlet of the river."* (Ṛg-Veda, I.32.10-11). This verse is a beautiful poetic and metamorphic description of snow-clad dark mountains where the life-sustaining water to feed the rivers flowing in the Āryavarta is held by the hardened ice caps (Vṛtra demon), and Indra, the rain god by allowing the sun to light its rays on the mountains makes the ice caps break and hence release the water. The innovationists interpret this verse literally on human plane, as the slaying of Vṛtra, the leader of dark skinned Drāviḍian people of Indus valley by invading white-skinned Āryan king Indra. This is an absurd and ludicrous

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interpretation of an obvious conflict between the natural forces. Conflict between Vedic and Iranian people : Another category of conflicts in the Ṛg-Veda represents the genuine conflict between the Vedic people and the Iranians. At one time Iranians and Vedic people formed one society and were living harmoniously in the northern part of India practicing Vedic culture, but at some point in the history for some serious philosophical dispute, the society got divided and one section moved to further north-west, now known as Iran. However, the conflict and controversy were continued between the two groups often resulting into even physical fights. The Iranians not only called their God Ahura (Vedic Asura) and their demons Daevas (Vedic Devas), but they also called themselves Dahas and Dahyus (Vedic Dāsas, and Dasyus). The oldest Iranian texts, moreover depict the conflicts between the Daiva-worshippers and Dahyus on behalf of the Dahyus, as the Vedic texts depict them on behalf of the Deva-worshippers. Indra, the dominant God of Ṛg-Veda, is represented in the Iranian texts by a demon Indra. What this all indicate that wars or conflicts of this second category are not between Āryans and non-Āryans, but between two estranged groups of the same parent society which got divided by some philosophical dichotomy. Vedas even mention the gods of Dasyus as Ārya also. A well-known global phenomenon to share the natural resources like, water, cattle, vegetation, land, and expand the geographical boundaries of the existing kingdoms. This conflict between various indigenous tribal groups in no way suggests any war or invasion by outsiders on the indigenous people. **Āryan Race Theory**—Max Müller, a renowned Indologist from Germany, is credited with the popularization of the Āryan racial theory in the middle of 19th century. Though later on when Müller's reputation as a Sanskrit scholar was getting damaged, and he was challenged by his peers, since nowhere in the Sanskrit literature, the term Ārya denoted a racial people, he recanted and pronounced that Āryan meant only a linguistic family and never applied to a race. But the damage was already done. The German and French political and nationalist groups exploited this racial phenomenon to propagate the supremacy of an assumed Āryan race of white people, which Hitler used to its extreme absurdities for his political hegemony and his barbaric crusade to terrorize Jews and other societies. This culminated in the holocaust of millions of innocent people. The northern India was invaded and conquered by nomadic, light-skinned race of a people called 'āryans' who supposedly descended from central Asia (or some unknown land?) around 1500 BC, and destroyed an earlier more advanced civilization of the people habituated in the Indus Valley, and then imposed upon them their culture

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and language. These Indus Valley people were supposed to be either Draviḍian, or Austrics or Śūdra, class etc. The main elements on which the entire structure of theory has been built are : Ārya is a racial group, their invasion, they were nomadic, light-skinned, their original home was outside India, their invasion occurred around 1500 B.C., they destroyed an advanced civilization of Indus valley, etc. Real Meaning of the Word.

Aṣāḍhaśavayasa : Name of ṛṣi, belongs to White Yajur Veda.

Āśavalāyana : Name of a teacher whose name is specified in Anukramaṇi of Ṛg-Veda.

Ashija : Name of a ṛṣi.

Astrology : Vedas are the oldest, the most authentic and most sacred scriptures to understand the mysteries of nature. According to Max Müller, a renowned German scholar of the Vedas, 'Vedas are oldest books in the library of the world.' To understand the meaning of these Vedas, our Ṛṣis, Maharṣis have categorized the Vedas into six parts. Astrology is one of them and considered as the sixth sense that helps one to see all the unseen objects and the future events of the world. Even Astrology is divided into three parts or subdivision : Theory (Siddhānta), Saṁhitā, Jātaka—Siddhānta helps us to understand the good an devil results (effects), with the help of minute arithmetic calculations related to rising and setting of the planets, Nakṣatras, stars, Ṛṣis, the combination of planets (grahayoga), grahayudha and the eclipse of the Moon and the Sun. Saṁhitā means the good and evil effects, which occur due to the combination of the planets, day and night transitions and seasonal transitions that affect the whole world. Jātaka means the good and evil effects which occur during the transmigration of a soul through 84 lakh yonīs, and the effects which the Iṣṭ, Lagna, Graha (planets) Nakṣatras, have on the joy, sorrow, gain-loss, destiny and age. Our most revered sages imagined about the planetary orbits by doing penance and Yoga for a long time. They also observed the motion of these heavenly bodies through a distinct and well-marked path in the sky that contains twelve zodiac signs. These twelve zodiac signs of the solar system are established in the twelve parts of our body. This implies that, the position of the seven planets and the twelve Zodiac signs are well established within our body. The above mentioned organs and parts of the body are greatly influenced by the planets of the solar system and their movement. Our ancient sages and Ṛṣis, lacking the facilities of laboratories, had established the laws of Solar System, just by observing the internal solar system, which is within the body, with the help of Divine Sight and Yoga Bala. Colonel Todd was so impressed by Indian Astrology

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that while mentioning it in his Autobiography 'Todd Rajasthan', has written that 'Where can we find those Astrologers, whose knowledge of the Planetary system is still amazing.' Similarly, D. Morgan has accepted in his book 'Ancient and Medieval India', that, 'India's Mathematics and Astrology is of greater value than that of Greece's. Its contents are ancient and original'. Today, even the scientific community accepts the fact that the construction of an atom is similar to the solar system. Just as the planets revolve around the Sun in their respective orbits, in the same way, the electrons revolve around the nucleus of the atom. An atom is so small that it cannot be seen with the help of naked eye. Our body is made up of matter, which itself is made up of atoms. The law governing the movement of the planets around the Sun and the electrons moving around the nucleus of the atom is same. Thus the planetary system within our body is just a symbol of the solar system. Nature has created the whole world in three qualities (Guṇas). They are Sattva (quality of goodness) Rajtt (having both the qualities of Sattva and Tama (dark qualities). The Planets, which have predominantly Sattva Guṇa, shed cool rays, which are like ambrosia (Amṛt). The planets, which have Raja Guṇa, shed mixed rays and the planets with Tamo Guṇa shed poisonous rays. The planets, which lack all these three Guṇas, have rays without any effect. The auspiciousness and inauspiciousness of the planets have been classified on the basis of these three types of rays. The concept of 'Muhūrta' (Hora, division of time) in Indian Astrology, too is an indication of all the three Guṇas of the planets and their effects on humans. The positions of the planets vary because of their movement in their orbits. There are specific moments, during which the atmosphere of the planets are favorable and they shed rays, which are helpful to us, and again there are some specific moments when these planets act harmfully. So there is great importance attached to the concept of Muhūrta. (See General information).

Asura : Asura is the original Indo-Iranian and Vedic term for "Lord", a form of address both for the gods and for people of rank. The late- and post-Vedic concept of *Devāsurasaṅgrāma*, usually translated as "war between Devas/gods and Asuras/demons", has led to the notion that this represents a war between two categories of gods, comparable to the Germanic *Aesir* and *Wanir*, or to the warring Gods and Titans of Greek mythology. However, there never existed a separate category of celestial beings called Asuras; the Devas themselves were originally addressed as Asura. At this point, we have to give credit to the innovationists for identifying the *Devāsurasaṅgrāma* as essentially a political struggle between two nations using their respective religious terminology as a banner. However, the

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Asura-worshippers, or Asuras for short, are not the non-Aryan aboriginals of whom we merely assume that they must have worshipped Asura; they are the nation *known* to worship Asura, or in their own dialect *Ahura* (epithet *Mazda*, so "wise Lord"), the usual Iranian term for the Vedic god Varuṇa, god of the cosmic order and the truth (*Ṛta*/arta). The religious difference between Iranians and Vedic "fire-worshippers" was a minor difference in emphasis, and had nothing to do with the causes of their conflict. It was only after a war over the control of prize territory in the Panjab erupted, that the term Asura got identified with the aggression of the Kashmir-based *Anava*/Iranian people against the *Paurava*/Vedic heartland in Sapta-Saindhavaḥ, and acquired a negative, anti-Vedic or anti-Deva meaning. Conversely, it must have been on that it occasion that the Iranians turned Deva/Daeva into a term for "demon".

Āsuri : Chief author recession of Yajurveda.

Āśvalāyana : Disciple of Vyāsa.

Āśvalāyena Brāhmaṇa : Brahmin name specified in Ṛg-Veda.

Aśvamedha (Ashwamedha) : The offering of horse : the offering of Life-Power with all its impulses, desires, and enjoyments to divine existence. [Later] : [a great sacrifice performed by an imperial sovereign and sometimes used as a means of empire-building.]

Aśvattha (Ashwattha) : Fig-tree (symbolizes the cosmic manifestation).

Aśvavatī : Having with her horses; accompanied by the swift nesses of force.

Aśvyam : Mass of abundance or power of the horse.

Āśwalāyana : A celebrated writer of antiquity. He was a student of Śaunaka, and author of Śrauta gṛhyasūras. The founder of Śākhā of Ṛg-Veda.

Aświns : Two Vedic deities, twin sons of sun or the sky. They are ever young, handsome bright of golden brilliancy, agile, swift as falcons, possessed of many forms and they ride in a golden car, drawn by horses or birds, as harbingers of Uṣās, the dawn. As personifications of morning twilight they are said to be children of sun by a nymph who concealed herself in the form of a mare, hence she was called Aświnī and her sons known as Aświns. Yāska says in his Nirukta "that these gods Āśvinīs were so called because they pervaded everything one of them with moisture and the other with light but Aurṇavabha derives the name from aśva, a horse, who these gods were." The commentator of the Vedas, themselves are not able to answer; some say these were personifications of heaven and the earth; others of day and night and yet other, the sun and moon. Prof. Roth thinks

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that they represent Indra and Āditya and that they are the harbingers of the dawn to Uṣas whose existence they hurry on their chariot. In the Ṛg-Veda they are said to be the sons of Vivasvat and Saraṇyū in one place, of the sky in another and of the ocean in a third. The Taittirīya Saṁhitā calls them the youngest of gods and sibling of Uṣās. They are also associated with Sūryā, the daughter of sun, were held to be young, gorgeous bright, agile as wearing lotus, garlands, they were possessed of wonderful good for personal growth power and are said to have helped many with this power of their. In the paurāṇic periods different stories were given about the origin of Aśvinis. For example the Varāha Purāṇa gives the following account of the birth of the Aśvins. Sūrya married the girl named Saṁjñā, who was offered by Tvaṣṭā and begot through her Yama and Yamunā. Saṁjñā however, was able to bear no more the heat of Sūrya and resolved to run away from him. Leaving behind her shadow and assuming the form of a horse repaired to Uttarakuru. By Chāyā Sūrya had two children named Śani and Tapati. All the children of Sūrya were illume by Chāyā and Yama and Śani complained against her to their father. For this were cursed by Chāyā as the effect of which Yama had become the lord of the pretence, but the hard lot was mitigated by the intercession of the father who made one of the Lokapālas, guarding the southern quarters of the universe, he Śani obtained powerfully evil eyes through the curse of Chāyā. After all these events were over, Sūrya learnt that Saṁjñā was living as a mare in Uttarkuru, went there in the form of a stallion, joined her and begot the twin children named the Aśvins, who are in this account held to be the personification of prāṇa and apāna, the two vital airs which sustain animal life. The cosmic evolution the gods, came into existence on the deity a tithi with the help of their custodians, of the amṛta and physicians to the celestials. The Aśvins are known by the name of Nasatyas. Curiously enough these deities, little understood by even the Vedic commentators, have received a great deal of consideration in the hands of the authors of the various āgamas. In fact a number of āgamas contain a description of the images of the Aśvini devatās. It is highly doubtful if every they were sculptured and set up in temples, for at the present time we do not hear of the existence of such images any where in India. According to Aṁśumadbhedāgam, these gods should be represented as horse faced and be seated together with jaṭā makuṭa on the head the yajñopavīta, garlands of yellow flowers, and with all ornaments. The colour of their body is to be red, like the flower of the polyp tree. The Aśvins should have lotus like beautician eyes and each only a paired arms in the left hand they should keep each a book, while their right hands should be held in

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the abhaya pose. The right legs of the gods of the gods should be hanging below the seat, while the left one must be folded and rested upon it. The names of these gods are given as Nāsatya and Dasra. On either side of the Aśvins should be the figures of the female called Mṛitasañjīvinī and Viṣalyakaraṇī waving churis. The colour of these goddesses to be brown. On the left of the Aśvins there should be the figures of Dhanvantarī and Ātreya, adored with all ornaments, draped in black garments and carrying in their hands a sword and a shield each. Their colour should be yellow and red respectively. According to Suprabhedāgama it is stated that the colours of the Aśvins are white and yellow respectively and that they ought to be clothed in white garments and should have turbans on their heads. The Pūrvakaraṇāgama which also contains their description does not differ materially from the above two authorities. But Viṣṇudhamrottara gives a somewhat different descriptive replace instead of the abhaya pose required by the āgamas a vessel containing drugs in their right hands... On the right and left of these gods are to be standing according to this authority two goddesses named Rūpa Sampāt and Akṛti of great beauty and of white and grass green colours respectively, bearing in their hands vessels set with gems, and these must be dressed in white garments. It is taken out at the time of annual Brahmotasvam and just like the sudaras and of Viṣṇu, he is giving the objurgate baths at these functions. As an image, a symbolic form of śūla with a three-pronged projection-mourning garb suitably on a pedestal is used.

Atharvan : Name of a priest mentioned in the Ṛg-Veda, where he is represented as having "drawn forth" fire and to have "offered sacrifice in early time." He is mythological represented as the eldest son of Brahmā, to whom that god revealed the Brahmā-Vidyā, as a Prajāpati, and as the inspired author of the fourth Veda. At a later period he is identified with Aṅgiras. His descendants are called Atharvanas, and are often associated with the Aṅgiras. He is first to discover the fire. Ṛg-Veda says that "Atharvan extracted the fire from upon the lotuses, leaf, the head, the support of the universe". "Agni, generated by Atharvan" is cognizant of all praise, she is the messenger of Vivasvat, the beloved friend of Yama for your exhilaration, thou art mighty". " The priests churn thee, Agni, as was done by Atharvan, and bring him form the glooms of night, wandering deviously, but not bewildered". Prometheus is a legendary or mythological figure. But Atharvan is a man of history. 4000 B.C. or even earlier. It seems that Prometheus legend also went form India to the foreign lands .The word Prometheus itself is derived form the Sanskrit combination Pra-Mantha since the first fire was obtaining by the process of churning or

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mantra. Griffith, while commuting on Yajur Veda verse, says like this "Atharvan or Atharva is a historical figure. He is the ṛṣi of 1612 verse of Atharva—Veda. He belong to the clan of Aṅgiras. Therefore, they are known as Atharvāṅgiras also. After Atharvanas discovery, many of the Aṅgirasas became notable as "churners of fire". It was not an easy task to churn out fire successfully from wood and it appears that these Aṅgirasas specialized in the craft of fire making. They were much sought after, since the establishment of the fire ceremony or Yajñas as an essential part of daily duties and special sacrifices. It is interesting to know that the burring live-coal came to be known as Aṅgirā after the name of Aṅgiras. There are many hymns in the Ṛg-Veda and Atharvana Veda associated with the Aṅgiras.

Atharvan Bhāgarasa : Name of a teacher specified in the Atharavana Veda.

Atharvan Bṛhaspati : Name of a teacher specified in the Atharavana Veda.

Atharvana Saṁhitā : Name of a Saṁhitā, which consist of 28 kāṇḍas and 38 prāpaṭhakas nearly 760, hymns about 6000 verses. (The Gopatha Brāhmaṇa attests the division of Atharvana Saṁhitā into twenty books for the period of the author of the Vārttikas and also, where Atharvana Saṁhitā still contains the direct intimation that it formerly consists of sixteen books). It seems to have commented by Sāyaṇa. Manuscripts of it are comparatively rare on the continent. A peculiar modern of accentuation distinguishes most of them. A piece of the Saṁhitā of some length has been made known to us in text and translation of Aufrecht besides this only some fragments have been published. Roth and Whitney have edited the whole text long since. The first tow book has been translated.

Atharvṇāgiras : This name belongs to the descendants of Atharvan and Aṅgiras, or to the Aṅgiras alone who are especially connected with the Atharvana Veda, and these names are probably given to the hymns of that Veda to confer of them greater authority and holiness.

Atharvan-gṛhya : Saṁhitā, which consists of 14 adhyāyas and several doctrines, are repeatedly ascribed to Kauśika.

Atharvaṇi śruti : Śruti found in Atharvana Veda.

Atharvaṇikas : Name of a school, specified in the Sāma Veda. The name of this school does not appear anywhere in the Atharvana Veda, with exception perhaps Kauśika.

Atharvas : A class or even caste of priests, who had secrets which they were prohibited from divulging; they were the spiritual guides of their nation, and none but the son of a priest could become a priest.

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Ativibhūti : One of important dynasty during Ṛg-Vedic period.

Atri : "The eater or the traveller" : the devourer [a kind of demon]; [*Atri* : a Vedic *ṛṣi* from whom are descended the *Atris*]. [**Veda.**]

Atris : "Eaters, travellers", the name of a family of *ṛṣi* in the *Veda.*

Aṭṭahāsya : [Loud laughter], the laughter that makes light of defeat and death and the powers of the ignorance. Aṭṭahāsyam [nominative].

Atharvana Veda : Atharvana Veda the fourth Veda is of later origin than the other is. The **fourth Veda** is the Atharvaveda. The meaning of the word Atharveda (A+tharva) is a devoid of movement or concentration. Derived from the root "Tharvati-shcharati-Karmā." Whatever is left from the Ṛg, the Yajur and the Sāma Vedas, has been described in the Atharva Veda. It also describes how to preserve and protect, and the doubts have also been discussed (from Ṛg-Vedādi Bhāṣya-Bhūmikā).The word Tharva means fickleness or movement and accordingly the word "Atharva" means that which is unwavering, concentrated or unchanging. The word "Atharva" therefore refers to neutrality of personality. The Atharvaveda speaks more about Yoga, the human physiology, different ailments, social structure, spirituality, appreciation of natural beauty, national religion etc. This knowledge is practical and is worth bringing in use. The Atharvaveda is a fusion of prose and poetry together. A number of facts related to Āyurveda are seen here, that is why Āyurveda is considered to be the Upaveda (Sub-Veda) of this Veda. The Brāhmaṇas come next after Vedas. There are 3 categories of Brāhmaṇas texts i.e. Brāhmaṇa, Āraṇyaka and Upaniṣads. The one and only Brāhmaṇa text of Atharvana Veda is Gopath, which is famous. There are 2 parts (1) Pūrvārdha {first half} (2) Uttarārdha {second half}. The Pūrvārdha comprises of a number of lectures while the Uttarārdha comprises of critical appreciation of rituals, etc. We come across no Āraṇyaka text of the Atharvaveda but there are a number of Upaniṣads. The prominent ones are Muṇḍaka, Māṇḍūkya, Praśna and Mrusiṅghapiṇi. The Muktikopaniṣad speak and mentions 93 Upaniṣads of Atharvaveda It consists chiefly of a variety of spells and incantations, intended to curse as well as to bless. There are charms against enemies, demons, wizards, and harmful animals like snakes, against sickness of man or beast, against the oppressors of Brāhmaṇas. But there are also charms of a positive character to obtain benefits, to insure love, happy family-life, health and longevity, protection on journeys, even luck in gambling. Superstitions from primitive ages were evidently current among the masses. To some of the spells remarkably close parallels can be adduced from Germanic

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and Slavic antiquity. The Atharva-Veda is preserved in two recessions, which, though differing in content and arrangement, are of equal extent, comprising 730 hymns and about 6000 stanzas, distributed in twenty books. Many of the verses are taken from the Ṛg-Veda without change; a considerable part of the sayings is in prose. The books are of different age; the first thirteen are the oldest, the last two are late additions. Book XX, consisting entirely of hymns in praise of Indra, all taken from the Ṛg-Veda, was undoubtedly added to give the Atharva's connection with the sacrificial ceremonial and thus to insure its recognition as a canonical book. But this recognition was attained only after a considerable lapse of time, and after the period of the Ṛg-Veda. In the "Mahābhārata" the canonical character of the Atharva is distinctly recognized, references to the four Vedas being frequent. Though as a whole this collection must have come into existence later than the Ṛg-Veda, much of its material is fully as old and perhaps older. For the history of religion and civilization it is a document of priceless value. This is acknowledged by the Brāhmaṇas, and is proved by the internal evidence of the book itself. It is supposed to date from about the same period as the tenth Maṇḍala of the Ṛg-Veda, and as Manu speaks of only "the three Vedas" the Atharva could hardly have been acknowledged in his time. One sixth of the whole work is not metrical and about one-sixth is also found among the hymns of the Ṛg-Veda and mostly in the tenth book of the latter, the rest is peculiar to the Atharva. It is well known that in olden times, there were nine branches of Atharva Veda. The Atharva Veda is not included introit earlier, is regarded the fourth Veda as is evidenced from profuse, citations in Ṛg-Veda, Atharva, Brāhmaṇas Upaniṣads and Viṣṇupurāṇa etc. It is extant in the receptions of two different schools Paippalāda and Śaunaka. It is divided into three Prakaraṇas-adhyatina ādhibūta and ādhidaivata with twenty khaṇḍs in 958 hymns containing 5977 stanzas. 1200 hymns even from Ṛg-Veda are repeated here mostly in 5 khaṇḍa from 14 to 18th. The 19th and 20th Kāṇḍas were later added with a view to including hymns on sacrifices so that its character as a Veda along with other three is maintained. The principal subjects of difference in the Saṁhitās of the Atharva Veda are the five Alpacas to the internal character father Atharva Veda, are the five Kalpas. As to the internal character of the Atharvaṇ hymns, it may be said to them, as of the tenth book of the Ṛg-Veda, that they are the production of another and a later period and the expression of a different spirit, that of the earlier hymns in the other Veda. In the latter the gods are approached with reverential awe, indeed, but with love and confidence also, a worship

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is paid them that exalts the offered of it, the demons embraced under the general name Rākṣasa, are objects of horror, whom the gods ward off and destroy, the divinities of the Atharva Veda are regarded rather with a kind of cringing fear, as powers whose wrath is to be deprecated and whose favor curried, for it knows a whole host of imps and hobgoblins, in ranks and classes and addresses itself to them directly, offering them homage to induce them to abstain from doing harm. The mantra prayer, which in the oldest Veda is the instrument of devotion, is here rather the tool of superstition, it wrings from the unwilling hands of the gods of the favours which of old their good will to men induced them to grant, or by simple magical power obtains the fulfillment of the mutterer's wishes. The most prominent characteristics feature of the Atharva is the multitude of incantations which it contains, these are pronounced either by the person who is himself to be benefited, or, more, often by the sorcerer for him, and are directed to the procuring of the greatest variety of desirable ends, most frequently perhaps, long life or recovery from grievous, sickness is the object sought, then a talisman, such as a necklace, is sometimes given, or in very numerous cases some plant endowed with marvelous virtues is to be the immediate external means of the cure, farther, the attainment of wealth or power is aimed at, the downfall of enemies, success in love or in play, the removal of petty pests, and so on, even down to the growth of hair on a bald pate. There are hymns, too, in which single rite or ceremony is taken up and exalted, somewhat in the same strain as the Soma in the Pavamānya hymns of the Ṛg-Veda. Others of a speculative mystical character are not wanting, yet their number is not so great as might naturally be expected, considering the development that the Hindu religion received in the periods following after that of the primitive Veda. This Vedas has seven different epithets or names, which are quite significant too. 1. Atharva Veda. 2. Brahma Veda. 3. Aṅgira Veda 4. Athavaṇaṅgirasa Veda. 5. Bhṛgvaṅgiras Veda. 6. Khatra Veda. 7. Bhaiṣyajya Veda that are referred to throughout the Veda. The name indicates one of other aspect of the contents of the Atharva Veda in general. Just to illustrate the oldest name of the Atharva Veda is Athavāṅgirasa, a designation occurring in the text of Atharva Veda. This word is a compound formed of the names of the ancient families of priests, the Atharvaṇs and the Aṅgiras. According to Brookfield, the former term is synonymous with holy charms while the latter is equivalent of witchcraft charms. The names Atharva Veda first appears in sūtras about as early as Ṛg-Veda and similar designations of other Saṁhitās. Atharva Veda itself mentions its own literary type directly

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and once indirectly as Bhāṣya. Gṛhya sūtras embody in them many elements of Atharva Veda, and hence betray closer connection, as many verses in these sūtras are identical with these contained in Atharva Veda. This Atharva Veda was also source of popular usage and custom as described in law books and also for indispensable sciences of medicine and astrology. The Law book of Manu the Mahārāja and purāṇas in general and Viṣṇu purāṇa in particular assign advanced position, claiming superior status to the fourth priest of this Veda ever all Superintend of the sacrificial ritual. The ritual texts of Atharva Veda strongly maintained that purohit should be a follower of Atharva Veda. It seems in the main that the Atharva is of popular rather than of priestly origin, that in making the transition from the Vedic to modern times, it forms an intermediate step, rather to the gross idolatries and superstitions of the ignorant mass, than to the sublimated pantheism of the Brāhmaṇas. It has been surmised that the hymns of the Atharaṇa Veda 11 formed an additional part of the sacrifice from a very early time, and that they were chiefly intended to counteract the influence of the untoward even that might happen during the sacrifice. This is possible, but the great importance which the adherents of this Veda themselves attach to it, is founded on other considerations than these. They argue, as appears form the treatise Atharvanarahasya mentioned above, that the three other Vedas enable a man to fulfill the dharma, but that the Atharavana Veda helps him to attain mokṣa. This doctrine is laid down for instance in the Chulika Upaniṣad of this Veda, when it says those Brāhmaṇas and others who know the science of the Brāhmaṇa continued in the Brahmā Veda, became merged in the Brāhmaṇa, and it is likewise inferred from other passages in the Śaunaka Brāhmaṇa. They therefore explain the name of Brāhmaṇa Veda itself, by which the Veda is also frequently called, not as implying the Veda, which belongs to the province of the priest. Brāhmaṇa, but the Veda, which contains the mysterious doctrine of Brāhmaṇa, the supreme spirit, into which the human soul becomes finally absorbed. It is probable, therefore, that the very uselessness, of the Atharva Veda for sacrificial purposes, and the reluctance which was felt to base its sanctity merely on its incantations and spells, invested it in the mind of its followers, with a spiritual character, which was then fully developed in the numerous Upaniṣads now connected with it. Professor Müller in his Ancient Sanskrit literature, has given the following hymn form the Atharva Veda of which the Quarterly review says we know of nò passage in Vedic literature which approaches its simple sublimity. In India only two branches, Śaunaka and Paipplāda are remaining.' As

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found in the Caraṇvyūha, the Atharvana Veda is consisting of nine branches. They were The Paippalāda śākhā, which is referred to in the Gopatha Brāhmaṇa and Mahābhāṣya of Patañjalī is published in fragments and a few hand written manuscripts of which are available in Orissa. The Taudaśākhā, mentioned in the Atharvapariśiṣṭa and in the Devībhāgavata is extinct. The Maudaśākhā, as stated in the Pariśiṣṭa, is related to the polity of the state The Śaunakīśākhā is well known and some of the Saṁhitā portions of this branch are published 5 & 6. The Jajala and Jalada Śakdas are known only by name The Brahmavāda Śākhā is referred in the Caranavyūha only The Devadarśaśākhā is mentioned by Pāṇini and in The Kauśikagṛhyasūtra the Caraṇavaidyaśākhā is stated by Keśava, the commentator on Kauśika. It is well known that in olden times, there were nine branches of Atharva Veda. In India, only two branches Śaunaka and Paipplāda are remaining. The Śaunaka branch is mainly found in Gujarat, and the Paippalāda branch is available in Orissa. The literature of Saunaka branch consists of Saṁhitā, Brāhmaṇa, Upaniṣads, Kalpas, Lakṣaṇagranthas, Pariśiṣṭas and Bhāṣya-Paddhati, Prayagoga, Grantha. The literature of Paippalāda śākhā is not so rich. The Paippalāda Saṁhitā is available in two recessions belonging to Kashmir and Orissa. The repetition of these two is defective and deprived of Svara. The recitation of Saṁhitā is also disturbed. In Orissa many manuscripts belonging to Paippalāda śākhā are available. The collection consists of Saṁhitā, Aṅgirasakalpa, Upaniṣads and manuals of rituals. The Śaunaka Saṁhitā of Atharvana Veda was first published in Germany in 1855. Afterwards some sub treatises followed it. The Gopatha Brāhmaṇa, Kauśikasūtra, Vaitānasūtra, Upaniṣads. Atharvapariśiṣṭa and Lakṣaṇagranthas of Atharvana Veda were perhaps, that of other three Vedas. The publication of Atharvan Vedic books started some years ago, still, some of them need critical editions. Two books on Kauśikasūtra of Atharvana Veda via the Bhāṣya of Darilabhaṭṭa and Paddhati of Keśava were published. The Paippalāda branch of Atharva Veda has two traditions, belonging to Kashmir and Orissa. All the manuscripts of Kashmir were published. The publication of Orissa manuscripts was completed up to the fourth kāṇḍa, as on today. Neither Brāhmaṇa nor the sūtras of Gṛhya and Śrauta of this tradition are available. But several unpublished manuscripts of Upaniṣads are available in the region of Orissa. A manuscripts of Aṅgirasakalpa, belonging to Paippalāda branch and dealing with black magic is available in the region of Orissa. Unlike other Vedas, Atharva Veda contains more specialized knowledge of worldly affairs and Āyur Veda meaning science

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of life, is Upa Veda of Atharvana Veda. It is this Veda, which describes particular herbs, medicines, diseases and organic disorders. In several of its hymns, some of which will be cited here, different type of bacilli and bacteria have been described along with their pathological effects. If one reads this Veda one would not fail to notice that this contains tow Āyurvedic materials in abundance, apart from specialized materials, pertaining to theosophy, spiritualism, state craft, society, family, sciences like botany, chemistry, physics, science and other related to science. These may be applied to any country and nation, without any distinction. Hence it is but natural that some scholars term it as Rāṣṭraveda and western scholars like Mac Donnell call it "the oldest literary monument of Indian medicine". One of its epithets Braham Veda testifies to its abundance of spiritual and theosophical material contained in it. The Atharva Veda as monuments of Indian medicine. The first Kāṇḍa is devoted solely to the topic like medicine, herbs, diseases, bacteria's, pathological conditions, treatment, human physiology and is prime importance for normal function. The very first hymn deals with by strong and purified speech and cities the means to sharpen it through prayer and application of herbs like Vācaspati and Vācaspati. These hymns provide basis for Kauśitaki sūtra and Gṛhya sūtra for prescribing practices for Medhajanan. The two medicinal plants referred here via Vācaspati, and Vācaspati refer to Acarus calamuse linn and Aganti grand flora. The practical usages of these medicines are also given. The second and third hymns of this kāṇḍa deal with the urinary ailments and their treatments including the surgical one. Hymns 4th, 5th and 6th deal with the medicinal prosperities and natural varieties of water. Hymns 7th and 8th deal with different types of intestinal and other worms along with viral germs. 11th hymn deals with midwifery, along with gynaecological, embryonic and associated deformities, apart from their surgical and medicinal treatment. 12th hymn deals with different kinds of ailments as well as prayer or their removal. 13th hymn stresses the medicinal aspect of electricity and 16th one describes the medicinal prosperities of lead and 17th those of arteries, 18th one deals with the curative application of sunrays, 19th and 21st contain the prayers for removal and cure of different disease. 22nd hymn refers to the diseases of liver and heart, and the next two to the medicinal application of certain herbs, 25th indicates the curative aspect of bodily heat, etc. Similarly up to 12th Kāṇḍa different types of ailments and their treatments be they the physical mental or spiritual have been dealt with without any interruptions. In the remaining kāṇḍas also, we come across with such hymns,

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occasionally. Thus Atharvana Veda covers a large amount of medicinal and scientific know how, providing basis for eight branches of later Āyur Veda and hence McDonnell "statement" Oldest literary monument of Indian medicine is fully justified. Thus the concept of Āyurveda Indian medicine is not restricted to physical derangement in life and treatment to human begins but by its very etymological definition, it is concerned with the knowledge of life and its longevity etc. Atharva Veda deities are primarily concerned with physical well being of human beings through removal of diseases but also with mental and spiritual uplift of all being. In the science "Botany, chemistry and other positive sciences" as a corollary to the scientific discussion one medicine in Atharva Veda and other Vedas, we have reference to some materials for sickness like Botany and chemistry. We have references to about 150 herbal and otter medicines in Atharvana Veda and Ṛg-Veda. Some of them may be cited here. Dina pinnat, Colavsauthus Indica, Ficus Religioussa, Ficus glomarata, Castus specius, Acacea catechu, Solsmum nigrun, Achayrucutus aspera. It is obvious that these seers had been an idea regarding ecological division of plants and seems to be aware of different categories of plants such as aquatic, terrestrial, amphibrach, etc. The knowledge of chemistry and physics is also evident from the properties and usage mentioned by the Vedic seers of the mental like gold, silver, tin and which are discussed in detail in Atharva Veda's Upaveda via Āyurveda just to city a hymn. Gold acting as a tonic and as an agent for increasing longevity, as mentioned in Āyurveda has its basis in this Veda. Gold acting as a tonic and as an agent for increasing the longevity has its basis in Atharva Veda. Positive science refuses to accept anything which is not openly verifiable but there are many things in life which are not verifiable from material point of view. Such phenomena come within the indefinite extensible domain of occultism. It belies not only in the law of causation but super causation that all calamities are caused by displeasure of gods and sprits, who are the controlling powers of this universe. Many consider Atharva Veda, as parent source of Indian occultism and rites to appears gods and secure earthly benefits. To cite a few example.

Mantra for prosperity
For victory in war
For evil purpose to kill an enemy
To drive away demons

Mantra for healing. There are hymns to cure fever, leprosy, jaundice, dropsy, scrofula, cough, ophthalmic, baldness, lack of vital power, fractures

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and wounds the bites of snakes and injurious insects and poison in general, mania and other ailments. They are accompanied by employment of appropriate herbs—

Mantra against cough
Just as the soul with soul desires
Swift to a distance flies away
So even though, O cough fly, forth
Along the soul's quick darling course (Mc Donnell)
Mantra for cure of leprosy by means of dark colure plant
Born in the night art thou, O herb
Dark coloured, sable, black of hew
Red tinted tinge this leprosy
And stain away its spots of gray (Mc Donnell)
Mantra to destroy demons and enemies
Bend sound and pass us by; O curse
Even as a burning fire a lake
Here strike him down that curses us
As heavens lightning smiles the tree (Mc Donnell)
Threat held out against evildoers and oppressors
Water with which they bath the dead, and
That with which they wet his beard
The gods assigned thee as thy share
Oppressors of Brāhmaṇa priest
Auspicious hymns to secure long life and health
If life in him declines or has departed
If life in him declines or has departed
If on the very brink of death, he totters
If snap him from the lap of desolation
I free him now to live a hundred autumns.
Hymns to secure prosperity in the house or field
In cattle, in trade, good luck, at play etc
As at all times, the lightening stroke
Smites irresistibly the tree
So ganisters with dice would I
Beat irresistibly today
To secure harmony, to allay anger, strife and disease,
And procure ascendancy in the assembly
O assembly we know thy name, frolic truth by name thou art
May all who meet and sit in thee

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Be in their speech at one with me
Hymns for royal consecration in conferment of luster
And glory and victory for him for striking terror into the enemy
Arise and arm ye, spectral forms
Followed by meteoric flames
Ye serpents, spirits of the deep
Demon of night, pursue the foe (Mc Donnell)

Atharva Veda shows awareness of the philosophical aspect of kāla in allegorical form. These sūktas postulate heliocentric theory of Āryabhaṭṭa long before the modern scientist discovered that earth moves round the sun. All pervasive nature of time is strongly described I the hymn-Kāla "from Kāla the water, Brahmā, penance directions, sun and in kāla they are funded back time is the highest of god." He himself filled all the worlds and moved round. Being father, he became son. There is no grater or higher brilliant power. Theosophical hymn addressed to the earth is one of the fine stand noblest of the thoughts. The earth shall drive away from us our foreman She shall make us free from all our rivals. In the XII—the sun, Prāṇa, Kāma and Kāla or time a cosmogony primordial power. There are hymns about Brahmā .Where the knower of Brahmā aṭtain the highest through training and penance. Divine omniscience of Varuṇa and his supremacy in keeping moral order where he is exalted in an unequalled philosophical verse

He that should flee afar beyond the heaven
Would not escape king Varuṇa's attention
His spies come hither from the sky descending
With all their thousand eyes the earthy surveying.

From some of the sample hymns cited above the view of Aurobindo that the Vedic mantras in Atharva Veda yield a perennial source of metaphysical thoughts appears to be justified fully. Description of Brahmā widely as a model of creation interims of atomic molecular and substance and pure theatrical protections of the sciences of creation. Both physics and metaphysics meet here in a fraternal embrace. Atharvana Veda is the synthesizer of organic chemistry and life molecule chemistry. It is said philosophy begins where science ends. But here in Atharvana Veda both philosophy and science go in hand. This hymn refers to nine numbers and demises that god is not, three, four, five, or six, but only one. This enigmatic hymn can be constructed only when we remember the kāṇḍa sūtra of nine substances. The earliest mention of the Atharvan songs occurs under the two names "Atharvanas" and " Aṅgirasas" names which belong to

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the two most ancient ṛṣi families or to the common ancestors of the Indo-Āryans and the Persia-Āryans and which are probably only given to these songs in order to lend all the great authority and holiness to the incantation and contained in them. They are also often specially connected with the ancient family of the Bhṛgus. Whether we have to take the " Atharvanas" in the thirtieth book of the Vajra Saṁhitā as Atharvan songs is not yet ascertain, but for the period of which the 11th 13th and 14th books of the Śatapatha Brāhmaṇa as well as the Chāndogyopaniṣad and the Taittirīya Araṇyaka belong the existence of the Atharvan songs and of the and of the Atharvana Veda is fully established by the mention these works. The 13th book of the Śatapatha Brāhmaṇa even mentions a division into Parvanas. In the eight book of the Taittirīya Āraṇyaka, the ādeśa (i.e.) the Brāhmaṇa, is inserted between the three other Vedas and the Atharvāṅgirasas. Besides these notices—I find the Atharvana Veda or more precisely the Atharvaṇikas only mentioned in the Nidāna sūtra of the Sāma Veda. The names, too, which belong to the schools of the Atharvana Veda appear no where in Vedic literature with the exception perhaps of Kauśika still, this patronymic does not by any means involve a special reference to the Atharvan. Another name that is however, only applied to the Atharvana Veda in the later Atharvan writings themselves via, in the Pariśiṣṭas, is Brahmā Veda. This is explained by the circumstance that it claims to be the Veda for the chief sacrificial priest, the Brāhmaṇa while the other Vedas are represented as those of his assistants only, the Hotar, Udgātar and Athvaryu—claim which has probably no other foundation that the circumstance clearly turned to account, that there was in fact, no particular Veda for the Brāhmaṇa, who was bound to know all three, as is expressly required in the Kauṣitaki Brāhmaṇa. The latest and fourth Veda is in a different category. For a long time many referred to only three Vedas, by which complete ceremonies could be conducted with the Ṛig hotṛ reciting, the Sāma udgātri singing, and the Yajur adhvaryu performing the ritual. Even later the Atharvan Brāhmaṇa's part was often performed unaccompanied by the other three priests. Also much of it draws from the customs and beliefs of pre-Āryan or pre-Vedic India. The Atharva Veda is much longer than the Sāma and Yajur and only about a sixth of it is from the Ṛg-Veda. The Atharva Veda is primarily magical spells and incantations. The line between prayer and magic and between white and black magic is usually drawn by ethical considerations. The bheṣajāni are for healing and cures using herbs to treat fever, leprosy, jaundice, dropsy, and other diseases. The Āryans looked down on doctors and medicine, probably because the natives were more skilled in these than they. Other more

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positive spells were for successful childbirth, romance, fecundity, virility, etc. The negative or bewitching spells were called abhicāra and attempted to cause diseases or harm to enemies; often they are aimed at serpents and demons. The sorcery is ascribed to one of the authors, Aṅgiras, whose name is related to Agni (Cf. Latin Ignis), the divine messenger and possibly a distant cognate of the Greek word for messenger, angel. Another author, Atharvan, derives from the Old Iranian root, atar, and meaning fire. The third author, Bhṛgu, was the name of a tribe, which opposed Sudas in the battle of ten kings in the Ṛg-Veda, and his name has also been related to a Greek word for fire. The fourth author is Brāhmaṇa, the name, which was given to the Atharvan priest, which eventually became so sacred that it, was used as a name not only for the priestly caste but also even for God the Creator. In addition to physicians the Vedic Āryans also held in contempt Atharvaṇ astrologers as well as magic, but from this came not only astrology but also the beginning of Āyurvedic medicine. Like most ancient peoples they also believed that the main cause of disease was evil spirits, possession, or what we would call psychological factors. The magical elements, particularly the abhicāra, and the subjects of healing, herbs, and cooking, which were mostly in the woman's domain, made the Atharva Veda obnoxious to many Vedic priests. However, these rituals were very popular, and the Brāhmaṇa priest's share of the fees soon became equal to the other three priests' combined. Eventually this shamanic tradition had to be incorporated into the Vedic religion, especially later when it faced the new challenges of Jainism and Buddhism. The Brāhmin caste became even stronger, and their wealth can be seen by the belief that the cow by right belonged exclusively to them. The warrior Kṣatriya caste collected taxes probably from the Vaiśya artisans, farmers, and merchants. The Śūdra workers were too poor to be taxed, and the Brāhmins were exempt. One verse (Atharva Veda 3:29:3) describes heaven as "where a tax is not paid by a weak man for astronger. "Marriage ceremonies are included. Here is a brief example :

I am he; you are she.
I am song; you are verse.
I am heaven; you are earth.
Let us two dwell together here;
Let us generate children.

According to the Atharva Veda (5:17:8-9), a Brāhmaṇa could take a wife from the husband of any other caste simply by seizing her hand. Book 18 contains only funeral verses. There are coronation rites for kings, though

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the prayer is that the people will choose the king usually already selected by heredity or the council. Philosophy and abstraction are creeping in, as there are two hymns to the deity of time, and kāma (love, desire, pleasure) is praised as "the first seed of the mind" that generated heaven. (Atharva Veda 19 :52) Let us conclude this section on the Atharva Veda with some selections from its beautiful hymn to the Earth as a sample of the more positive expression of the Vedas :

High Truth, unyielding Order, Consecration,
Ardor and Prayer and Holy Ritual
uphold the Earth, may she, the ruling Mistress
of what has been and what will come to be,
for us spread wide a limitless domain.
Untrammelled in the midst of men, the Earth,
adorned with heights and gentle slopes and plains,
bears plants and herbs of various healing powers.
May she spread wide for us, afford us joy!
On whom are ocean, river, and all waters,
on whom have sprung up food and plowman's crops,
on whom moves all that breathes and stirs abroad -
Earth, may she grant to us the long first draught!
To Earth belong the four directions of space.
On her grows food; on her the plowman toils.
She carries likewise all that breathes and stirs.
Earth, may she grant us cattle and food in plenty!
On whom the men of olden days roamed far,
on whom the conquering Gods smote the demons,
the home of cattle, horses, and of birds,
may Earth vouchsafe to us good fortune and glory!
Bearer of all things, hoard of treasures rare,
sustaining mother, Earth the golden-breasted
who bears the Sacred Universal Fire,
whose spouse is Indra—may she grant us wealth!
Limitless Earth, whom the Gods, never sleeping,
protect forever with unflagging care,
may she exude for us the well-loved honey,
shed upon us her splendour copiously!
Earth, who of yore was Water in the oceans,
discerned by the Sages' secret powers,
whose immortal heart, enwrapped in Truth,

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abides aloft in the highest firmament,
might she procure for us splendour and power,
according to her highest royal state!
On whom the flowing Waters, ever the same,
course without cease or failure night and day,
may she yield milk, this Earth of many streams,
and shed on us her splendour copiously!
May Earth, whose measurements the Aśvins marked,
over whose breadth the foot of Viṣṇu strode,
whom Indra, Lord of power, freed from foes,
stream milk for me, as a mother for her son!
Your hills, O Earth, your snow-clad mountain peaks,
your forests, may they show us kindliness!
Brown, black, red, multifarious in hue
and solid is this vast Earth, guarded by Indra.
Invincible, unconquered, and unharmed,
I have on her established my abode.
Impart to us those vitalizing forces
that come, O Earth, from deep within your body,
your central point, your navel, purify us wholly.
The Earth is mother; I am son of Earth.
The Rain-giver is my father; may he shower on us blessings!
The Earth on which they circumscribe the altar,
on which a band of workmen prepare the oblation,
on which the tall bright sacrificial posts
are fixed before the start of the oblation—
may Earth, herself increasing, grant us increase!
That man, O Earth, who wills us harm, who fights us,
who by his thoughts or deadly arms opposes,
delivers him to us, forestalling action.
All creatures, born from you, move round upon you.
You carry all that has two legs, three, or four.
To you, O Earth, belong the five human races,
those mortals upon whom the rising sun
sheds the immortal splendour of his rays.
May the creatures of earth, united together,
let flow for me the honey of speech!
Grant to me this boon, O Earth.
Mother of plants and begetter of all things,
firm far-flung Earth, sustained by Heavenly Law,

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kindly and pleasant is she. May we ever
dwell on her bosom, passing to and fro!...
Do not thrust us aside from in front or behind,
from above or below! Be gracious, O Earth.
Let us not encounter robbers on our path.
Restrain the deadly weapons!
As wide a vista of you as my eye
may scan, O Earth, with the kindly help of Sun,
so widely may my sight be never dimmed
in all the long parade of years to come!
Whether, when I repose on you, O Earth,
I turn upon my Right side or my left,
or whether, extended flat upon my back,
I meet your pressure from head to foot,
be gentle, Earth! You are the couch of all!
Whatever I dig up of you, O Earth,
may you of that have quick replenishment!
O purifying One, may my thrust never
reach Right into your vital points, your heart!
Your circling seasons, nights succeeding days,
your summer, O Earth, your splashing rains, your autumn,
your winter and frosty season yielding to spring-
may each and all produce for us their milk!...
From your numberless tracks by which mankind may travel,
your roads on which move both chariots and wagons
your paths which are used by the good and the bad,
may we choose a way free from foes and robbers!
May you grant us the blessing of all that is wholesome!
She carries in her lap the foolish and also the wise.
She bears the death of the wicked as well as the good.
She lives in friendly collaboration with the boar,
offering herself as sanctuary to the wild pig....
Peaceful and fragrant, gracious to the touch,
may Earth, swollen with milk, her breasts overflowing,
grant me her blessing together with her milk!
The Maker of the world sought her with oblations
when she was shrouded in the depth of the ocean.
A vessel of gladness, long cherished in secret,
the earth was revealed to mankind for their joy.
Primeval Mother, disperser of men,

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you, far-flung Earth, fulfill all our desires.
Whatever you lack, may the Lord of creatures,
the First-born of Ṛight, supply to you fully!
May your dwellings, O Earth, free from sickness and wasting,
flourish for us! Through a long life, watchful,
may we always offer to you our tribute!
O Earth, O Mother, dispose my lot
in gracious fashion that I be at ease.
In harmony with all the powers of Heaven
set me, O Poet, in grace and good fortune.

Audanya : Brāhmaṇa whose name were specified in the White Yajur Veda.

Audbharī : Brāhmaṇa whose name was specified in the Black Yajur Veda.

Audumbarāyana : Brāhmaṇa whose name was specified in the White Yajur Veda. But later on the text specify it as the name of Yajur Vedic school.

Aupast Aśvinī : Brāhmaṇa whose name were specified in the White Yajur Veda.

Aupavesī : Brāhmaṇa whose name were specified in the White Yajur Veda.

Aupoditeya : Brāhmaṇa whose name were specified in the White Yajur Veda.

Avas : guard, safety, protection. [**Veda.**].

Aveśa : [Entrance, possession]; exultation of the uplifting of the consciousness, elation of the inrush and passage [of poetical inspiration].

Avicārī : [One] without perception and deliberation.

Avidyā : The Ignorance; the consciousness of Multiplicity; the relative and multiple consciousness.

Avidyāmāyā : [Māyā of the Ignorance].

Avratan : Those who observe not the law of (thy) working. [**Veda.**]

Avṛdhaḥ : They who desire no increase. [**Veda.**].

Āvṛtti : Repetition.

Avyakṛta : Prakṛti undifferentiated Nature.

Avyakta : Unmanifest, latent, concealed; the unmanifestation, unmanifest principle; [in sāṁkhya] : the primary unmanifest seed-state of the manifest active eightfold nature of things; [in vedānta] : the power involved or inherent in unmanifest Spirit or Self out of which cosmos comes and into which it returns.

Ayasya : [a ṛṣi associated with the navagvas]. [**Veda.**]

Āyur Veda : Āyur Veda means the art or science of life/living, or a way of life.

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The word comes from the Sanskrit, Āyu meaning life or living, Veda meaning knowledge or science of. Āyurveda defines health as the soundness and harmony of the body, mind and the self (soul). Each must be nurtured to create good health. According to this ancient healing system of India, disease is caused by the disruption of the equilibrium or balance within us and/or with our environment (nature). Āyurveda traces its roots to the Vedic period of ancient India, some 4000 years old and is one of the best-preserved systems of traditional medicine still practiced today. Āyurveda is based on the Sāṅkya philosophy of the Ṛg-Veda. Health is defined as the harmony of the body (gross), mind and spirit (subtle) triad. Disease occurs when there is an imbalance of the three. Each component of the triad has a different aspect and different requirements. The science of life therefore has three components : Āyurveda, Yoga and Tantra. Āyurveda concentrates and deals with the physical body, Tantra with the mind and Yoga with the spirit. Puruṣa, the universal soul, male energy, is un-manifested, formless, passive, beyond attributes, beyond cause and effect, space and time. It is Pure Existence 2. It is inanimate and has no urge to action. It is choiceless, passive awareness. It is the witness. Prakṛti, the Cosmic Substance, female energy, is the creative force of action, the source of form, manifestation, attributes and nature. It is awareness with choice. It is Divine Will, the one who desires to become many. It is only by the combination of the Puruṣa and the Prakṛti that all existence manifests. From these arise Mahad—Cosmic intelligence and from that the Ahaṅkāra or sense of 'I am'. The one then gives rise to the three Guṇas—Sattva, Rajas and Tamas. Sattva or Essence is the medium in which a thing manifests itself into intelligence, it is the principle of lightness and light. It means goodness and virtue. It has the quality of truth, virtue, beauty and equilibrium. Rajas are the principle of energy or turbulence. It has the quality of force and impetus. Tamas is the principle of inertia and heaviness. It restrains, obstructs and resists motion. Tamas is black and relates to the Earth and the Night in the Vedic system. Rajas are red and relates to the Atmosphere and the Dawn. Sattva is white and corresponds to Heaven and the Day 3. Sattva is the natural quality of the mind, Rajas of the life force and Tamas of the physical body. When Rajas and Tamas occur in the mind, they become the factors of ignorance and dullness (Tamas) and distraction and desire (Rajas). All Yoga consists in reducing Rajas and Tamas from the mind to bring it to a state of pure Sattva. Pure Sattva, or the mind in its natural state, has the power to perceive truth, to reflect the seer or the Puruṣa. One of the key concepts in Āyurveda is that of the relationship between Man (or animals or plants) and Nature. It believes in

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using the principles of nature to bring an individual back into equilibrium with their true self. Āyurveda looks at life from an energy perspective. Health is the harmony between the energy components of body, mind and spirit. Disease—disease, therefore is the disruption of one or all of these components. The Āyurvedic approach to disturbances in the mental and spiritual aspects of an individual, aims first to harmonies the physical body and then to expand that harmony to the mind and the spirit. The Yogic approach involves working with the spirit to induce the body and the mind to become harmonized. The Yogic diet aims to take predominantly Sāttvic food, living in a Sāttvic environment, associating with Sāttvic people and having a generally Sāttvic life-style. Sāttvic food is vegetarian, fresh, organic and prepared with love. A Sāttvic environment is natural, pure, quiet and harmonious. Sāttvic people are possessed of love, faith, devotion, honesty and truthfulness. Tantra works to maximize a being's mental energy which then balances and harmonizes the body and spirit. Āyurvedic principles in order to harmonies the body, we have to realize that everything we perceive in the external world is composed of the five elements : ether, air, fire, water and earth. These elements make up the body, are present in every cell. These individual cells are not able to live independently of the whole body. Similarly we are all cells in the Universal Organism and are not able to live independently of the whole. Earth is a solid state of matter whose characteristics are stability, fixity and rigidity. It creates a feeling of groundedness and security in the individual. It is a stable substance. Water is the liquid state of matter that has a flowing, dissolving, carrying and cleansing quality. It is a substance without stability. Fire has the ability to transform solids to liquids to gas and vice versa. It is the power in the body. It is without substance. Air is the gaseous state of matter whose characteristic is mobility. It is responsible for all movements. It has no form. Ether is the field in which all the activities take place, from which everything is manifested and into which everything returns. Ether does not have a physical existence but is the space, which separates matter. The five elements condense to give rise to the three primary life forces in the body or the three biological humours or Doṣas : Vāta, Pitta and Kapha. Doṣa means that which darkens, soils or causes things to decay. Vāta is composed of ether and air. It is the most important of the three Doṣas as it governs and provides the motivating force for the other two Doṣas. It is the kinetic energy in the body and is the force that directs nerve impulses, circulation, respiration and elimination. It governs all bodily movements. Pitta is biological fire. It is composed of the elements of fire and water (liquefied fire). It digests and cooks things in the body. It

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is responsible for all the metabolic and chemical transformations in the body. It is responsible for digestion of food, eyesight, body temperature, and intellect and skin coloration. Kapha is a combination of water and fire. It holds things together, providing cohesiveness. It is responsible for growth, support, and lubrication and makes up the bulk of the body tissues. When the Doṣas are out of balance, they are the causative force in the disease process. Qualities of the biological humours The Doṣas should be seen as interrelated and not as separate entities. The body-mind-spirit complex is an energy continuum, rather like Einstein's theory of space-time continuum. This helps in the understanding of how a state of mind can influence a disease process in the body and to a lesser extent vice versa. It also helps to understand how following a prescribed treatment in the context of Āyurveda can attain recovery of health. The qualities of Vāta are those associated with air, i.e. dryness and coldness, lightness, mobility, subtleness, roughness, agitated and irregular like the wind coming and going. Pitta is hot, intense and light like fire, it is fluid and liquid due to the fact that it is contained in water. It is primarily hot, moist and light. Kapha has the qualities of mucous. It is heavy, dense, sticky, viscous, cold and moist. The qualities of the Doṣas are fundamental to the understanding of our bodies and to the understanding for treatment when they become aggravated. Anything that possesses the same qualities as the Doṣa will increase it and anything, which possesses the opposite qualities, will decrease it. For example, yogurts has similar qualities to Kapha, excess will increase it. The Tridoṣas are forces, not substances. Kapha is not mucus but the force which when active in the body, causes mucus to arise. Similarly Pitta is not bile but the force that causes bile to be produced. Va-ta is not air but increased Va-ta causes increased gas. These revelations were transcribed from the oral tradition into book form, interspersed with the other aspects of life. Ṛg-Veda CA.3000 Years Before.Common era. : Verses on the nature of existence, on nature of health and disease, pathogenesis and principles of treatment. Among the Ṛg-Veda are found discussions of the three doṣas, Vāta, Pitta and Kapha and the use of herbs to heal the diseases of the mind and body and to foster longevity. Atharva Veda CA.800 Years Before Common era. : Lists the eight divisions of Āyurveda—Internal Medicine, Surgery of Head and Neck, Ophthalmology and Otorinolaryngology, Toxicology, Psychiatry, Pediatrics, Gerontology or Science of Rejuvenation and Science of Fertility Caraka Saṁhitā CA. 600 Years Before. Common era. : A major work on internal medicine, written by the physician Agniveśa, modified by Caraka Suśruta Saṁhitā CA. 500 Years Before. Common era. : Suśruta, a surgeon

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who developed the operative techniques of rhino-plasty (plastic surgery), wrote the Suśruta Saṁhitā, which describes a highly developed surgery. Saṁhitās of Vāgbhaṭṭa CA. 600 Years A.D. : This text deals with all aspects of life, health, disease and treatment.

B

Babhravya : Name of Ṛg-Vedic ṛṣi who had arranged Ṛg-Veda in specific form.

Bahvircha : A priest of theologian as specified in Ṛg-Veda.

Bahvṛca parśiṣṭha : Name of a teacher, whose name were specified in the Yajur Veda.

Bahvṛca : A priest or the ologian of the Ṛg-Veda.

Balāki : Brāhmaṇa of Ṛg-Veda, whose name is specified by Ajātaśatru.

Bālaślāghā : [Boasting about (confidence in) one's strength].

Bālavat : Children.

Bali : Son of Virocana, son of Prahlāda, son of Hiraṇyakaśipu. His wife was Vindhyavali. In the Ṛg-Veda, the legend had three steps, where Viṣṇu is represented as taking three steps, over earth, heaven and lower regions, typifying perhaps the rising, culmination, and setting of sun.

Barabhaya : Being. Pronunciation of Varabhaya.

Barhis : The sacred grass, the seat of sacred grass. *[Veda.]*

Barhiṣad pitaraḥ (Barhiṣad Pitṛs) : [The Fathers "seated on the sacrificial grass", a class of pitṛs]. *[Veda.]*

Bāsanā : [wish, longing, fanciful desire]. [Cf. vāsanā]

Bekanata : A usurer. He is referred to, along with the Paṇis, Whom Indra had overcome. In such a case a tribe was probably intended and not merely a money lender as literally understood by Yāska.

Bhadram : Good, happy; anything good, auspicious, happy.

Bhaga : enjoyment, enjoyer; Bhaga : the deva as the Lord of enjoyment, the divine Enjoyer in man. He is supposed to bestow wealthy and to preside over marriage, and he is classed between the Ādityas and Viśvedevas.

Bhāga : share, portion; enjoyment. *[Veda]*

Bhāradvāja : In the Sixth Part of Ṛg-Veda there are hymns attributed to Bhāradvāja. There are also hymns of Bhāradvāja's disciples Garga, Payu, Suhotra and others. The names of Abhyavartī and Divodāsa or Praṣṭoka are also mentioned in Ṛg-Veda. Westerners too have praised the greatness

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"So long as the rivers a last, the fame of Ṛg-Veda said Max Müller, the well-known scholar. Thus did the great sag live for the spread of knowledge and for welfare of the people? A great soul, he was not tempted by the to become an emperor but to serve the people. He acquired extensive knowledge with strenuous effort; he disseminated it for the welfare of the world. The clash between the good people and the bad people has been in this world for thousands of years. Even in Bhāradvāja's time such confrontations were going on. In that clash, by protecting the good people, Bhāradvāja stood like a fortress protecting the good people. Extraordinary scholarship and might of Bhāradvāja, numerous kings accepted him as their preceptor and ruled as ordered by him. But even among kings he sought out the righteous. He extended support only when people followed the tenets of righteousness enunciated by him. The wealth his warrior pupils offered at his feet, this great soul gave away as a gift to humanity. The vow that he took deserves to be the vow for all time in the hearts of all sages, all warriors and all rich people : "All people are my relatives. For their service my life is dedicated. Bhāradvāja again undertook a pilgrimage. This time he was satisfied that people were contented and had no problems. Every place he visited, along with Atri and other eminent sages, became a hallowed place of pilgrimage. To this day there are numerous pond and tanks that bear the names of the Seven Sages. Bhāradvāja's hermitage on the banks of the river Sarasvatī became a place for contemplation. The Vedic recital by the large number of students cast a holy influence on every tree of the hermitage. In the peaceful forest in which the hermit was living even wild animals lived in harmony as if they had changed their nature. Gradually age overtook the sage. After prolonged contemplation one day he opened his eyes slowly. Dawn was about to break. The chirping of birds was pleasant to hear. All around there was greenery and cold breeze was blowing mixed with the pleasant fragrance of flowers. Nearby his wife Suśīlādevī was seated. She folded her hands and was looking skyward. Bhāradvāja had offered prayers to the morning goddess Uṣā. In an orderly manner he offered his prayers to all the gods. "Goddess Uṣā (Dawn), when you appear birds fly out of their nests. People move about to earn their bread. Bestow wealth on your worshippers. O Pūṣan, grant us the company of the wise. Soma and Rudra, end all epidemic diseases. Fill our bodies with sickness- resistant materials Indra and Varuṇa, grant us the power to get over sins, just as people cross a flood by means of a ferry." This is not a prayer offered by Bhāradvāja for his own self. But it is a prayer offered by the ascetic for the good of the entire mankind. There emerged an extraordinary flash in the sky. Gods showered flowers on the Bhāradvāja

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couple. A heavenly chariot appeared. Indra and other gods bowed to the holy being and said : "Great soul, we welcome you to make heaven your abode." Assuming a celestial form, the Bhāradvāja couple boarded the chariot and reached heaven.

Bharata : The first one to bear this name was a king and hero often referred to in the Ṛg-Veda

Bhargaḥ savitur devasya yo no dhīyaḥ pracodayāt : [The power and light of the divine Sun (Savitṛ) ... which should impel our thoughts]. [Cf. ṚV 3.62.10]

Bhārgavaḥ (Bhārgavas) : a clan of ṛṣis [descended from Bhṛgu] who went by his name; [same as the Bhṛgus]. **[Veda.]**

Bhava : In Ṛg-Veda, often mentioned in connection with Śarva, as the destroyer of evil spirit.

Bhiṣaja : A doctor or a dispenser of medicine. Such a professional is often mentioned in the Ṛg-Veda and also later. The profession of medicine was already known in the Ṛg-Veda and the fees of a medical man are referred to in one place.

Bhṛgu-Aṅgiras : Name of a family belongs to Ṛg-Veda.

Bhṛguatharvan : Name of a Ṛg-Vedic ṛṣi who belongs to Bhārgava Family.

Bhṛgu : A Vedic sage. A Prajāpati of the Maharṣis. Also one of the ten Prajāpati, sons of Brahmā and progenitors of mankind, and teacher of the Dhanurveda, one of the Padavas. As such he belongs to the Vedic period. In the creation theory Manu mentions ten Maharṣis as having been created by him, one of whom is Bhṛgu, who in his turn created seven other Manus, from whom all that is has sprung. The Mahābhārata says "Six great ṛṣis are known as the mind born sons of Brahmā" but Bhṛgu is not named amongst them. In another passage it describes him as a son of Vaurṇa, but Brahmā is there identified with Varuṇa. At a sacrifice at which Brahmā officiated, a portion of Vaurṇa was thrown into the sacrificial fire; whence there arouse three men endowed with bodies. Bhṛgu sprang first form bhṛk (the blazing of the fire), Aṅgiras from the cinders, and Kavī from a heap of ashes. The god called Mahādeva, Varuṇa and Pavana, claimed these three as his own. Agni and Brahmā also claimed them. It was agreed that Bhṛgu was Varuṇa's son. Agni received Aṅgiras, and Brahmā took Kavī. In another part of that poem it is said, "we have head that the great and venerable ṛṣi Bhṛgu was produced by Brahmā from fire at the sacrifice of Varuṇa". The Bhāgavata purāṇa says that "he sprang from the skin of the creator" and the Mahābhārata, in another verses declares " the

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venerable Bhṛgu, having split Brahmā's heart, issued forth". At the great sacrifice of Dakṣa, to which Śiva was not invited, Bhṛgu officiated as priest, and because he reviled that god and his followers, and justified Dakṣa in slighting him, he suffered the loss of his beard. In the Paurāṇic period Prauṣṭi calls him the husband of Khyāti, the daughter of Dakṣa. In Muir's original Sanskrit works there are many incidents related of Bhṛgu, which illustrate the celebrity he had attained and the great influence he had acquired. When king Nahuṣa tyrannized over the Brāhmaṇas and compelled even the ṛṣis to carry him from place to place, it once came Agastya's turn perform the servile office. Bhṛgu then said to Agastya "who do we submit to the insults of this king of the gods?" Agastya answered that none of the ṛṣis had returned to curse Nahuṣa because he had obtained the power of subduing to his service every one upon whom he fixed his eyes, and that he had nectar for his beverage. However, Agastya said he was prepared to do anything that Bhṛgu might suggest. Bhṛgu said he had been sent by Brahmā to take vengeance on Nahuṣa, who was that day about to attach Agastya, to his car, and would spurn him with his foot; and that he incensed at this insult, would by a curse condemn Nahuṣa to became a serpent. All this accordingly happened. Bhṛgu however on Nahuṣa's solicitations, and the intercession of Agastya, placed a period to the effects of the curse, which Yudhiṣṭhira was to be the instrument of terminating. Bhṛgu is said to have performed a most wonderful deed—the transforming of a Kṣatriya king into a Brāhmaṇa. In the Rāmāyaṇa there are not many references to Bhṛgu, he is there called a Maharṣi, and Rāma is induced to slay a female demon by the remembrance that Viṣṇu slew Bhṛgu's wife when she aspired to Indra's throne. He is the saint whom the childless wives of Sagar worshipped in order to obtain a son and he gave to one lady one, to the other sixty thousand Paraśurāma was one of his most illustrious descendants. The names of nineteen Bhṛgus are given in the Matsya purāṇa, who are said to be composers of hymns; Bhṛgu himself being one of the narrators of the Mahābhārata. Roth speaks of the Bhṛgus as a class of mythological begins, who belonged to the aerial or middle class of gods. They discover of fire, and then brought it to men. He adds that the race has a connection with history, as one of the chief Brāhmancial families bears the name, and allusions are made to the fact in the hymns of the Ṛg-Veda.

Bhṛgu Aśrama : The hermitage of Ṛṣi Bhṛgu in the district of Balia. It is also known as Bhṛgu tīrtha in the Mahābhārata and was situated at the confluence of the Sarayū and the Ganges. In this place Paraśurāma

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recovered his energy that Rāma had wrested from him. Here Vitahavya had sought shelter with the sage Bhṛgu who, in order to save him from the hands of his enemy Prataradana, who thirsting for his blood, converted Vitahavya into Brāhmaṇa.

Bhrūmadhya : [The place between the eyebrows].

Bhujyu : "The seeker of enjoyment", son of King Tugra. *[Veda.]*

Bhukti : Enjoyment. Bhuktiḥ [nominative].

Bhūma : The Large.

Bhūmi : Earth.

Bhur (Bhū) : The material world.

Bhūri (aspaṣṭa) kartvaṁ : (There is made clear) the much that has still to be done. **[RV 1.10.2]**

Bhūrloka : The material world, the world of formal becoming.

Black Yajur Veda : One of the part of Yajur Veda, which is also called as Kṛṣṇa Yajur Veda. It has been preserved in four recessions viz. The Maitrayāṇī Saṁhitā, Kāṭhaka Saṁhitā, Kapiṣṭhala Kaṭha Saṁhitā and Taittirīya Saṁihitā. The Maitrayāṇī Saṁhitā consists of four books subdivided into fifty-four lessons. The Kāṭhaka Saṁhitā is nearly related to it in language. The Kapiṣṭhala Kaṭha Saṁhitā, which consists of forty-eight chapters, has been preserved only in fragments. The Taittirīya Saṁhitā comprises seven books sub divided into forty-four lessons. All these recessions form a closely connected group and are essentially the same in character, being somewhat older than the recessions of the white Yajur Veda. The data thus far known to us concerning it open up such extensive literary perspectives, but withal in such a meager way, that investigation, has up to the present time been less able to attain to approximately satisfactory results, than in any other field. In the first place the name Black Yajuṣ belongs only to a later period, and probably arose in contradistinction to that of the White Yajuṣ. While the theologians of the Ṛg-Veda are called Bahṛcas, and those of the Sāman Chāndogas, the old name for the theologians of the Yajuṣ is Adhvaryus, and indeed these three names are already so employed in the Saṁhitā of the Black Yajuṣ and the Brāhmaṇa of the White Yajuṣ. In the latter works the designation of Adhvaryus is applied to its own adherents, and the Carakadhvaryus are denoted an censured as their adversaries an enmity which is also apparent in a passage of the Saṁhitā of the white Yajuṣ, where the Carakacharya, as one of the persons to be dedicated at the Puruṣamedha, is devoted to Duskṛta or III

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deed. This is all the more strange, as the term Caraka, is otherwise always used in a good sense for " travelling scholar" as is also the root char " to wander, about for instruction." The explanation probably consists simply in the fact that the name Carkas is also, on the other hand, applied to one of the principal schools of the Black Yajuṣ, whence we have to assume that there was a direct enmity between these and the adherents of the white Yajuṣ who arouse in opposition to them a hostility similarly manifested in other cases of the kind. A second name for the Black Yajuṣ is Taittirīya of which no earlier appearance can be traced than that in its own Prātisākhya Sūtra, and in the Sāma Sūtras. Pāṇini connects this name with the ṛṣi called Tirrītīri and so does the Anukramaṇī to the mention in the sequel. Later legends on the contrary refer it to the transformation of the pupils of Vaiśampāyana into partridge, in order to pick up the Yajuṣ verses disgorged by one of their companions who were worth with his teacher. However, absurd this legend may be, a certain amount of sense yet lurks beneath its surface. The Black Yajuṣ is, in fact, a motley, undigested jumble of different pieces, and I am myself more inclined to derive the name Taittirīya form the variegated partridge than from the Ṛṣi Tittīri, just as another name of one of the principal schools of the Black Yajuṣ, that of the Khaṇḍikiyas, probably owes its formation of this very fact of the Black Yajuṣ being made up of Khaṇḍas, fragments although Pāṇini, as in the case of Taittirīya traces, it to a ṛṣi of the name of Khaṇḍikā and although ,we do really meet with a Khaṇḍikā, in the Brāhmaṇa of the White Yajuṣ. Of many schools, which are allotted to the Black Yajuṣ, probably did not extend to Saṁhitā and Brāhmaṇa, some probably embraced the sūtras only. Thus far, at least only three different recessions of the Saṁhitā are directly known to us, two of them in the text itself, the third merely from an Anukramaṇī of the text. The two first are the Taittirīya Saṁhitā so called which is ascribed to the school of Āpastamba, a subdivision of the Khaṇḍikīya and the Kāṭhaka, which belongs to the school of the Carakas, and that particular subdivision of it which bears the name of Carayaniyas .The Saṁhitā of the Ātreya school a subdivision of the Aukhiyas, is only known to us by its Anukramaṇī, it agrees in essential with that of Āpastamba. This is not the case with the Kāṭhaka which stands on a more independent footing, and occupies a kind of intermediate position between the Black and the white Yajuṣ, agreeing frequently with the later as to the reading and with the former in the arrangement of the matter. The Kāṭhaka together with the Haridravikā a lost work, which however, likewise certainly belonged to the Black Yajuṣ to the school of the Haridrāvika, a subdivision of the Maitrayāṇīyas is the only work of the Brāhmaṇa order

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mentioned by name in Yāksa's Nirukta. Pāṇini, too, alluded to in the Anupāda sūtra and Bṛhaddevatā. The name of the Kaṭhas does not appear in other Vedic writing nor does that of Āpastamba. The Saṁhitā of the Āpastamba school consists of 7 book books these again are divided into 44 praśnas, 651 anuvākas and 2198 Kaṇḍikās, the latter being separated form one another on the principle of an equal number of syllable to each. Nothing definite can be ascertained as to the extent of the Ātreya recessions, it is likewise divided into kāṇḍas, praśnas and anuvākas, the first words of which coincide mostly with those of the corresponding sections of the Āpastamba School. The Kāṭhaka is quite differently divided and consists of five part of which the three first are in their turn divided into forty sthānakas, and a multitude of small section, while the fourth merely specifies the ṛcs to be sung by the Hotar, and the fifth contains the formulas belonging to the horse sacrifices. In the colophons to the three first part the Caraka śākhā is called Ithimuka, Mādhyamika and Orimika, respectively, the first and the last of these three appellations are still un explained. The Brāhmaṇa portion in these works is extremely meager as regards the rituals and gives but an imperfect picture of it, it is however, peculiarly rich in legends of a mythological character. The sacrificial formulas themselves are on the whole the same as those contained in the Saṁhitā of the White Yajuṣ, but the order is different, although the order of the ceremonial to which they belong is pretty much the same. There are also many discrepancies, with regard to the words, we may instance in particular, the expansion of the semi vowels v and y a after a constant into UV and iy, which is peculiar to the Āpastamba school. As to data, geographical or historical, in consequence of the identity of matter these are essentially the same as those, which meet us in the Saṁhitās of the White Yajuṣ. Now these data to which we must add some added scattered allusions in the portions bearing the character of a Brāhmaṇa—carry us back, as we shall see, to the flourishing epoch of the kingdom of Kuru-Pañcālas in which district we must therefore recognize the place of origin of both works. Whether this also holds good of their final reduction is another question the answer to which, as far as the Āpastamba Saṁhitā is concerned, naturally depends upon the amount of influence in its arrangement to be ascribed to Āpastamba whose name it bears .The Kāṭhaka, according to what has been stated above, appears to have existed as an entirely finished work, even in Yāskas's time, since he quotes it the Anukramaṇī of the Ātreya school, on the contrary, makes Yāṣka Paiṅgī, the teacher of Tittīrī, the latter again the instructor of Ukha, and Ukha the preceptor of Ātryea. This at least clearly exhibits its author's view of the

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priority of Yāksa to the schools and reductions of the Black Yajuṣ bearing the names of Tittīrīa and Ātreya; although the data necessary, to prove the correctness of this view are wanting. That, however, sort of influence in the arrangement of the Saṁhitā of the Black Yajuṣ certainly to be attributed to Yāska, is evident further form the fact that Bhāṭa Bhāskara Miśra, in an extant fragment, of his commentary on the Āpastamba Saṁhitā quotes, side by side with the views of Kasakritsna and Ekacūrṇī, regarding a division of the text, the opinion of Yāska also. Along with the Kāṭhaka, the Manava and the Maitra are very frequently quoted in the commentaries on the Kātiya sūtra of the White Yajuṣ Veda. When we looked about the Brāhmaṇas, the Black Yajuṣ, we find in the first place among the school cited in the Sāma sūtras two which must probably be considered as belonging to the Black Yajuṣ via the Bhallavins and the Satyayānins. The Brāhmaṇa of the Bhallavins is quoted by the scholiast on Pāṇini probably following the Mahābhāṣya as one of the " old Brāhmaṇas". We find it mentioned in the Bṛhaddevatā, Sureśvarācārya also, and even ayana himself, quote passages from the Bhallaviśruti. A passage supposed to be borrowed form the Bhallavī Upaniṣad is adduced by the sect of the Mādhavas in support of the correctness of their belief. That the Bhallavins belong to the Black Yajuṣ, is, however, still uncertain; I only conclude so at present from the fact that Bhāllaveya is the name of a teacher specially attacked and censured in the Brāhmaṇas of the White Yajur Veda. As to the Satyāyanins whose Brāhmaṇa is also reckoned among the old ones by the scholiast on Pāṇini, and is frequently quoted, especially by Sāyaṇa, it is pretty certain that they belong to the Black Yajuṣ, as it is so stated in the Caraṇavyuha, a modern index of the different schools of the Vedas, and moreover a teacher named Satyayāni, is twice mentioned in the Brāhmaṇa of the White Yajuṣ. The special regard paid to them in the Sāma-sūtras and which to judge from the quotations, they themselves paid to the Sāman, is probably to be explained by the peculiar connection which we find elsewhere also between the schools of the Black Yajuṣ and those of the Sāman. Thus the Kathās are mentioned along with the Sāman schools of the Kālapas and Kauthumas, and along with the latter Laukaikṣas also. As to the Sakayanis, Sayakayānins, Kālabavins and Sālaṅkayanins with whom as with the Satyayānins, we are only acquainted through quotations, it is altogether uncertain whether they belong to the Black Yajuṣ or not. The Chagalins, whose name seem to be borne by a tolerably ancient Upaniṣad in Anquetil's Oupnekhat, are stated in the Charaṇavyuha, to form a schools of the Black Yajuṣ, the same is there said of the Śvetāśvataras. The latter gave their name to an Upaniṣad composed in a metrical form,

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and called at its close the work of a Śvetāśvatara, in which the Sāṁkhya doctrine of the two primeval principles is mixed up with the yoga doctrine of one lord, a strange misuse being here made of wholly irrelevant passages of the Saṁhitā, of the Yajuṣ, and upon this rests its sole claim to be connected with the latter. Kapila, the originator of the Sāṁkhya system, appears in it raised to divine dignity itself, and it evidently belongs to a very late period, for though several passages from it are quoted in the Brhamasūtra of Bādarāyaṇa, they may just as well have been borrowed from the common source, the Yajuṣ. It is, at all events, a good deal older than Śaṅkara, since he regarded it as Śruti, and commented upon it. The Maittirīya Upaniṣad at least bears a more ancient name, and might perhaps be connected with the above-mentioned Maitra. Its text, however, both in language and contents, shows that, compared with the latter, it is of a very modern date. At present unfortunately I have at my command only the four first prapāṭhakas, and these in a very incorrect form. Whereas in Anquetil's translation, the Upaniṣad consists of 20 chapters—yet even these are sufficient clearly to determine the character of the work. King Bṛhadratha, who, penetrated by the nothingness of earthly things, resigned the sovereignty into the hands of his son, and devoted himself to contemplation, is there instructed by Śākāyana, upon the relation of that man to the world, Śākāyana communicates to him what Maitreya had said upon this subject, who in his turn had only repeated the instruction given to the Balakhilyas by Prajāpati himself. The doctrine in question is thus derived at third hand only, and we have to recognize in this tradition a consciousness of the late origin of this form of it. This late origin manifests itself externally also in the fact that corresponding passages form other sources are quoted with exceeding frequency in support of the doctrine introduced by "ath'a nyatara'pi uktam" "etad api uktam", "atre" "me śloka bhavati", "atha yathe yam kautsayanastutiḥ". The ideas themselves a requite upon a level with those of the fully developed Sāṁkhya doctrine and the language is completely marked off from the prose of the Brāhmaṇas, both by extremely long compounds, and by words entirely foreign to these, and only belonging to the epic period. The mention also of the gratha, planets, and of the motion of the polar star, supposes a period considerably posterior to the Brhamaṇa. The zodiacal signs are even mentioned in the Anquetil's translation, the text to which I have access does not unfortunately extend so far. That among the princes enumerated in the introduction as having met their downfall, notwithstanding all their greatness, not one name occurs belonging to the narrower legend of the Mahābhārata or Rāmāyaṇa, is no doubt simply owing to the circumstance

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that Bṛhadratha is regarded as the predecessors of the Pāṇḍavas. For we have probably to identify him with the Bṛhadratha, King of Magadha, who according to the Mahābhārata gave up the sovereignty to his son Jarāsandha, afterwards slain by the Pāṇḍus, and retired to the wood of penance. I cannot forbear connecting with the instruction here stated to have been given to a king of Magadha by a Śākayanya the fact that it was precisely in Magadha that Buddhism, the doctrine of Sākyamuni, found a welcome. I would even go so far as directly to conjecture that we have here a Brāhmanical legend about Śākyamuni, where as otherwise legends of this kind reach us only through the adherents of the Buddhist doctrine. Maitreya, it is well known, is, with the Buddhists, the name for the future Buddha, yet in their legends the name is also often directly connected with their Śākyamuni, a Pūrṇa Maitrayāṇīputra, too, is given to the latter as a pupil. Indeed as far as we can judge at present, the doctrine of this Upaniṣad stands in close connection with the opinions of the Buddhist, although from its Brāhmanical origin it is naturally altogether free from the dogma and mythology, peculiar to Buddhism. Neither the Chagalins, nor the Śvetāśvatars, nor the Maitrāyāṇīyas are mentioned in the Sūtras of the other Vedas or in similar works, as schools of the Black Yajur Veda still we must certainly ascribe to the last mentioned a very active share in its development, and the names Maitreya and Maiteyī at least are not infrequently quoted in the Brāhmaṇas. In the case of the Sūtras, too, belonging to the Black Yajuṣ, the large number of different schools is very striking. Although, as in the case of the Brāhmaṇas, we only know the greater part of them, through quotations, there is reason to expect not only that the remarkably rich collection of the India house, will be found to contain many treasures in this department, but also that many of them will yet to recovered in India itself. The Berlin collection does not contain a single one. In the first place as to the Śrauta sūtras, my only knowledge of the Kaṭha sūtra, the Manu sūtra, the Maitra sūtra and Laugākṣī sūtra is derived form the commentaries on the Kātīya sūtra of the White Yajuṣ, the second, however stands in the catalogue of the Fort-William collection, and of the last, whose author is cited in the Kaṭha sūtra, as well as in the Kātīya sūṭra, there is, it appears, a copy in Vienna. Mahādeva a commentator of the Kalpa sūtra of Satyaśadha Hiraṇyakeśī, when enumerating the Taittirīya sūtras in successive order in the introduction, leaves out these four altogether, and names at the head of his list the sūtra of Baudhāyana as the oldest then, that of Bhāradvāja, next that of Āpastamba, next that of Hiraṇyakeśī himself, and finally two names not otherwise mentioned in this connection, Vādhuma and Vaikhānasa, the

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former of which is perhaps a corrupted form. Of these names Bhārdvāja is the only one to be found in Vedic works, it appears in the Brāhmaṇa of the White Yajuṣ, especially in the supplements to the Vṛhad Āraṇyaka, in the Kātīya sūtra of the same Yajuṣ, in the Pratiśākhya sūtra of the Black Yajuṣ, and in Pāṇini. Though the name is a patronymic, yet it is possible that these last citations refer to one and the same person, in which case he must at the same time be regarded as the founder of a grammatical school, that of the Bhāradvājīyas. As yet I have seen nothing of his sūtra, and an acquainted with it only through quotations. According to a statement by the Mahādeva just mentioned, it treats of the oblation to the Manes, in two praśnas, and therefore shares with the rest of the sūtras this designation of the sections, which is peculiar to the Black Yajuṣ. The sūtra of Āpastamba found in the Library of the India house and a part of it in Paris also. Commentaries on it by Dhurtasvamin and Talavrintanivasna are mentioned also one of the sūtra of Baudhāyana by Kāpārḍīsvāmin. The work of Satyaiṣadha contains, according to Mahādeva's statement, twenty seven Praśnas, whose contents agree pretty closely with the order followed in the Kātīyasūtra, only the last nine form an exception, and are quite peculiar to it. The nineteenth and twentieth century praśnas refer to domestic ceremonies, which usually find a place in the Gṛhya and Smart sūtras. In the twenty-first genealogical accounts and list are obtained, as also in a praśan of the Baudhāyana sūtra. Still scantier is the information we possess upon the Gṛhya sūtras of the Black Yajuṣ. The Kāṭhaka Gṛhya sūtra is known to me only through quotations, as are also the sūtras of Baudhāyana of Bhāradvāja, and of Satyaṣada or Hiraṇyakeśī, unless in this later case only the corresponding Praśnas of the Kalpa sūtra are intended. I have myself only glanced through a Paddhati of the Gṛhyasūtra of the Maitrāyaṇīya School, which treats of the usual subject. The Pratiśākhya sūtra has still to be mentioned as a sūtra of the Black Yajuṣ. The only manuscript with which I am acquainted unfortunately only begins at the fourth section of the first of the two Praśnas. The work is of special significance from the number of very peculiar names of teachers mentioned in it; as Ātreya, Kauṇḍinya, and Bhārdvāja, whom we know already also Valmīki, a name which in, this connection is especially surprising, and further Agniveśya, Agniveśyāyana, Pauṣkarasadi and others. The two last names, as well as that of Kauṇḍinya, are mentioned in Buddhist writings as the names either of pupils or of contemporaries of Buddha, and Kātyāyana, their author, also cites Pauṣkaraṣādi in the arttikas to Pāṇini. Again, the allusion occurring here for the first time to the Mīmāṁsakas and Taittirīyakas deserves to be remarked also the contradistinction, found

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at the close of the work of Chandas and Bhāṣā (i.e.) of Vedic and ordinary language. The work appears also to extend to a portion of the Āraṇyaka of the Black Yajuṣ, whether to the whole cannot yet be ascertained, and is scarcely probable.

Brahaspati : In the Ṛg-Veda the names Bṛhaspati and Brāhmaṇaspati alternate and are equivalent to each other. They are names "of a deity in whom the action of he worshipper upon the gods is personified. He is the suppliant, the sacrifice, and the priest, who intercedes with gods on behalf of men and protects mankind against the wicked. Hence he appears as the prototype of the priest and priestly order, and is also designated as the purohita of the divine community. He is called in one place the father of the gods, and a widely extended creative power is ascribed to him. He is also designated as "the shining" and the gold coloured and "having the thunder for his voice". In later times he is a ṛṣi. He is also regent of the planet Jupiter and the name is commonly used for the planet itself. In this character his car is called Nīti Ghoṣa and is drawn by eight pale horses. He was son of the Ṛṣis Aṅgiras, and he bears the patronymic Aṅgirasas. As preceptor of the gods he is called Animiṣarācārya, Cakṣas Ijyā and Indreya. His wife Tārā was carried off by Soma, the moon, and this gave rise to a war called the Tāraka Māyā. Uśanas Rudra aided Soma and all the Daityas and Dānavas while Indra and took the part of Bṛhaspati. 'Earth, shaken to her center", appealed to Brahmā, who interposed and restored Tārā to her husband. She was delivered of a son which Bṛhaspati and Soma both claimed, but Tārā at the command of Brahmā to tell the truth declare Soma to be the father and the child was named Budha. There is an extraordinary story in the Matsya and Bhāgavata Purāṇas of the Ṛṣis having milked the earth through Bṛhaspati. Bṛhaspati was father of Bhāradvāja by Mamatā, wife of Utathya. An ancient code of law bears the name Bṛhaspati and he is also represented as being the Vyāsa of the fourth Dwāpara Age.

Brahmā : The first member of the Hindu triad, the supreme spirit manifested as the active creator of the universe. He sprang from the mundane egg deposited by the supreme first cause, and is the Prajāpati of all creatures, and in the first place of the Ṛṣis. Brahmā was the father of Dakṣa, who is said to spring from his thumb, and he was present at the sacrifice of that patriarch, which was rudely disturbed by Rudra. Then he had to humbly submit and appease the offended God. The four Kumāras, the chief of whom was called Sanata Kumāra or by the patronymic Vaidhatārā, were later creations or sons of Brahmā. His consort is Sarasvatī, goddess of

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learning, also called Brāhmī. His vehicle is a swan form which he is called Haṁsa Vāhana. His residence is called Brahmā-Vṛnda. He is said to be red in colour, with four heads facing four directions. The supreme soul of the universe, self existent, absolute, and eternal from which all things emanate, and to which all return In the Ṛg-Veda it is said that in the beginning there was nothing else; There was neither sky, atmosphere, time, light, darkness life or death and this spirit by its own volition formed everything out of itself. Brahmā is regarded as impersonal and the name itself is neuter. In the Śatapatha Brāhmaṇa which represents Brahmā as the active creator. 1. Haunting solitude, eating little, with speech, body and mind restrained, intent on the yoga of meditation, and ever resorting to absence of passion. Free from the thought of I from violence, pride, desire, anger, possessions, thinking not of mine, and calmed, he is fit to become Brahmā-Bhāgavata Gītā. 2. As the threads from the spider, the tree from the seed, the fire from the coal, the stream from the fountain, the waves from the seam so is the world produced out of Brahmā-Muṇḍaka Upaniṣad. 3. Desire to understand Brahmā by austerity. Brahmā is austerity-Taittirīya Upaniṣad. 4. Brahmā exists truly, the world falsely; the soul is only Brahmā and no other—Chāndogya Upaniṣad. 5 Verily, this whole world is Brahmā. Tranquil, let one worship it as that from which he came forth, as that into which he will be dissolved as that in which he breathes—Chāndogya Upanisad. 5. Verily, this whole world is Brahma. Tranquil, let one worship it as thaty from which he came forth, as that into which he will be dissolved as that in which he breathes—Chāndogya Upaniṣad. 5. What is the cause? Brahmā? Whence are we born? Where by do we live? On what are we established? Overruled by whom, in pains and pleasers, do we live our various conditions, O ye theologians?—Śvetāśvataropaniṣad.

Brahmā Sūtras : The Brahmā sūtras are a number of aphorisms, which systematize the whole teaching of the Upaniṣads. Bādarāyaṇa is the author of Brahmā-sūtra. They are called Brahmā sūtras, because they expound the nature of Brāhmaṇa or the absolute and its relation to man and the world. It is also known as Vedānta sūtras because; Vedānta means the end of the Veda. The Upaniṣads, being the final portions of the Veda, are called Vedānta. And because the sūtras string together the flowers of the Vedānta passages they are called Vedānta sūtras. The Brahmā sūtra belongs to Bādarāyaṇa. The notion that creation is but illusion and that the transcendental Brāhmaṇa is alone the real, but thronging in absolute infinitude without any a personal existence, is the fundamental doctrine of this system. The attempts is here made to demonstrate that this doctrine

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is the end and aim of the Veda itself, by bringing all Vedic passages into harmony with this monotheistic pantheism, and by refuting the various view of the Sāṅkya or atheistic, the Yoga or theistic and the Nyāya or deistic schools. The notice thus taken of the other systems would of itself seem to prove system would of itself seem to a prove the posteriori of the Brahma sūtra, still is for the present uncertain whether its form in which we now have them, or merely perhaps

Brahmā Veda : A name given to the Atharvana Veda.

Brahmā Yajña : Brahmā Yajña is Svādhyāya, that is to say, intense study and observance of the Veda. The Ṛṣis who are 'unborn' and therefore authorized by Brāhmaṇa to transmit the Truth, formulated, according to the vision they earned, the Yajñas or sacrificial rites designed to promote peace and prosperity in the world. The Vedas acknowledge as Ṛṣis only those who treasure in their hearts the awareness of mantras, of the supreme truth, and of the meaning and significance of Brāhmaṇa (the Cosmic Self) and Dharma (the Laws of Social Harmony and Individual Rights and Duties). The ritual sacrifices authorized and accepted by such Ṛṣis are called Yajñas. The yearning for Truth is Tapas or Asceticism. Since Brāhmaṇa is won through Tapas, it is referred to as Tapoja (attained by Tapas) and the response from Brāhmaṇa to the Tapas is described as the Word of God (Deva-vāk), the Voice of God (Deva-Vāṇi). Tapoja literally means 'born of Tapas'; but this does not imply that the Cosmic Self (Brāhmaṇa) was non-existent until Tapas brought It forth! Brāhmaṇa is ever-existent; It has no Beginning; Time does not affect it. 'Born of Tapas' means that 'It revealed Itself to the person who underwent the Tapas'. It ever is; It has willed to be so. It projected Itself as the Vāk, the Word. The Word is the mantra of the Veda. So, the Almighty is described in the Veda as the Designer of Mantra (Mantra-kṛt), the Creator of Ṛṣis (Ṛṣi-Kṛt), besides the names that occur at some place or other, like Self-emergent (Śwayambhu), Tapoja (born of Tapas) etc.

Brahmādviṣaḥ : Hatars and destroyers of the Word. *[Veda.]*

Brahmājñānam : [knowledge (jñāna) of the brāhmaṇa].

Brahmaloka : World of the brāhmaṇa, in which the soul is one with the infinite existence and yet in a sense still a soul able to enjoy differentiation in the oneness; the highest state of pure existence, consciousness and beatitude attainable by the soul without complete extinction in the indefinable.

Brāhmaṇa and Araṇyaka : Brāhmaṇa. The brāhmaṇa section of the four Vedas are the explanatory part of the Yajñas explaining in great detail as to which

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Yajña should be performed in what manner. It gives every minute detail, whatever the priests need. Every branch of the Veda had its own Brāhmaṇa that was 1,180. But, now a days only a few are available, out of them, Aitareya, Sāṅkhāyna or Kauśītaki, Śatapatha and Taittirīya Brāhmaṇa are important. Āraṇyaka. Out of 1,180 Āraṇyakas only a few full branches are available nowadays. But the Upaniṣads, which are the main section of the Āraṇyakas, are available in quite a good number, about 200. The Saṁhitā and the Brāhmaṇa part of the Vedas relate to the yajñas and Vedic rituals only along with the performance of general good karmas. Although they tell about the Supreme God (like in Puruṣa Sūkta and Īśāvāsyopaniṣad, etc.), they never really emphasize on the worship to the supreme God. Araṇyakas start telling more about God and they prescribe some forms of worship to God. Their mode of worship relates to various forms and aspects of God and designed to be performed in a technical manner with some rituals. It is called the vaidhī bhakti, which means devotion to God in a strict formulate manner such as : how to sit, facing to which side, which part of the early morning is good for devotion, what mantra to repeat, what ritual to perform before and after the devotion, and so on. But the Upaniṣads that are the prime part of the Araṇyakas directly teach to renounce the worldly attachment and surrender to God to receive His Grace. So, Upaniṣads are called the Jñāna kāṇḍa (the true knowledge) of the Vedas.

Brāhmaṇaspati : The lord of the divine word (brāhmaṇa); the Creator (by the word).

Brāhmaṇas : [The portion of the Veda, distinct from its mantra (hymnal) portion, which contains rules for the employment of the mantras at various sacrifices, and also detailed explanations of the origin and meaning of the mantras and numerous old legends]. The Brāhmaṇas associated with the Ṛg-Veda (see **Veda**) are : The Aitareya Brāhmaṇa : Also known as the Āśvalāyana Brāhmaṇa, it is believed to have been composed around 600 B.C. and is perhaps the oldest Brāhmaṇa. It deals principally with Soma sacrifices. The Kauśītaki or Sāṅkhāyana Brāhmaṇa : It contains material similar to that of the Aitareya Brāhmaṇa and describes various sacrifices. The Brāhmaṇas associated with the Yajur Veda (see **Veda**) are : The Śatapatha Brāhmaṇa : This Brāhmaṇa is associated with the white Yajur Veda. It consists of 100 lectures, which provide information on ceremonies, and the philosophy of sacrifices. After the Ṛg-Veda, this text is considered the most important work in the entire range of Vedic literature. The Taittirīya Brāhmaṇa : This Brāhmaṇa is associated with the black Yajur

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Veda. The Sāma Veda has eight Brāhmaṇas associated with it. Some of the important ones Tāṇḍya Brāhmaṇa : This is the most important Brāhmaṇa associated with the Sāma Veda. It provides general information about sacrifices. The Prauḍa Brāhmaṇa : It has 25 sections, which enumerate the Vrātyaṣṭoma ritual by which non-Āryans were admitted into the Āryan fold. The Ṣaḍviṁśa Brāhmaṇa : Literally meaning "26", it was so named because it constitutes the twenty-sixth section of the Prauḍa Brāhmaṇa, and was later added to it. The Sāma Vidhāna Brāhmaṇa : This work is devoted entirely to magic and details the chants to be recited for various spells. The Atharva Veda has only one Brāhmaṇa associated with it, which is the Gopatha Brāhmaṇa. It is a much later work than the others, composed largely of material gathered from previous sources including the Aitareya Brāhmaṇa of the Ṛg-Veda and the Śatapatha Brāhmaṇa of the white Yajur Veda. Between about 900 and 700 BC the Brāhmaṇas were written in prose as sacerdotal commentaries on the four Vedas to guide the practices of the sacrifices and give explanations often mythical and fanciful for these customs. However, their limited focus of justifying the priestly actions in the sacrifices restricted the themes of these first attempts at imaginative literature. Nevertheless they do give us information about the social customs of this period and serve as a transition from the Vedas to the Araṇyakas and the mystical Upaniṣads. The caste system based on colour (varṇa) is now established, though not as rigidly as it became later. The essential difference is between the light-skinned Āryans who made up the top three castes of the priestly Brāhmins, warrior Kṣatriyas, and artisan Vaiśyas, and the dark-skinned Dāsas who were the servant Śūdras. Śūdras, like women, could not own property, and only rarely did they rise above service positions. The Vaiśyas were the basis of the economic system of trade, crafts, and farming. The Brāhmins and Kṣatriyas considered the Vaiśyas inferior, and a female was generally not allowed to marry below her caste though it was common for a male to do so. Even a Brahmin's daughter was not supposed to marry a Kṣatriya. The rivalry for prestige and power was between the Brāhmins and the Kṣatriyas or Rājanyas. Brāhmins often held debates on Brāhmaṇa and other religious issues. Janaka, a Rājanya gained knowledge and defeated some Brāhmins in discussion. So some Brāhmins suggested a symposium on Brāhmaṇa to prove who was superior, but since Brāhmins were expected to be superior on these issues, Yājñavalkya prudently replied, "We are Brāhmins; he is a Rājanya. If we win whom shall we say that we have defeated? But if he defeats us they will say a Rājanya has defeated Brāhmins; so let us not convene this symposium." 10 Kings were consecrated by Vedic rites and

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ruled with the help of the assembly (sabhā) that met in a hall to administer justice; women were excluded. Ordeals were used, such as making a suspected thief touch a hot axe to see if his hand burned, which might be the origin of the saying, "being caught red-handed." Politics and legislation took place in a larger council (samiti). Taxes were collected to support these institutions and the army. A Grāmaṇī, a Vaiśya who functioned like a mayor with civil rather than military authority, administered each village. The Grāmaṇī and the royal charioteer (Sūta) were considered the kingmakers. This latter privileged position was not merely the driver of the king, but also his chief advisor and perhaps storyteller as well. The royal priest or Purohita was also supposed to advise the king in peace and protect him in war. The season of dew after the monsoons ended was considered the time for "sacking cities," as ambitious kings came into conflict with each other in wars. In addition to the discussions of sacerdotal matters, the Brāhmaṇas do contain some stories meant to explain or rationalize their religious practices. Some of these are quite imaginative, though the usual pattern is for the hero to discover a rite to perform or a chant to intone which miraculously solves whatever problem is pressing to give a happy ending. Wendy O'Flaherty has translated some stories from the Jaiminīya Brāhmaṇa illustrating how they dealt with the fears of death, God, the father, wives, and demonic women; many of these stories are sexually explicit, indicating that these people were not afraid of discussing their sexuality. However, since the usual way of handling these fears was to use a sacrificial ritual, the solutions probably had only limited social and psychological value. The most famous of these stories and the best in my opinion is the tale of Bhṛgu's journey in the other world. Bhṛgu was the son of Varuṇa and devoted to learning, and he thought that he was better than the other Brāhmins and even better than the gods and his own father. So Varuṇa decided to teach him something by stopping his life breaths, causing Bhṛgu to enter the world beyond where he saw someone cut another man to pieces and eat him, a second man eating another who was screaming, a third who was eating a man who was silently screaming, another world where two women were guarding a treasure, a fifth where a stream of blood was guarded by a naked black man with a club and a stream of butter provided all the desires of golden men in golden bowls, and a sixth world where flowed five rivers of blue and white lotuses and flowing honey with wonderful music, celestial nymphs dancing and singing, and a fragrant odour. When Bhṛgu returned, his father Varuṇa explained to him that the first man represented people who in ignorance destroy trees who in turn eat them; the second are those who cook animals

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that cry out and in the other world are eaten by them in return; the third are those who ignorantly cook rice and barley, which scream silently and also eat them in return; the two women are Faith and non-Faith; the river of blood represents those who squeeze the blood out of a Brahmin and the naked black man guarding is Anger, but the true sacrifices are the golden men who get the river of butter and the paradise of the five rivers. To me this myth is a clear warning against the harmful actions of deforestation and meat eating, and even the eating of living vegetables is to be done in silent respect. It shows an intuitive understanding of the principle of karma or the consequences of action as well as the growing importance of the concept of faith in addition to the usual theme of the sacrifice. The power of the word is increasing, as the sacrifices are glorified and given power even over the Vedic gods. Japa or the practice of chanting a mantram like Aum practiced ascetically with the sacrifices is believed to produce all one's desires. At the same time knowledge is beginning to be valued. In one exchange mind says that speech merely imitates it, but speech emphasizes the importance of expression and communication; however, Prajāpati decides that mind is more important even than the word. This new god, Prajāpati, is said to have given birth to both the gods and the demons. The ethical principle of truth appears as the gods are described as being truthful and the demons as being false. However, realizing the ways of the world many complain that the demons grew strong and rich, just as cattle like salty soil; but by performing the sacrifice the gods attain the whole truth and triumph, as, analogically I might add, people will eventually realize that cattle as well as salt ruins the land. Prajāpati not only was the first to sacrifice but is considered the sacrifice itself. He practices tapas to create by the heat of his own effort, and this heat is also related to cosmic fire and light as well as the to the warmth of the body and breath. Another concept of energy associated with the breath is prāṇa; it also is identified with goodness, as the texts imply that as the life force it cannot be impure or bad. Prajāpati not only creates but also enters into things as form and name, giving them order. Eventually Prajāpati will be replaced by Brāhmaṇa who is identified with truth and will become the Creator God in the trinity that will include Viṣṇu, a sun-god who becomes the Preserver, and Śiva, who is derived from the indigenous Rudra, the Destroyer. With all the mental activity going on analysing the rites and their explanation, abstractions are increasing in the religion.

Brahmasūtras : Aphorisms on the Vedānta philosophy by Bādarāyaṇa.

Brahmavāda śākhā : One of branches in Atharvana Veda as specified in

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Caraṇavyūha book. The Brahmavāda śākhā is refereed in the Caraṇavyūha only.

Brahma-Veda : A name given to the Atharvaṇ or Fourth Veda, the Veda of prayers and charms.

Bṛhad dyau : The great heaven. *[Veda]*

Bṛhat (Brihat) : Large, wide; the Large, the Vast (used to describe the world or plane of Truth-Consciousness). *[Veda]*

Bṛhat jyotī : The vast light. *[Veda]*

Bṛhad devatā : An ancient work in ślokas by the sage Śaunaka, which enumerates and describes the deity or deities to which each hymn and verse of the Ṛg-Veda is addressed

Budhna : Foundation. *[Veda]*

Budhne ṛtasya : In the foundation of the Truth *(ṛtam)*. [RV. 3.61.7]

Bull : In Ṛg-Veda, bull is identified with Agni, Indra, Dyaus, and Rudra.

C

Cakṣuśaurya : Ṛg-Vedic ṛṣi belongs to Bhāradvāja and Viśvāmitra gotras.

Cala pṛthvī sthira bhūti : The earth moves, it appears to be still.

Camasam caturvayam : The fourfold bowl. [*RV 4. 36. 4*]

Camu : The wine bowls. *[Veda]*

Canas : Food; enjoyment, pleasure. *[Veda]*

Candabhāgā : A river, modern Chenāb, identical with the Vedic Asikinī. The river is depicted as having been present, among the streams in the palace of Varuṇa and was seen by the sage Mārkaṇḍeya, in the stomach of Nārāyaṇa. It flowed through the region of the Aratas. A bath in this river for seven days is supposed to bring ascetic merit.

Caraka : A wander student, and follower of Black Yajur Vedic ideology.

Carka Brāhmaṇa : The title of a work cited by Sāyaṇa in his commentary on the Ṛg-Veda.

Carsani : Effort, labourious action or work, or the doer of such action. *[Veda]*

Carsaniprah : The doer of the work, the man. *[Veda]*

Cauthor : A tax that can be traced to the Ṛg-Veda Brāhmaṇa, where in the charioteers of the Bharatas of the Gaṅgā Yamunā region claimed a fourth of the booty from the raids of the Satvants, their traditional enemies.

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Caraṇavaidyaśākhā : One of branches in Atharvana Veda as specified in Caraṇvyūha book. Keśava, the commentator on Kauśika, states the Caraṇavaidyaśākhā.

Carpentry : The importance of this craft even in the Indo-European stage is indicated by words like 'takṣan', in Sanskrit, 'taṣan' in Zend Avesta and 'tektan' in Greek. Takṣan meaning a carpenter is mentioned in RV (RV 9. 112. 1) and later Vedic texts (AV 11. 6. 3; KS. 12. 10; MS 2. 9. 5; VS 16. 27 and 30. 6; TB 3. 4. 2. 1; SB 1. 1. 3. 12). The carpenter made carts (śakaṭa and śakaṭī) as referred to in RV (RV 10. 146. 3), Nirukta (6. 22 and 11. 47) and Chānd. Upa. (4. 1. 8). Chariots (ratham na taṣṭeva : RV 1. 61. 4) and boats and ships (nāveva) (RV 1. 61. 4). Kuliśa, axe was one of the tools of the carpenter for the making of chariots (ratham na kuliśaḥ samṛṇvati : RV 3. 2. 1). The ṛc (taṣṭeva pṛṣṭyāmayī : RV 1. 105. 18) refers to the fact that a carpenter bends over his work till his back acheṣ... . The carpenter made three types of bedsteads, talpa, proṣṭha and vāhya, referred to in RV (proṣṭheśayā vāhyeśayā nārī-r-yā-s-talpaśīvarīḥ : RV 7. 55. 8; cf. AV 5. 17. 12)... The TS mentions instruments offering like 'sphya', 'vighana', parśu' and 'pareśu'. (TS 3. 2. 4. 1; cf. AV 8. 28)... "Besides, we find mention of kośa (kośam na pūrṇam vasunā : RV 10. 42. 2; cf. AV 1. 14. 4) in the RV meaning a box and bowls (dhiṣana) (RV 6. 8. 3; AV 19. 49. 8) some of which were decorated with carvingṣ. . We find the mention of the word 'druhantara' in the RV (1. 127. 3) meaning the destroyer of foes, which may be taken in the sense of a wood-cutter, as reflected in the simile (paraśu-r-na) here. The wood-cutter was then a very useful member of the society, as he supplied wood as fuel to the people and as raw material to the carpenter and because he cut and felled trees with axes, as reflected in the RV (RV 10. 28. 8; 1. 32. 5) and thereby helped the making of roads in the country abound with forestṣ. . Carpenters were never looked down upon in the society and rather their works were ever appreciated in the then rural societies for their usefulness in agriculture, as reflected in TS (takṣabhyo rathakārebhyaśca vo namo namaḥ : TS 4. 5. 4. 2). Carpenters built also houses made generally of wood, as reflected in the RV where Brahmaṇaspati is said 'to have fashioned the earth and heaven from wood as carpenters fashioned wooden houses'. The AV (AV 9. 3. 24) describes the different features of a dwelling house and the verse no. 24 : 'like a woman, O dwelling, we carry thee where we will' suggests that the house was made of wood, light enough to be carried, whenever required. The houses were fixed in the ground with wooden pegs, as reflected in ṛc (... dādartha pṛthivīm-abhito mayūkhaih : RV 7. 99. 3) and they rested on

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wooden pillars (... sthūṇeva janān upamidyayantha : RV 1. 59. 1). The AV (AV 10. 3) gives us to understand the different parts of the house, beams, ties, binding grass, roofs, supported by props, and cross-beams, consisting of 'thousand-eyed net' (akṣu), stretched out as 'opaśa' on the division-line' (Verse 8). 'Ratha' in the RV means a chariot (RV 1. 20. 3), as opposed to anas (cart) and its nave (kha) was greater than that of a cart (RV 8. 91. 7). The wheel consisted of a rim (pavi), a felly (pradhi), spokes (ara) (RV 1. 321. 5 and 5. 13. 6) and a nave (nabhya). The rim and the felly together were known as the 'nemi'. Its axle (akṣa) was made often of 'araṭu' (RV 8. 46. 27) wood and the pole īśā or prauga) was fixed at right angles to the axle. The horses were tied by the neck where the yoke was placed and also at the shoulder by traces (raśmi or raśanā). While oxen drew the cart, horses drew the chariot, normally two except in some cases three or four (*Veda. Ind.* II, p. 202) "Rathākara as a class attained reputation in the Ṛg-Vedic society, as his skill was compared to that of a poet (ratham na taṣṭeva tatsināya), evidently because a chariot was very useful for war and also as a vehicle of very important persons in times of peace. As noted above, the TS refer to respectful salutation to carpenters and chariot-makers. The Bodhā. Ś. S. (Nedīya enam-ete karmakṛtta upasaṁgacchante takṣāṇa-ś-cha rathakṛtā-ś-ca maya kṛtaśca kulālāśca dvayāḥ kārmārāḥ nakhakṛtah saptame) indicates the separation of two classes, carpenters and chariot-makers. In Aśvamedha the carpenter was asked to make sacrificial posts, wooden vessels, carts, mats etc., while the chariot maker (rathakāra) was asked to manufacture chariots. Chariots were made of śinśapa wood (RV 3. 53. 19) but the pin of its axle (āṇi) was made of khādira, wood. The wheels of chariots were usually made of śālmalī wood. (RV 10. 85. 20). The AV (AV 3. 5. 6) refers to chariot makers as clever workers and as one of those who are to be subject to the king, indicating thereby the importance of this industrial class. The Rathakāras had attained social prestige so as to form a separate caste, as attested by VS (VS 16. 17 and 30. 6), TB (TB 1. 1. 4. 8) and ŚB (ŚB 13. 4. 2. 17). Hillebrandt (*Vedische Mythologie*, 3. 152, 153). Suggest that 'the Anu tribe formed the basis of the Rathakāra caste, referring to their worship of the Ṛbhus, who are, of course, the chariot makers par excellence', but the learned authors of the Vedic Index do not agree with this view. (Vol. I, II, p. 204). The Kātyā. Ś. S. However, refers to the rathakāra as a śūdra. (KŚS. 1. 1. 9). But there is little doubt that this class was highly esteemed in the Vedic period for their skill, as noted before. In the later period the Rathakāra was raised to a higher level and regarded as competent to be 'upanīta' and to perform śrauta sacrifices." "Gaya is a common term for a house in the RV (5. 10. 3; 44. 7; 6. 2. 8) and later texts

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(AV 6. 3. 3 and 84. 1; VS 27. 3); so also dama (RV 1. 1. 8; 61. 9; TS 5. 2. 1. 2; VS 8. 24), dhāman (RV 1. 144. 1; 2. 3. 2; 3. 55. 10; 8. 61. 4; AV. 4. 25. 7; 7. 68. 1; VS 4. 34; Taiṭ Āran. 2. 7. 2) In the sense of a house and its inmates and also in that of an ordinance of law, agāra (Kaus. Upa. 3. 15; Āśv. Gṛ S. 1. 7. 21) and gṛha (RV 3. 53. 6; 4. 49. 6; 10. 18. 12; 85. 26; AV 1. 27. 4; 3. 10. 11; AB. 2. 31 and 8. 21. 26. VS 2. 32 and 4. 33, ŚB 1. 1. 2. 22). Dur (RV 1. 68. 10) means door of a house (duroṇa) (RV 10. 40. 13). Sthūṇa (RV 1. 59. 1) means a pillar of a house. The AV (9. 3) refers to the method of building a house by means of pros (Upamit), supports (pratimit) and connector (parimit). It mentions beams (vaṁśa), ties (nahana), binding grass (pranāha), and the sides (pakṣa) of the house. The roof was formed of ribs of bamboo cane, a ridge called viṣuvant and a net (akṣu). The walls were filled up with grass in bundles (palada). This hymn refers to three parts of the house 'havirdhāna', i.e. oblation-holder, 'Agniśāla' (fire-place) and 'wiveś site and seat (patnīnām sadana') and 'sadaś. It speaks of hanging vessels (śikyā). Posts were usually made of timber but some of them were made of metals like 'ayaś, is evidenced by the term 'ayasthūṇa' (RV 5. 62. 8) used in connection with a chariot (Emphasis added). A large building, unparalleled among people is also referred to in the ṛc (RV 10. 47. 8) for which the sage saptagu prayed to Indra." The Dasyu-s, i.e. the pre-Āryan people, at least their chiefs lived in cities, built of iron or of stone in the Vedic age, as evidenced by the ṛcs. (RV 1. 53. 8, 1. 103. 31, 2. 20. 8 and 4. 30. 20) : (1) tvam śatā vaṁgṛdasyābhinat puro... (2)... Puro vibhindaṁ-nacharat vi dāsīh... (3)... hatvi dasyūn pura āyasī-r-nitārīt and (4) śatam aśman-mayīnām purām-Indro vyāsyaṭ The forts of kings had a thousand pillars (sahasrvasthūṇa) (RV 2. 41. 5) and a thousand doors (sahasra-dvāram) (RV 7. 88. 5). Indra is said to have killed the asuras or dasyu-s and to have helped his Āryan worshippers thereby, so that they would occupy the cities or castles, made of iron or stone. We hear of bricks, maṇḍaleṣṭaka (circular bricks) (TS 5. 3. 9), Vikarṇī (cornerless bricks) (TS 5. 3. 7) and choḍā (conical bricks) (TS 5. 3. 7) and bricks were made firm by mortar (puriṣa) (TS 5. 3. 2). The rich lived in a house, built on 'four sided roof (chatuspakṣam-iva cchadih) (AV 3. 7. 3) or in a harmya — harmyeṣṭhāḥ (RV 7. 56. 16), a house including the stabling etc. The sage Bharadvāja prayed to Indra, for a house, tridhātu and trivarūtha. (RV 6. 46. 9). Here 'tridhātu' means, according to Sāyaṇa, of three types (tri-prakāram) or of 'three storieś (tri-bhūmikam). Three types may be houses made of wood, brick or stone or of three different apartments, one of stone, the others of wood or brick. 'Tri-varūtha' means, according toi Sāyaṇa, houses saving inmates from cold, heat and rains (Śītātapa-varṣāṇām vārakam). The

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houses prayed for were built on roofs (cchardih), strongly built (Svatimat)...' Charioteer; The RV (RV 1. 144. 3; cf. 1. 55. 7; 2. 19. 6; 6. 20. 5; 10. 102. 6) mentions a charioteer driving the car, holding fast the rein (raśmīn samayaṁṣṭa sārathiḥ), sometimes whipping the horses (pārṣṇyā vā kaśayā vā tutoda in : RV 1. 162. 17). Indra placed his charioteer just by his side, as stated in the ṛc (uru ṣa saratham sārathaye karindrah kutsāya sūryasya sātau : RV 5. 20. 5) and this helps us to understand the prestige of a charioteer in the Ṛg-Vedic age. The position of a charioteer is also attested by the AV (AV 15. 2. 1) and VS (VS 16. 26) [Haripada Chakrabarty, 1986, *Socio Economic Life of India in the Vedic Period*, Calcutta, Sanskrit Pustak Bhandar, pp. 228 to 237].

Calendar-based vedic recitation : *"Veda bibheti alpa jnanam"*. ["Veda is afraid of small knowledge"]. "Nobody untrainedinmathematics may cross this my threshold" Plato. The significance of time in synchronization of social actions is so high that it will be no exaggeration to state that it is time, which had brought about the development of gesticulation, dances, rituals, languages and culture as a whole (24, pp. 19-33). Some International astronomical conferences held in America and Europe in the last decades was focused on the problems of history of calendarș The problem of time in history had been enthusiastically discussed at the International Historical Congress in Madrid in 1990 showing the crucial importance of time reckoning for all human endeavors. No doubt, these issues are of certain interest to sociologists as well, as it is evident from Proceedings of the last XIIIth World Congress of Sociology (Bielefeld, 1994). The IXth World Sanskrit Conference (Melbourne, 1994) also showed an obvious attention of scholars to the problem. For example, Prof. R. K. Sharma in his highly appreciated lecture about the "Mahābhārata" emphasized the calendrical approach to the Sanskrit sacred text recitation as it is registered in the "Śatapatha-Brāhmaṇa". Modern investigators have described thousands of species of ancient calendars from Asia, Europe, America dated from about 18-2 thousands B.C. The comparison of the Stonehenge (built in 1700 B.C.), astronomical complex near Erevan (III millennium B.C.), Malta calendar (7500 B.C.), Daguestan calendars (8-9 thousands B.C.), lunar calendar on the mammoth bone from Gontsy site (Ukraine, 15-10 thousands B.C.), solar-lunar calendar engraved on a sculpture from Achinsky site (Siberia, 18 thousands B.C.) have given to the archaeologist V. E. Laritchev (24, p. 12) the impetus to reformulate the principles of archeo astronomy founded by Norman Lockyer (1836-1920). **1. Vedic Mantras as Stop-Watch (Seconds-Counter)** From the earliest antiquity, man has created various

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devices to solve the problem of the measurement of time. It is believed that sundials were the most primitive instruments followed by water and fire clocks, more recently, sand glasses (7, p. 113). It is self-evident that the period of actual astronomical observations and logical, lingual and mathematical processing should have preceded the making of calendar designs and rituals. So, the earliest chronological knowledge had been embodied in the verbal precepts or mantras. The increase of the astronomical data engendered the necessity of their epitomizing and codification in the form of songs easily committed to memory. Time was and still is measured with different devices, which are flexible enough to produce a stable rhythmic fluctuation or simply movement. Sand, water, fire, its light and heat, electric current are the most common substances used in the time measurement instruments. Human voice, no doubt, is the simplest and the most accessible matrix flexible enough to produce a stable rhythmic flux comparable to that in clepsydra and other clock devices. The possibilities of human voice, when the timekeeping is governed by a steady and regular recitation of the strictly defined mantras combined with rhythm, tempo, melody, astro-mythological imagery and ritualistic acting, are much greater. From Indian scriptures, Russian chronicles, and other documents it is known that human voice as well as the voices of animals were used for distance measurements. What can be called the verbal clock seems to have become in Ancient India a chronological device that offered to the ingenious ṛṣis the greatest opportunity for developing extravagant variations on the basic principle. The verbal or recital-made-clocks like bells of the medieval towns ruled the life of the community. The Vedic songs lifted all things up to a sphere of order and serenity. Everybody knew their meanings and the voices of Brāhmaṇas informed the people telling them when to go to bed and when to get out of it, when to go to work, when to rest. According to a widespread belief, the sound of *mantras* also helped to keep away storms and epidemics, droughts and rains. It can be suggested that the use of the Vedic chronometric *mantras* in scientific experiments, astronomical nocturnal observations, military actions, sea expeditions, *yoga* exercises, where synchronized action is deadly needed and the application of a mechanical chronometer is impeded or impossible, was very proper and wide. We kept imagining the prime and chief function of the Veda consisted in calendar calculation through the canonical reading of the determinate units of the sacred text as well as time-reckoning in parts of a second through the recitation of well-metered mantras, in which the duration of the syllables and pauses was strictly determined and calculated, when important evidence of this fact came

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from the book "History of Science and Technology in Ancient India" written by a team of scholars under the guidance of late D. Chattopadhyāya, in the memory of whom we should give on this occasion the due homage. In that highly appreciated treatise there is the description of the tempo of recitation with the determination of exact duration of a syllable. As it is explained by Navjyoti Singh (one of the contributors of the book) the notion of syllable quantity [time taken to pronounce a syllable and relation of there number with the rhythm] was evolved and on this basis various metres were classified. It is outlined in *Pratiśākhya-texts, Pāṇinīya-Śikṣā, Śambhu-Śikṣā, Kāla-nirṇaya* and its commentary called *Kāla-nirṇaya-Dīpikā* by Muktiśvarācārya. On it are based all works in Indian tradition which are related to prosody and rhythmic aspect of music. *In fact, syllable quantity becomes minimal unit in Indian astronomy* (See *Āryabhaṭīiyaṁ* 2. 2 and *Sūrya-siddhānta* 1. 11 b). *Ṛk-pratiśākhya* 13. 50 says that time taken to pronounce short vowel = Bluejay's chirp; long vowel = crow's croak and very long vowel = peacock's cry. These three units of time are in ratio 1 :2 :3 and are fundamental to the theory of quantity. On the basis of syllable quantity various metres were classified. Mantras, in such a context, serve as *recital-functioning chronometer-algorithms. Ṛk-saṁhitā*, being read with extreme regular speed—5 syllables per second—can be pronounced in a full day : 300 syllables in a minute (we meet occasionally this number in the *ṛc* V. 29. 7), 18000—in an hour (namely this number figures in the *ṛc* VIII. 2. 41), and 432000—in 24 hours. It can be supposed that the division of the *saṁhitā* into 8 *aṣṭaka*-s was somehow corresponded with 8 *praharas* or *yamas*, watches of the day, which, maybe, are invoked in the *ṛc* 1. 48. 4. The division into 64 *adhyāya-s* and 1008 *varga-s* might be destined to monthly recitations, not only for the easier memorising of the long composition orally. It is also well known that Indian musicians and theorists have ascribed different melodies (*rāgas*) severally to the eight watches (*praharas*) of the day. So we have evening, morning, day, night melodies. The similar trend is preserved in the Byzantinesque Christian tradition as well. The Buddhist concept of *bhanavara* as a recital unit equal to 8000 syllables pronounced in half an hour (30, Vol. I, p. 204) points directly at the possibility of reading the Ṛg-Veda strictly in 24 hours. Significantly, the Ṛg-Veda may be subdivided exactly into 54 such portions.

Caste. : **1.** Any of the Hindu hereditary classes. (*See note below.*) **2.** A more or less exclusive social class. **3.** A system of such classes. **4.** The position it confers. **5.** *Zool.* a form of social insect having a particular function. caste mark a symbol on the forehead denoting a person's caste. lose caste descend in

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the social order. [Sp. and Port. *casta* lineage, race, breed, fem. of *casto* pure, CHASTE. The term occurs first in Spanish, but was applied to Portuguese in the 16th century to the rigid social divisions found in the Indian subcontinent. Although the caste system applies in particular to Hindus, it extends also to other religious people such as Christians and Muslims. Castes are associated with different levels of purity and pollution. They are traditionally defined by occupation but are also linked with geographical location and (esp. dietary) customs; members marry within their caste and have strictly defined social relations with members of other castes. Hinduism recognizes four broad classes or varṇas (Brāhmaṇa, Kṣatriya, Vaiśya, and Śūdra : priests, warriors, merchants and farmers, and labourers), based on the varṇas of the ancient Āryans. Within each of these are many castes; the lowest caste, that of the Harijans or untouchables, is outside the varṇa system, and its members often suffer extreme discrimination, despite recent attempts at positive discrimination in their favour.

Cetas : *[Veda]* : Knowledge; the conscious heart. [Later : consciousness; - mind, heart, soul].

Cetayanti : Awakening the consciousness to knowledge. [see the following].

Cetayanti sumatinām : awakener of the consciousness to right thinking or right states of mind. *[RV 1. 3. 11]*

Chandas : Rhythm; [metre; a Vedic hymn]. *chaṇdamsi* [plural].

Chara : A number of men who are pledged to the reading of a certain Sakha of the Veda, and who have in this manner become one body

Charaka : One of the principal school of Black Yajur Veda 2. His parentage and home is not known. His name is explained as a 'spy' on the earth to ascertain the state of health. He brought together the works written by 6 disciples of Ātreya and consulted other works and compiled his own. The learned Dṛḍhabala, a writer of the Panjab, afterwards made up the defects of Caraka. Caraka is mentioned in the Mahābhārata. The properties of beef were discussed and ascertained by Suśruta and Caraka who, however, declared it unsuitable to the Indian climate. A renowned medical writer of great antiquity. ' Caraka appears to have been a person of varied thought and culture, and to have had an earnest desire to teach men so to manage their bodies, as not only to avoid all unnecessary pain on earth, but so as to ensure happiness after death. Charka states that originally Ātreya to Agniveśa communicated the content of his work. By Agniveśa it was taught to Carakaṇād by him condensed "where it was too prolix and expanded

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where it seemed too brief". The result of Caraka's labour was a work of considerable extent, no less than one hundred and twenty chapters in eight division. He is the author of the oldest work on Āyurveda, Charka saṁhitā, which is said to have been recast by Dṛḍhabala. He is thought to be the physician of Kaniṣka, the Kuṣāṇ king. It deals with fetal generation and development, human anatomy, three humors, etiology, classification of pathology, diagnosis, prognosis, treatment of various diseases and scientific rejuvenation of the body.

Charaka : One of the chief school of Black Yajur-Veda.

Charaka-Brāhmaṇa : A Brāhmaṇa of the Black Yajur–Veda.

Charakadhvaryus : Name of a teacher who belongs to Black Yajur Veda.

Charakārchārya : Name of a teacher who belongs to Black Yajur Veda. In the White Yajur Veda, he was dedicated to Puruṣamedha, who is devoted to Duṣkṛta or III Deed.

Chhāndogya Brāhmaṇa : Book belongs to Sāma-Veda and it does not deal with the Soma sacrifice at all, but only with ceremonials relating to birth and marriage addressed to divine beings. In the Brāhmaṇa of the Chāndogyas it is evident that, after the principal collection was finished, a twenty-sixth Brāhmaṇas was added with is known by the name of Ṣaḍviṁśa Brāhmaṇa. This Brāhmaṇa together with the Adbhuta Brāhmaṇa must be of very modern date. It mentions not only temples, but images of gods which are said to laugh, to cry, to sing, to dance, to burst, to sweat and to twinkle. These two have long been supposed to be the only Brāhmaṇas of the Chāndogyas and they constitute, no doubt, the most important part of that class of literature. It is curious, however, that whenever the Brāhmaṇas of the Chāndogyas are quoted their number is invariably fixed at eight.

Chāraṇa : A Vedic school. It is explained a commentator as 'a number of men who, are pledged to the reading of a certain Śākhā of the Veda, and who have in this manner become one body'.

Chelaka : Brāhmaṇa whose name is specified in the White Yajur Veda.

Chhagaleya : School belongs to Black Yajur Veda.

Chhandas Chhāndo : Metre. One of the Vedāṅgas. The oldest work on the subject is 'the Chhandaḥ'.

Chhāndoga : A priest of the Sāmaveda.

Chhāndogas sāman : Name of theologians who belong to Yajuṣ in Adhvaryu followers of Chaitanya and their works (Sanskrit).

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Chelaka : Brāhmaṇa whose name is specified in the Black Yajur Veda.

Chhāndoga : A priest of the Sāma Veda.

Chhanda : 'Chanda' is considered to be the fifth organ (feet of the Veda). Its knowledge is most essential for the correct pronunciation of the Vedic mantras. Just as the knowledge of the internal system of the human-body is most essential for a physician, in the similar way the knowledge of 'Chanda' is most essential for a 'Vaidic' (one who studies the Veda). Without its appropriate knowledge the mantras of Vedas can never be correctly pronounced. The knowledge of deity, sage, and 'Chanda' is very essential for each 'Sūkta' (Vedic text, collection of mantras) of the Veda. Sage Kātyāyana has clearly stated that, one who studies or chants the mantras; or teaches them to others; or performs oblation without having the appropriate knowledge of its 'Chanda', 'Sage' and the deity, all of his objectives remain unfulfilled. The names of the main 'Chanda' are available in the 'Saṁhitā' and the 'Brāhmaṇas'. This goes to prove that, this organ i.e. 'Chanda' already existed even during the Vedic period. 'Chanda Sūtra' is the representative volume of this 'Organ' of the Veda, created by Sage Piṅgalācārya. This volume is written in the form of precept and is classified into eight chapters. From the beginning and till the seventh 'Sūtra' (precept) of the fourth chapter, the characteristics of Vaidic 'Chanda' are described. After that there are descriptions of general Chanda (Laukik Chanda). The binding of stanzas are meters in the Laukik Chanda are not as strict in its prose form, as it in its. Verse form. But in the 'Vaidic-Chanda' the purity of the stanzas and meters are strictly applied. In the Nirukta it has been stated that—"nacchandaivaguccarit" **Meaning :** Without the Chanda (stanza), one cannot even pronounce. Even Sage Bharat has declared that there is no existence of word without the stanza (Chanda). Kātyāyana has accepted the above mentioned fact—chāndobhūtmidaṁ sarvaṁ vāṅgmay syāt vijanataḥ nacchand na capriṣṭe śabdaścaratikaścan. **Meaning :** All the saying of this whole world are bound by the 'Chanda'. There is no word, which is different from it. The above statements clearly show that not a single mantra of the Veda is created without the Chanda. Therefore, it can be said that even the mantras of the Yajurveda, which has been written in prose form, are not devoid of the 'Chanda'. The ancient preceptors have classified 'Chandas' consisting of one letter to one hundred and four letters. All the mantras of Ṛg-Veda and Sāma-Veda, which are also known as 'Ṛcās', are written in the form of stanzas. Chanda is the natural medium to express the finer emotions of the heart. The poets try to find the body for the soul (poetry) by the help of Chanda. The chief

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objective of the mantra if to please the deity, during the oblation. The chanting of the mantras is undoubtedly the chief medium of pleasing the deities. In this regard, the importance of Chanda is obvious. According to Yāska , the term Chanda is derived from the root 'Chanda' which means to cover up. So, Chanda are the coverings by which the Vedas remain covered. One of the main characteristics of the Vaidic Chanda is that normally all of them are based on the calculation of letters or alphabets. This implies that they do not follow the rule of 'sequence of the major or minor form of the letters'. According to the scriptures there are two types of Chanda-Varṇik Chanda (alphabetical stanzas) Matṛk Chanda (stanzas containing short vowels) In the Vedas, we normally find the former type of Chanda. The descriptions of Chanda of each 'Saṁhitā' are minutely described in the contexts of 'Pratiśākhya'. Kātyāyana has authentically instructed about the Chanda of each mantra of Ṛg-Veda in 'Sarvānukramam'. 'Chanda' has been extensively described in Prātiśākhya, especially Ṛg-Pratiśākhya (Patal 16-18) similarly it also contains described of other Vaidic Chandas.

Chhāgaleya : School belongs to Black Yajur Veda.

Chhandas : Metre. One of the Vedāṅgas. The oldest work on the subject is ' the Chand-śāstra ascribed to Piṅgala, which may be as old as the second century'.

Chhāndoga : Priest belongs to Sāma Veda.

Chhangogas saman : Name of theologians who belongs to Yajus in Adhavarya.

Cinmaya : [Composed of consciousness]; transcendental.

Cinmaya deha : [*Cinmaya* body], spiritualized conscious body.

Cit tāpas : (Chit Tāpas) consciousness-force, pure energy of Consciousness; the infinite divine self-awareness, which is also the infinite all-effective Will.

Cit-śakti (Chit Śakti) : Consciousness-force, conscious force; the divine Energy; the Mother.

Citta (Chitta) : Basic consciousness; mind-stuff, the general stuff of mental consciousness; passive memory; "heart and mind".

Cittakasa : Mental or psychical ether.

Cittapramathi : [Confusing the mind; exciting passion].

Cittaśakti (Chittaśakti) : [The full power (and perfection) of the citta]. *cittaśaktiḥ* [nominative].

Cittasuddhi (Chittaśuddhi) : Purification of the *citta*.

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Cittavṛtti : Waves of consciousness, waves of reaction and response, which rise up from the basic consciousness [*citta*]; the manifold activities of consciousness (thoughts and memories and-desires and sensations and perceptions and feelings).

Citti : The Knowledge; the truth perceiving conscious vision and knowledge.

Citragupta : A clerk of Yama, the god of death, who along with Udīcya, and others are the record keepers of human action.

Citraratha : An Āryan ruler, who with Arna, was vanquished by Indra on behalf of the Turvasa Yadus, on the Saryū. This is related in the Ṛg-Veda. **2.** A monarch fro whom the Kapeyas or the descendants of Kapi performed the dviratra sacrifice with the result that, in that king's family, only one person was Kṣatrapati, while the rest depended on him.

Citraśikhaṇḍinis : Name of sages whose name according to tradition, have been handed down to posterity.

Cities : In general, the cities of the Vedic period were rectangular in plan and divided into four quarters by two main thoroughfares intersecting at right angles, each leading to a city gate. One of these quarters contained the citadel and another housed the residential area. A third quarter was reserved for the merchants, and the last for tradesmen who could display their wares.

Cittim acittim cinavad vi vidvan : Let the knower distinguish the Knowledge and the Ignorance. [*RV 4. 2. 11*]

Conch : A symbol in the hand of Durgā, Cāmuṇḍā, Mahiṣāsuramardinī and Mahālakṣmī. A symbol in the hand of Gajalakṣmī, Govindbhairava, Saṁhāra Bhairava, Indra, Kāma, Kapila, Lalitā, Tripurasundra, Rājarājeśvarī Skanda, Sarasvatī, Sūrya, Trikaṇṭakīdevī, Varuṇa, Viṣṇu, Viśavakeśaṇa.

Cow : The cow does not appear to have been particularly sacred in the Vedic Times. References in the Vedas and even in the epics indicate that ancient Hindus considered beef a desirable item of food. There are passages in the epics which describe how even holy sages entertained their guests with beef and venison. The slaughter of cows was probably prohibited for the advancement of agriculture at a time when precede the rise of the sun, they are called his parents in his form Pūṣan. Mythically they are the parents of the Pāṇḍu princes Nakula and Sahadeva Their attributes are numerous, but relate mostly to youth and beauty, light and speed duality, the curative owed and active benevolence. The number of hymns addressed to them testify to the enthusiastic worship they received. They were the physicians

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of Swarga and in this character are called Dasras and Nāsatyas, Gaṇḍagaḍu and Swarvaidyau, or one was Dasra and the other Nāsatya. Other of their appellations is Abdhijau, ocean born Puṣkara Sarajau, wreathed with lotuses. Bāḍaveyau sons of the submarine fire, Bāḍava. Many instances are recorded of their benevolence and their power of healing. They restored the sage Cyavana to youth, and prolonged his life when he had become old and decrepit, and through his instrumentality they were admitted to partake of the libation so soma like the other gods, although Indra strongly opposed them. The Aśvins says Muir' have been a puzzle to the oldest commentators, who have differed widely in their explanations. According to different interpretations quoted in the Nirukta they were heaven and earth, day and night, two kings performers of holy acts. The luminous character of the Aśvins can scarcely be matter of doubt, for the view of some commentators, recorded by Yāska according to which they are identified with heaven and earth appears not to be countenanced by and of the passages known to us. Their very name it would seem settles this point since Aśva, the horse, literally the pervade is always the symbol of the luminous deities especially of the sun. It seems to be the opinion of Yāska that the Aśvins represent the transition from darkness to light when the intermingling of both produces that in separable duality expressed by the twin nature of these deities. And this interpretations, I hold is the best that can be given of the characters of the cosmically and Aśvins It agrees with the epithets by which they are invoked and with the relationship in which they are placed. They are young, yet also ancient, beautiful, bright, swift and their negative character, the result the alliance of light with darkness, and I believe expressed by Dasra, the destroyer and also by the two negatives in the compound Nāsatya through their positive character is a gain redeemed by the ellipsis of enemies or diseases, to Dasra and by the sense of Nāsatya not untrue. This was a difficult occupation and men had to be compelled to take to it and leave off their ancient habit of killing cattle and feeding on their meat. Whatever the origin of the worship, the cow is at present held to be a sacred animal by the Hindus. She is not only venerated but also actually worshipped as a goddess. According to current orthodox belief killing of a cow is as great sin as Brahmahatya. The dung and urine of the cow are also used sacred and are supposed to posses cleansing and magical properties. The ashes of cow dung are often used to put sectarian marks. The donation of a cow to a Brāhmin is an act of great merit.

Cyavana : Two variants of one name of an old sage referred to in the Ṛg-Veda

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and other works. In the Ṛg-Veda he is represented as an opponent of Indra's worshipper Turvayana who was a Paktha prince, for Cyavana was a devotee of the Aśvins from the Jaimanīya Brāhmaṇa and the Aitareya Brāhmaṇa. The former informs us that one of Bhṛgu's sons, Vidānvatī, favoured Cyavana in his opposition against Indra who had been displeased with the former for having offered sacrifices to the Aśvins, who according to the Śatapatha Brāhmaṇa at Sukanyā's suggestion, part took a share in a sacrifice made by Cyavana. However, ultimately amity was evidently resorted between Indra and Cyavana for we find in the Aitareya Brāhmaṇa that the inauguration of his father in law was performed by Cyavana with the celebration of the mightily Indra consecration. How Cyavana became a friend of the Aśvins is related in the Śatapatha Brāhmaṇa, Mahābhārata and the Purāṇas. Cyavana was the son of Śukra and Paulomī. While he was performing penance, an anthill covered him and only his two eyes were visible through the holes. Once Sukanyā came to the spot with her father Śaryāti and seeing two luminous objects pierced them with a thorn and blood came out form them for they were Cyavana's eyes. The king on coming to know that what had transpired, offered as compensation his own daughter to Cyavana in marriage. Another version of this legend is that Cyavana, born in a rather shrunken state, was abandoned by his parents. In this forsaken condition he was noticed by a sage, who had settled where Cyavana lay. Śaryāti's sons, not aware that Cyavana was a human being, pelted him with stones, which he resented as an outrage and sowed, as a measure of revenge.

D

Dadhi : Curds, *[Veda]*. The fixation of the yield of the cow in the intellectual mind.

Dadhikravan : The divine warhorse, a power of *Agni*. *[Veda]*

Dadhyañch : A Vedic Ṛṣi, son of Atharvan, whose name frequently occurs the legend about him, as it appears in the Ṛg-Veda, is that Indra taught him certain sciences, but threatened to cut off his head if he taught them to any one else. The Aśvins prevailed upon Dadhyañch to communicate his knowledge to them, and to preserve him from the wrath of Indra, they took off his own head and replaced it with that of a horse. When Indra struck off the sage's equine head the Aśvins restored his own to him. A verse of the Ṛg-Veda says' Indra with the bones of Dadhyañch, slew ninety nine Vṛtras'; and the story told by the scholiast in explanation is, that while Dadhyañch was living on earth the Asuras were controlled and

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tranquillized by his appearance, but when he had gone to heaven, they overspread the whole earth. Indra inquired for Dadhyañch or any relic of him. He was told of the horse's head, and when this was found in talk near Kurukṣetra, Indra used the bones as weapons, and with them slew the Asuras, or as the words of the Vedic verses explained he, 'foiled the nine times ninety stratagems of the Asuras'.

Daityas : [Demons, sons of Diti].

Daivī : Of the godheads or Godhead. [See the following]

Daivi prakṛti : The divine nature.

Daivya ketu : The divine perception. *[Veda].*

Dakṣa : Dakṣa was the father of Umā who was Śiva's wife. According to the Vedas, he was of divine origin, having been born of Āditya who, in turn is claimed to have sprung from Dakṣa himself. In the Ṛg-Veda it is said that 'Dakṣa sprang from Aditi, and Aditi from Dakṣa'. Upon this marvelous mutual generation Yāska in the Nirukta remarks, how can this be possible? 'They may have had the same origin or, according to the nature of the gods they may have been born form each other, and have derived their substance from each other'.

Dakṣaya kratve : [for], Capacity and effective power or will and discernment. *[Veda]*

Dakṣiṇā (Dakshiṇā) : The pure intuitive discernment; *Dakṣiṇā* : the goddess of divine discernment. *[Veda]*

Dakṣiṇāprajāpātya : Ṛg-Vedic ṛṣi belongs to Prajāpāthya gotra.

Damanayamayana : Ṛg-Vedic ṛṣi belongs to Bhṛgū gotra.

Daṇḍa : Stick used for driving cattle.

Danu : The divided consciousness, mother of *Vṛtra* and the other *dānavas* (same as Diti). *[Veda]*

Danus : Children of *Danu,* [a class of demons]. *[Veda]*

Daridra-nārāyaṇa-sevā : [service of God in the poor].

Darśana (Darshan, Darshana) : Seeing; the self-revelation of the Deity to the devotee; [an occasion when a spiritual personality in India allows himself to be seen]; [the six *darśanas* : the six systems of orthodox Indian philosophy : *Pūrva-mīmāṁsā, Uttara-mīmāṁsā (Vedānta), Nyāya, Vaiśeṣika, Sāṁkhya, Yoga*].

Dāsa : Dāsa, known to mean "slave, servant" in classical Sanskrit, but in the Ṛg-Veda the name of an enemy tribe, along with the apparently related word

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dasyu, is interpreted in AIT parlance as "aboriginal". More probably these words designate the Vedic people's white-skinned n cousins, who at one point became their enemies, for both terms exist in Iranian, *dahae* being one of the Iranian tribes, and *dahyu* meaning "tribe, nation". The original meaning of *dāsa*, long preserved in the Khotanese dialect of Iranian, is "man"; it is used in this sense in the Vedic names *Divodās*, "divine man" and *Sudās*, "good man". In Iranian, it always preserved its neutral or positive meaning; it is only in late Vedic that it acquired a hostile and ultimately a degrading connotation. Strangely a similar evolution has taken place in Greek, where *doulos*, "slave", is an evolutes of *doselos*, from *dos-*, the IE root of *dāsa*. The post-Vedic evolution in meaning from an ethnic name to "servant" does not necessarily point to enslavement of enemies; no military event of such nature and relating to the word, *dāsa* is mentioned in the Vedic literature. Instead of seeing the Vedic people as warriors, we may see them as a prosperous merchant population which at some stage, in a perfectly normal economic development, attracted the inflow of neighboring populations as guest workers willing to do the menial work, the way the Biblical twelve sons of Jacob went to Egypt of their own free will, where their children became a class of menial workers. But it is admittedly just as likely that the evolution was from "enemy" through "captive" to "slave". Whatever the scenario of their social degradation may have been, nothing in the Vedic text shows that the Dasas were dark, or that they were aboriginals as opposed to invaders.

Daśa gavaḥ : The ten Rays. *[Veda]*

Daśa kṣipaḥ : The ten Casters. *[Veda]*

Daśa Puruṣam Rajya : The kingdom of ten persons. This expression has been interpreted to mean sovereignty inherited through ten ancestors.

Daśa varṇa : [The *varṇa* of the *dasa*]. *[Veda]*

Daśa yosana : The ten Brides. *[Veda]*

Dasagvas (Dashagwas) : Those who sacrifice for ten months; seers of the ten rays who enter with *Indra* into the cave of the *panis* and recover the lost herds. *[Veda]*

Daśamī : A period between ninety and hundred years in the life of a person, which in the Ṛg-Veda is called the Daśamī yuga. The Vedas in fact allude often to human desire to live for a hundred autumns.

Daśapatnī : Possessed by the destroyers, in the possession of *Vṛtra* or *Vala*. *[Veda]*

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Daśarājña : A confederacy of ten kings, who fought against sudas. This battle is mentioned in the Ṛg-Veda and may be compared with the expression, Daśa Puruṣam Rājya.

Daśma : Potent, powerful for (or in) action; doer of works. *[Veda]*

Dasra : Effectual in action. *[Veda]*

Dāsya : Service. Dāsyam [nominative].

Dāsyalipsā : [Desire to serve.]

Dāsyam : See under dāsya.

Dasyu : A people, first mentioned in the Ṛg-Veda, whose precise nature cannot be determined. They were the enemies of the Āryans, called añas, which has been interpreted to mean either nose-less or flat nosed or broken nosed, suggesting an aboriginal race a kin to the Brahui in the north-west of India. That they must have been non-Āryan is fully evident from the epithets applied to them, namely, non-sacrificing, godless, riteless, devotionless, lawless, followers of strange rules and scorners of gods. There can be little doubt that particular type of people with these characteristics are alluded to but it is strange that, according to the authors of the Vedic index 'it is impossible in all cases to be certain that people are meant'. This view is not in the least convincing and is hardly sustainable. Their speech is said to have been called mṛdhra vāc, which has been interpreted as stammering or unintelligible. If this is admitted, it would be a further argument in favour of accepting the view that the Dasyu could have been no other than a people whom the Āryans of those days could not understand and probably despised.

Death : "Lead me from darkness to light, from death to immortality." This famed Vedic prayer proclaims the human urge to survive, to conquer death and to know the joys of illuminated consciousness. A Vedic funeral hymn intones : "Where eternal luster glows, the realm in which the light divine is set, place me, purifier, in that deathless, imperishable world. Make me immortal in that realm where movement is accordant to wish, in the third region, the third heaven of heavens, where the worlds are resplendent" (Ṛg-Veda, Aitareya Āraṇyaka 6-11)., Most often, before our own death, we encounter its reality in the passing of friends or family. Our thoughts during the rites, termed antyesti saṁskāra in Sanskrit, turn to God. We witness the end of another's life and ask, "What am I going to do with the remaining years of my own life?" All that is said during these times reminds us that life on earth is temporary. All our possessions, power, ego and learning will end. Seeing this truth we turn the mind toward God, toward

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life's ultimate goal, moksha, liberation, and toward the path of dharma that will take us there. We do this not in trepidation, but in assurance, faith and gratitude for the opportunity to progress spiritually in this physical incarnation. Death is defined differently according to what people believe themselves to be. If they are only the body and brain (as with humanists or atheists), then death is the end of sensory experience, of self. If we live once, death ends our only sojourn on Earth and is naturally dreaded. If we are born again and again, it loses its dread in light of the soul's pilgrimage to eternity. No matter how ill, how infirm our condition, there is a serene and consoling center of our being to which we can adjourn, the source within. It is more we than our body, more we than our mind and emotion. It will not die. It does not hurt or fear. As physical debility and death draw near, we seek this center, whether we call it Paramātma, God, Self or Divine Consciousness. In the Kṛṣṇa Yajur Veda, Kaṭha Upaniṣad, Yama, Lord of Death, explains : "Death is a mere illusion which appears to those who cannot grasp Absolute Reality. The soul is immortal, self-existent, self-luminous and never dies." It is the soul's subtle body, liṅga śarīra that stores the "thought-energy" experiential impressions of life, called saṁskāras. When the body dies, this non-physical sheath continues as a constellation of subtle elements—dispositions, memories, desires, etc. It is within this subtle body that the soul, if needed, reincarnates, as described in the Śukla Yajur Veda, Bṛhadāraṇyaka Upaniṣad (4. 4. 5-6) : "A man acts according to the desires to which he clings. After death he goes to the next world bearing in his mind the subtle impressions of his deeds; and after reaping there the harvest of his deeds, he returns again to this world of action. Thus, he who has desires continues subject to rebirth." Death, according to Hinduism, is not the contradiction of life. Death and birth are two sides of life's cosmic cycle. The culmination of that cycle is liberation. As the venerable Satguru Yogaswāmī of Śrī Laṅkā taught : "By getting rid of desire, man can put an end to birth altogether."

Resolving the Karmas : Many who have had a near-death experience speak of having come back to complete unfinished obligations to children, parents or friends. It is a great blessing to know of one's impending transition. A Hindu approaching death works diligently to finish all his "business" of this lifetime, the allotted portion of his total karma carried into this birth to face and resolve. If death comes while loose ends remain (misunderstandings unresolved, misdeeds unattended for or obligations unfulfilled), another lifetime may be required to expire that karma. Thus, an aging or ailing Hindu will be seen going around to friends and enemies, giving love, help and blessings, working to resolve conflicts and differences,

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offering apologies and fulfilling all known obligations. Ideally, he executes his own will, distributing his properties and duties to heirs, charities and endowments, not leaving such tasks to others. That done, he turns to God, reads scriptures, attends temple and amplifies meditation and devotion. He may pilgrimage to sacred spots or retire to a secluded place to practice japa and yoga sādhanās. The family takes care not to disturb these efforts, nor his retirement from social obligation or interaction, realizing he has entered life's final stage, that of the renunciate, or sannyasin. ***Making the Transition Consciously*** : Knowing that a conscious death is the ideal, the Hindu avoids excessive drugs or mind-numbing medical measures. He cultivates detachment as death approaches, knowing that loss is not suffered when something is given up voluntarily, only when it is taken from us by force. He is grateful for life, but not angry with or fearful of death. Dying is not unlike falling asleep. We have all experienced death many times in past lives. The astral body separates from the physical body, just as in sleep. The difference is that the silver cord connecting the two breaks at the moment of transition, signaling the point of no return. Scriptures speak of leaving the body through one chakra or another, departing in a level of consciousness of a particular chakra, which then determines where in the inner worlds a person will find himself after death. Those who depart full of hatred and resentment go to the world of those who also died in lower consciousness. Those with love in their heart enter a world where abide others with similar attainment. Therefore, during transition a person must strive to be in the highest possible state of consciousness, concentrating on the top of the head and holding to lofty thoughts as he succumbs. A woman in California narrated : "Shortly before my husband died, he held my hands and asked me to recite the Lalitā Sahasranāmā and to say the mantra we were initiated into. He repeated after me in a loud voice when suddenly his face began to shine with a luster, and he became overjoyed and beaming. He started almost shouting in joy that he was seeing the temple and the Deities—Śiva, Gaṇeśa and Muruga—smiling at him. In this glowing way he passed away shortly thereafter while I recited the mantra in his ear." Those who die suddenly, through accident or murder, have no time to prepare. Traditionally, full death rites are not performed after such deaths, because rebirth is expected almost immediately. For the same reason, rites are not accorded children who die young, before adolescence. In India, bodies of accidental-death victims and children are buried in a common grave or put in a river. Since neither is possible in Westernized countries, cremation is accepted.

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Dehi : The embodied soul.

Deśa : Place; country.

Deśa-kāla-nimitta : Space-time-causality.

Deśa-kāla-pātra : (desh-kāl-pātra) the (right) place, the (right) time and the (right) person.

Deva : 1. God, godhead; God, Godhead, the Divine. **2.** *[tāntrika* distinction of *sadhakas]* : the divine man. *devan* [accusative plural].

Devabhāsā : [The language of the gods, applied to the Sanskrit language].

Devadarśaśākhā : One of branches in Atharvana Veda as specified in Caraṇvyūha book. The Devadaraśaśākhā is mentioned by Pāṇini and in the Kauśika grihyasūtra

deva-deva : [God of gods], universal deity.

Devadvisaḥ : God-haters.

Devala : "A Vedic *Ṛṣi* descendant of Kāśyapa : he is credited with having written some of the hymns of the Vedas, particularly Ṛg-Veda

Devala : A Vedic ṛṣi, to whom some hymns are attributed. There are several men of this name, one was author of a code of law, another was an astronomer, and one other great father of Pāṇini.

Devanāgarī : [The name of the script (the one used in this glossary) in which Sanskrit is usually written].

Devanam adabdha (adabdhani) : Vratani [the inviolate laws of the working of the gods]. *[Veda]*

Devānām dhruva-vratānī : [The fixed laws of working of the gods]. *[Veda]*

Devānām prathama vratānī : [The first laws of working of the gods]. *[Veda]*

Devanidaḥ : Obstructors of the godhead. *[Veda]*

Devaratha : Name of Śunaḥśepas.

Devaśravasyamayana : Ṛg-Vedic ṛṣi belongs to Bhṛgu gotra.

Devatati : The formation or "extension" of the Divine. *[Ved.]*

Devatva : [Divinity]; godhead, the being of the *deva.*

Devaviti : The manifestation of the Divine. *[Ved.] devavitāye* [dative].

Devayāna (Devāyān) : A journeying of the gods or to the gods. *devāyanaḥ* [plural]

Devayantaḥ : Seekers or builders of the godhead. *[Ved.]*

Devir dvaraḥ : The divine doors. *[Ved.]*

Dhāma : Placing, status, position, foundation; the placing of the law in a founded

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harmony which creates for us our plane of living and the character of our consciousness, action and thought. *[Veda] dhāmāni* [plural]

Dhanvan : Desert. This expression often occurs in the Ṛg-Veda where death from thirst was known, as well as the utility of a spring. It was, suggested long as that this is an allusion to the great desert east of the Sindhu and the Śatadru. This appears to be correct and this region came to be known later as the Marut-sthali.

dhanvan (Dhanwan) : Solid or desert field of Matter. *[Ved.]*

Dhanvantari : A Vedic deity to whom offerings were made at twilight in the north-eastern quarters. **2.** The physician of the gods, the teacher of the science of medicine who brought nectar from the churning of the ocean. Sometimes the Ayur Veda is attributed to him. In another birth he was the son of Dīrgha Tamās and exempted from human frailities in every furture birth. He was considered the master of universal knowledge.

Dhāra : A sharp edge. This is alluded to in the cases of weapons like an axe.

Dhātrī : Creator. In the Ṛg-Vedic hymn, Dhātrī, is a deity of no very defined powers and functions, but he is described as operating in the production of life and the preservation of health. He promotes generation, bring about matrimony, presides over domestic life, curses diseases, heals broken bones.

Dhenu : *[Ved.]* : "fosterer", "nourisher", fostering cow; cow. *dhenavaḥ* [plural].

Dhīṣaṇa : Intellect, understanding. *[Ved.]*

Dhīyam ghṛtacim : Bright understanding, an intellect full of a rich and bright mental activity. *[RV 1. 2. 7].*

Dhrtarāṣṭra : A snake fiend whose patronymic was Airāvata, the descendant of Irāvat.

Dhūma ketu : An epithet of death in the Atharva Veda.

Dīrgha śravas : Far-famed. The son of Dīrgha-Tamās, was a royal sage. For participating in commerce for a livelihood during a famine, he was nick named a merchant in the Ṛg-Veda. The Ṛg-Veda refers to one Ausija, a merchant who had this name, which according to Sāyaṇa was a proper name.

Diti : A goddess in the Vedas who is associated with Aditi and seems to be intended as an antithesis or as a complement to her. In the Rāmāyaṇa and in the Purāṇas she is daughter of Dakṣa, wife of Kāśyapa, and mother of Daityas. The Viṣṇu Purāṇa relates that having lost her children, she begged of Kasypa, a son of irresistible prowess, who should destroy Indra. The

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boon was granted, but with this condition; "If with thoughts wholly pious and person entirely pure, you carefully carry the babe in your womb for a hundred years' She assiduously observed the condition, but Indra knew what was preparing for him. So he went to Diti and attended upon her with the utmost humility, watching his opportunity. In the last year of the century, Diti retired one night to rest without washing her feet. Indra then with his thunderbolt divided the embryo in her womb into seven portions. Thus mutilated, the child cried bitterly and Indra being unable to pacify, it became angry and dived each of the seven portions into seven, thus forming the swift moving deities called Maruts, from the words, 'Marodih' weep not "which Indra used to quiet them

Divaḥ pṛthivyaḥ : [of] Heaven and Earth : the mental and physical consciousness in man. *[Ved.]*

Divaspade : In the seat of Heaven. *[Ved.]*

Divasputra : Son of Heaven. *[Ved.]*

Divo napata : [two] Sons of Heaven. *[Ved.]*

Divo rocanani : The (three) luminous worlds of *svar*. *[Ved.]*

Divodāsa : A Brāhmaṇa who was the twin brothe of Ahalyā. He is represented in the Veda as a 'very liberal scacrifier and as being delivered by the gods from the oppressor Śambara.

Divya navagvah : The heavenly Nine-rayed ones. *[Ved.]*

Dṛḍha : Strong, firm; the strong place. *[Ved.]*

Dīrgha-tāmas : Long darkness. A son of Kāśīrāja, according to Mahābhārata, of Ucathya according to the Ṛg-Veda. He was born blind, but is said to have obtained sight by worshipping Agni as stated in the Ṛg-Veda. He was father of Kakṣīvat and Dhanvantarī, and he is said to have had five children by Sudeśṇā, wife of Balī, the countries Aṅga, Baṅga, Kaliṅga, Puṇḍra and Suhma

Dress : Not only men or women but also horses were clothed with the upper garment (adhivāsam) and with golden trappings (hiraṇyāni), as noted in the RV. (RV 1. 162. 16)... The Paruṣṇi country was famous for its wool, like Gandhāra, for its sheep. (RV 5. 52. 9 and 4.22.2). The words 'śucāyāśca', 'śucasya ca' in RV mean she-goat and he-goat who are blessed with Pūṣaṇ as their lord and if so, goat's fleeces were also used in making garments. (RV 10. 26. 6). Woollen thread (ūrṇāsūtra) is repeatedly mentioned in later saṁhitās and brāhmaṇas. (MS 3. 11. 9; KS 38. 3; VS 19. 80) The ŚB (ŚB 2.5.2.15 : anaiḍakīr ūrṇāḥ) mentions wool, not coming from sheep, implying

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thereby that goat's hair was also used for the purpose of clothing. The Ṛg-Vedic poet speaks highly of wool of Gandhāra's sheep. (sarvāhamasmi romaśā gandhārīnām-ivā-vikā) (RV 1.126. 7)."From the Vedic literature we learn that words like adhivāsa, vāsa, sic. śāmulya, drāpi and peśas were used to denote garments of both the sexes. Adhivāsa means the upper garments. (RV 1. 140. 9; ŚB 5. 3. 5. 22). The ŚB mentions that the king in a ritual puts on garments, one called tārpya, next one of undyed wool, then a mantle and a head-band. (ŚB 5. 3. 5. 20-23). An undergarment (vāsaḥ antaram and nīvi, in AV : 8. 2. 16) and an upper garment (adhivāsa) were used by both the sexes. Paridhāna is also noted in AV (AV 8. 2. 16) and Br. Upa. (Br. Up. 6. 1. 10) probably to mean an undergarment... The VS also refers to a dyer, evidently, for colouring garments. (VS 30. 12). The garments were embroidered (peśas) and the Maruts are depicted as wearing mantles adorned with gold (hiran. yān prayatkān). (RV 5. 55. 6). Tārpya means, according to Kātyāyana and Sāyaṇa, a linen cloth or one soaked in ghee or one made of triparṇa plants. Goldstucker means by this, 'a silk-undergarment'. Kings used to wear 'drāpi', i.e. a gorgeous mantle on ceremonious occasions. The AV (AV 5. 7. 10 : tasyai hiraṇya drāpaye'rātyā akaraṁ namaḥ) shows that a woman also used to wear a 'drāpi'. The RV shows that the use of drāpi even by the important God Varuṇa and Sāyaṇa explains the term as 'kavaca', a mantle. (RV 1. 25. 13)... Vāsa might have denoted an upper garment like adhivāsa, at least in the case of Mugalāni whose vāsa was being blown up in the air by the wind. (utsma vāto vahati vāso... : RV 10. 102. 2)... The wedding dress was called vādhūya, as noted in RV. (RV 10. 85. 34). The RV (mātāputraṁ yathā sicābhyenam bhūma ūrn. uhi) refers to 'sich' the border of the upper garment with which the mother is said to have covered the child in her lap. (RV 1. 95. 7)..."Peśas means, according to the authors of the Vedic Index, 'an embroidered garment as a female dancer would wear'. The making of such garments was a regular occupation of women, as is indicated by the Peśaśkārī, the female embroiderer, figuring in the list of victims at the Puruṣamedha in the Yajurveda (VS 30. 9), 'though the commentator on the Tait. Brāh. (TB 3. 3. 4. 5), explains the word as 'wife of a maker of gold' (L. Renou, *Vedic India*, II, p. 22). Prof. Sarkar explains the term peśas as 'gold-embroidered cloth generally'. (S. C. Sarkar, 1928, *Some aspects of early history of India*, London, p. 67). Both the terms 'hiraṇyapeśas' (RV 8. 31. 8) and 'hiraṇyadrāpi' (AV 5. 7. 10) show that peśas meant simply a costly cloth and it was used in a compound with 'hiraṇya' to indicate its being embroidered with gold threads. The word, 'supeśaḥ' (RV 10. 114. 3) also confirms the same sense, meaning one with beautiful dress..."Śāmulya, as

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referred to in the marriage hymn of the RV (RV 10. 85. 29) means a 'woollen garment', worn at night, according to the learned authors of the *Vedic Index* (Vol. II, p. 372; cf. śāmūlya in Jaim, Up., Brah. 1. 38. 4). Prof. Sarkar remarks that it might have been of 'silk-cotton wool'.

Droṇa : " A bucket". Son of the Ṛṣi Bhāradvāj, by birth, a Brahma but acquainted with military science, which he received as a fight form Paraśurāma Droṇa was no ascetic, and having in childhood shared the lessons and sports of the royal their of the neighbouring kingdom of Pañcāla, he fleet inclined to live again at that court, now that his old playfellow had become king. Never doubting of a hearty welcome, he presented himself to king Druapad, quite unceremonsly, mere saying, Behold in me your friend. His reception however was totally different to what he anticipated :" the monarch sternly viewed—

The sage, and bent his brows, and with disdain,
His eyeballs reddened; silent awhile he sat,
Then arrogantly spoke; Brāhmaṇa, methinks,
Thou showiest little wisdom, or the sense
Of what is fitting, when thou call's me friend.
What friendship, weak of judgement, can subsist

Between a luckless pauper and a king? The king of Pañcāla stares at the idea of friendship between a learned Brāhmaṇa and one to whom the Vedas are a mystery or between a warrior and one who cannot guide a chariot through the ranks of war; and continue—

... O he to whose high mandate nations bow,
Disdains to a stop to friend s beneath the throne,
Hence then with idle dreams, dismiss the memory.

Of other days and thoughts "I know thee not" Droṇa was too much astonished to speak, but he instantly withdrew from Pañcāla to Hastināpura, where he was most reverentially welcomed, and was at once entrusted with the instruction of the five young Pāṇḍu and the hundred young Kuru princes. Droṇa had in youth been equally instructed in wisdom and in arms, and he taught the young princes to rein the steed to guide the elephant to drive the chariot launch the javelin, hurl the dart wield the battle axe and whirl the mace. In the Viṣṇu Purāṇa Droṇa is called the husband of Kṛpi, and father of Aśvatthāmā, afterwards king of the north part of the Pañcāla Country and a General in the Kuru army. After Bhīṣma had been mortally wounded, Droṇa was elected to the c command of the army. He promised Duryodhana that he would take

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Yudhiṣṭhira, prisoner, but he could not do so as Kṛṣṇa and Arjuna were ever on the alert to prevent it. On the fourth day of is command he killed Virāta and Drupada. Dhṛṣṭadyumna then vowed to slay Droṇa in revenge for the death of his father Drupada. A combat took place, but it was not till Droṇa was falsely told that his son Asvatthama was dead, that he laid down his arms, and Dhṛṣṭadyumna rushed upon him and severed his head from his body. Droṇa was also called Kūṭaja. The common menaing of Kūṭa is mountain-top, but one of its many other meaning is water jar.

Dṛṣṭti (Drishti) : Seeing, sight, vision; revelation, revelatory knowledge; direct vision of the Truth; direct inner seizing or a penetrating and enveloping luminous contact of the spiritual consciousness.

Dṛṭi : A skin; literally a thing cut or torn (a partial formation out of the Truth-Consciousness). *[Ved.]*

Druhaḥ : Hurts or those who hurt. *[Ved.]*

Duḥkhavāda : The gospel of sorrow.

Durācāra : [Bad behaviour, ill conduct].

Durgā : The path beset by manifold dangers and sufferings and difficulties. *[Ved.]*

Duritam : Wrong going; error or stumbling, sin and perversion; calamity, suffering, all ill result of error and ill doing. *[Ved.] duritāni* [plural].

Dushsvapnyam : The evil dream (the false consciousness of that which is not the *ṛtaṁ*). [*RV 5. 82. 4*]

Dvesamsi : Hostile things, things that attack and divide. *[Ved.]*

Dvita (Dwita) : The "second" or "double"; the god or *ṛṣi* of the second plane of the human ascent, that of the Life-Force; the Life-Soul. *[Ved.]*

Dyau : Heaven (the pure mental consciousness). *[Ved.] dyauḥ* [nominative]

Dyaus : The sky, heaven. In the Vedas he is a masculine deity and is called occasionally Dyaus pitṛ 'heavenly father' the earth being regarded as the mother. He is a father of Uṣas the dawn. Dyau-pṛthivī, heaven and earth, are represented as the universal parents, spoken of as having been they created, and then, again there are speculations as to their origin and priority. In one hymn it is asked' which of these two was the first and which the last? How have they been produced? Who knows? The Śatapatha Brāhmaṇa declares in favour of the earth saying 'this earth is the first of created beings'.

Dyauṣpitā : King of the heavens. *[Ved.]*

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Dyumatim isam : he luminous impulsion. *[cf. RV 7. 5. 8]*

Dyumato vipran : Luminous sages. *[cf. RV 6. 17. 14]*

Dyumnika : Name of a Ṛg-Vedic ṛṣi who belongs to Vasiṣṭha family. He had major contribution to book VII of Ṛg-Vedic hymns.

E

Earth : The earth, considered as one of the ancient element occupies nearly the same place in all the Purāṇas. The order is, ether, air, fire, water and earth. The Purāṇas describe the earth as having been raised form the lowest region of the ample tusks of the Varāha. The Bhāgavata states that, when the earth, oppressed by the weight of the mountains, sunk down into the waters, Viṣṇu was seen in the sub Terrence regions or Rasātala by Hiraṇyākṣa, in the act of carrying it off. The demon claimed the earth, and defend Viṣṇu to combat; and a conflict took place in which Hiraṇyākṣa was slain. These are legends, which relate the subjugation of the earth by the mighty Pṛthu, when he was invested with universal dominion. Pṛthu leveled mountains, defined boundaries on the irregular surface of the earth; introduced cultivation, pasture, highways, commerce, in a world, civilization. The Viṣṇu Purāṇa states" this earth, the mother, the nurse the receptacle, and nourished of all existent things, were produced, from the sole of the foot of Viṣṇu. And thus was born the might Pṛthu, therefore son of Vena, who was the lord of the Earth, and who, form conciliating the affections of the people, was the first ruler to whom the title of Rājā was ascribed". Five chapters in the Viṣṇu Purāṇa are devoted to the description of the earth; its people and countries; Jambu dvīpa is placed in the center of the seven great insular continents and tin the center of Jambu Dvīpa is The Golden Mountain Meru—the shape of which is variously described in the different Purāṇas; though all represent it as if enormous size and great beauty. The shape of which is variously described in the different purans; though all represent it as if enormous size and great beauty. The Viṣṇu Purāṇa says, "Śeṣa bears the entire world like a diadem, upon his head when Ananta, his eyes rolling with intoxication, yawns, then earth, with all her woods and seas, and mountains, and rivers trembles". In another place "At the end of a thousand periods of four ages the earth is for the most part exhausted. A total dearth then ensues which lasts a hundred years, . and in consequence of the failure of food all beings become languid and at last entirely perish. The eternal Viṣṇu then assumes the character of Rudra, the destroyer, and descends to re-unite all his creatures

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with himself. He enters into the seven rays of the sun, drinks up all the waters of the globe, and causes all moisture to evaporate, thus drying up the whole earth. The destroyer of al things, Hari, in the form of Rudra, becomes the scorching breadth of the serpent Śeṣa, and thereby reduces Pātāla to ashes. The great fire, when it has brunt all the division of Pātāla proceeds to the earth, and consumes it also".

Ekāstaka : A deity mentioned in the Atharva-Veda, having practiced austere devotion, and being the daughter of Prajāpati and mother of Indra and Soma.

F

Flying Machine : In the Vedic literature of India, there are many descriptions of flying machines that are generally known as vimanas. These fall into two categories : (1) manmade craft that resemble airplanes and fly with the aid of birdlike wings, and (2) unstreamlined structures that fly in a mysterious manner and are generally not made by human beings. The machines in category (1) are described mainly in medieval, secular*Sankrit* works dealing with architecture, automata, military siege engines, and other mechanical contrivances. Those in category (2) are described in ancient works such as the Ṛg-Veda, the Mahābhārata, the Rāmāyaṇa, and the Purāṇas, and they have many features reminiscent of*UFOs*."

F.M. Müller : Fredrich Max Müller (1823-1900) was born in Dessau and educated in Leipzig, where he learned Sanskrit and translated the Hitopadeśa of Paṇḍita Viṣṇu Sarma before coming to England in 1846. Since he was penniless, he was cared for by Baron von Bunsen, the Prussian ambassador to England who basked in the childishly pleasant thought of converting the whole world to Christianity. In London Max Müller met Macaulay who was still on the look out for his 'right man'. Müller was first commissioned by the East India Company to translate the Rg Veda into English. The company agreed to pay the young Müller 4 Shillings for each page that was ready to print. He later moved to Oxford where he translated a number of books on Eastern religion. His magnum opus was his series The Sacred Books of the East, a fifty-volume work that he began editing in 1875. It goes without saying that by the end of his career, Müller had amassed a comfortable sum of money. It is ironic that the man who has Bhavans named after him all over India and is treated with so much veneration there, probably did the most damage to uproot Vedic culture. At the time of his death he was venerated by none other than Lokamānya Tilak as 'Veda-maharṣi Mokṣa-mūla Bhaṭṭa of Go-tīrtha' (Oxford).

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Although Müller is on record as extoling India's ancient wisdom, his letters (printed in two volumes) tell an entirely different story. Generally personal letters give a true picture of the writer's inner mind. We present herein some of Müller's many statements in which his true view on Indian culture is glaringly obvious—"History seems to teach that the whole human race required a gradual education before, in the fullness of time, it could be admitted to the truths of Christianity. All the fallacies of human reason had to be exhausted, before the light of a high truth could meet with ready acceptance. The ancient religions of the world were but the milk of nature, which was in due time to be succeeded by the bread of life... . The religion of Buddha has spread far beyond the limits of the Āryan world, and to our limited vision, it may seem to have retarded the advent of Christianity among a large portion of the human race. But in the sight of Him with whom a thousand years are but as one day, that religion, like the ancient religions of the world, may have but served to prepare the way of Christ, by helping through its very errors to strengthen and to deepen the ineradicable yearning of the human heart after the truth of God." "Large number of Vedic hymns are childish in the extreme; tedious, low, commonplace." "Nay, they (the Vedas) contain, by the side of simple, natural, childish thoughts, many ideas which to us sound modern, or secondary and tertiary." "... this edition of mine and the translation of the Vedas, will hereafter tell to a great extent on the fate of India and on the growth of millions of souls in that country. It (the Rg Veda) is the root of their religion and to show them what the root is, I am sure, the only way of uprooting all that has sprung from it during the last three thousand years" "Hinduism was dying or dead because it belonged to a stratum of thought which was long buried beneath the foot of modern man. He continued : "The worship of Śiva, Viṣṇu, and other popular deities was of the same and in many cases of a more degraded and savage character than the worship of Jupiter, Apollo or Minerva. 'A religion', he said 'may linger on for a long time, it may be accepted my large masses of the people, because it is there, and there is nothing better. But when a religion has ceased to produce defenders of the faith, prophets, champions, martyrs, it has ceased to live, in the true sense of the word; and in that sense the old orthodox Brāhmanism has ceased to live for more than a thousand years." (Speech at the Christians Missions in Westminster Abbey in 1873). In 1876, while writing to a friend, Müller said that he would not like to go to India as a missionary since that would make him dependent upon the government. His preference was this—"I would like to live for ten years quite quietly and learn the language, try to make friends, and then see if I

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was fit to take part in this work, by means of which the old mischief of Indian priestcraft could be overthrown and the way opened for the entrance of simple Christian teaching—India is much riper for Christianity than Rome or Greece were at the time of Saint Paul." "The rotten tree for some time had artificial supports... but if the English man comes to see that the tree must fall... he will mind no sacrifice either of blood or of land... I would like to lay down my life, or at least lend my hand to bring about this struggle" "I do not claim for the ancient Indian literature any more that I should willingly concede to the fables and traditions and songs of savage nations. I simply say that in the Veda we have a nearer approach to a beginning, and an intelligent beginning, than in the wild invocations of the Hottentotes and Bushmen, " "This edition of mine and the translation of the Veda will hereafter tell to a great extent... the fate of India, and on the growth of millions of souls in that country. It is the root of their religion, and to show them what the root is, I feel sure, the only way of uprooting all that has sprung from it during the last 3000 years." "When Duke of Argyll was appointed Secretary of State for India in December 1868, Max Müller wrote to him—"India has been conquered once, but India must be conquered again and that second conquest should be a conquest by education." The ancient religion of India is doomed, and if Christianity does not step in, whose fault will it be?" In another letter, Müller wrote to his son : 'Would you say that any one sacred book is superior to all others in the world?... . I say the New Testament, after that, I should place the Koran, which in its moral teachings, is hardly more than a later edition of the New Testament. Then would follow according to my opinion the Old Testament, the Southern Buddhist Tripiṭaka, the Tao-te-king of Lao-tze, the Kings of Confucius, the Veda and the Avesta.' 'In an audacious letter to N. K. Majumdar, Müller wrote—'Tell me some of your chief difficulties that prevent you and your countrymen from openly following Christ, and when I write to you I shall do my best to explain how I and many who agree with me have met them and solved them... From my point of view, India, at least the best part of it, is already converted to Christianity. You want no persuasion to become a follower of Christ. Then make up your mind to work for yourself. Unite your flock—to hold them together and prevent them from straying. The bridge has been built for you by those who came before you. Step boldly forward, it will break under you, and you will find many friends to welcome you on the other shore and among them none more delighted that you old friend and fellow labourer F. Max-Müller.' Müller harshly criticised the view of the German scholar, Dr. Spiegel, who claimed that the Biblical theory of the creation of the world

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is borrowed from the ancient religion of the Persians or Iranians. Stung by this statement Max Müller writes : 'A writer like Dr. Spiegel should know that he can expect no money; nay, he should himself wish for no mercy, but invite the heaviest artillery against the floating battery which he has launched in the troubled water of Biblical criticism.'Dr. Spiegel was not the only target of Müller's bigotry. In 1926 the French scholar Louis Jacolliot, Chief Judge in Chandranagar, wrote a book called 'La Bible dans l'Inde'. Within that book, Jacolliot theorised that all the main philosophies of the western world originated from India, which he glorified thus : 'Land of ancient India! Cradle of Humanity. Hail! Hail revered motherland whom centuries of brutal invasions have not yet buried under the dust of oblivion. Hail, Fatherland of faith, of love, of poetry and of science, may we hail a revival of thy past in our Western future.' Müller said while reviewing Jacolliot's book that, 'The author seems to have been taken in by the Brāhmins of India.' Müller may also be credited with the popularization of the *aryan racial theory*, Writing for the Anthropological Review in 1870, Müller classified the human race into seven categories on an ascending scale—with the Aborigines on the lowest rung and the "Āryan" type supreme. "However, he recanted later on when his professional reputation as a Sanskrit scholar was in peril. "I have declared again and again that if I say Āryans, I mean neither blood nor bones, nor hair, nor skull; I mean simply those who speak an Āryan language... to me an ethnologist who speaks of Āryan race, Āryan blood, Āryan eyes and hair, is as great a sinner as a linguist who speaks of a dolichocephalic dictionary or a brachycephalic grammar." Although Müller cannot be placed in the same category as inexperienced Indologists such as Christian Lassen and Albrecht Weber whose Āryan race conceptions were chiefly fueled by their ardent German nationalism, Müller's motivations were just as diabolical. Müller had been paid to misinterpret the Vedic literatures in order to make the Indians look, at best silly, and at worst, bestial. However, not everyone was taken in by the academic prowess of the man who was known as 'Mokṣamūla Bhaṭṭa'. Swāmī Dayānanda Sarasvatī, the founder of the Ārya Samāja, was so disgusted with the level of Müller's knowledge of Sanskrit that he likened him to a "toddler learning to walk". He wrote : "Prof. Max Müller has been able to scribble out something by the help of the so called 'ṭīkās' or paraphrases of the Vedas current in India." Another revealing incident of Müller's glaring ignorance was when a Rahmāna came from India to meet the famous Sanskrit scholar. When he came face to face with Müller and spoke to him in chaste Sanskrit, Müller admitted that he couldn't understand what the gentleman was saying! No wonder

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Schopenhauer acerbically said, "I cannot resist a certain suspicion that our Sanskrit scholars do not understand their texts any better than the higher class of school boys their Greek and Latin."

G

Gabhaṣṭi : 1. A ray of the sun. 2. Forearm. *[Ved.]*

Gaḥ : Cows, rays of light. *[Ved.]*

Gajakeśariyoga : In Vedic astrology, when the Moon is in an angular position (Kendra) or 1, 4, 7, 10 signs from Jupiter. Good aspect for wealth and power based on strength and other factors in the chart

Gālava : Ṛṣi. He teaches Kaṁsa the system of witchcraft work. It is related in the Mahābhārata that at the conclusion of his studies he importuned his master to say what present he should make him. Viśvāmitra was annoyed, and told him to bring 800 white horse, each having one black ear. In his perplexity Gālava applied to Garuḍa, who took him to King Yayāti at Pratiṣṭhāna. The king was unable to provide the horses, but he gave to Gālava his daughter Mādhavī. Gālava gave her in marriage successively to Haryāśva, king of Ayodhyā, Divodāsa, king of Kāśī, and Uśīnara, king of Bhoja, receiving from each of them 200 of the horses, he was inquest of, upon the birth of a son to each from Mādhavī. Notwithstanding her triple marriage and maternity Mādhavī, by a special boon, remained a virgin. Gālava presented her and the horses to Viśvāmitra. The sage accepted them, and had a son by Mādhavī, who was named Aṣṭaka. When Viśvāmitra retired to the woods, he resigned his hermitage and his horses to Ashtaka, and Gālava, having taken Mādhavī back other father, taken Mādhavī back her father, himself retired to the forest as his preceptor had done. The horse were first obtained by the Brāhmaṇa Ṛcikā from the god Varuṇa. They were originally 1000 in number, but his descendants sold 600 of them, and gave the rest away to Brāhmaṇas. According to the Hari vansa, Gālava, was son of Viśvāmitra and that sage in a time of great distress tied a cord round his waist and offered him for sale. Prince Satyavrata, gave him liberty and restored him to his father.

Gandha : Odour.

Gandharva : *[Ved.]* : Lord of the host of delight. [Later : a celestial musician].

Gandharva Veda : Gandharva Veda for the arts and Atharveda for science of economics and business. The ***Vedāṅgas*** are auxiliary to Vedas and they play an important role in understanding and practice of Vedic knowledge

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and rituals. Śikṣā deals with science of proper articulation, euphony and pronunciation of mantras. The Kalpa deals with Vedic rituals and procedures. Vyākaraṇa deals the grammatical aspects of Vedic language. Nirukta is the etymological explanation of Vedic words. Chandas is the science of prosody and aids in melodious pronunciation of the Vedic mantras. Jyotiṣa is the astronomical and astrological part for applications in Vedic rituals.

Gaṇeśa : Lord Gaṇeśa, as everyone has observed, has a human body and an elephant head. According to the folk tale, he was born of the Goddess Pārvatī. One day when he was a boy she told him not to allow anyone into her house. Lord Śiva, coming to see Pārvatī, his consort, was stopped by the boy. Angered, Lord Śiva beheaded him with his trident. When she saw what had happened, Pārvatī was filled with anguish. Seeing her distress, Lord Śiva restored the boy to life by affixing to his body the head of the first animal that came along, which happened to be an elephant. In addition, Lord Śiva ordained that henceforth the boy would be called Lord Gaṇeśa, meaning Īśa (Lord) of Gaṇa (the followers of Lord Śiva who live with him). Obeisance and worship would be done to Him before any activity, without which insurmountable hurdles and difficulties would result. Thus, it is imperative to worship Lord Gaṇeśa before undertaking any action. If devotees worship Him with due devotion, He will fulfill all their wishes. The strange symbolic imagery of Gaṇeśa's form represents majesty, calm and dignity, coupled with mighty strength to bring terror and fear to foes and wicked persons. Lord Gaṇeśa is regarded as 'Praṇava Swarūpī' meaning ***OM (ooOMmm)***. His curved trunk, in fact, resembles the syllable OM as it is normally written in all Indian languages. Hence He is also named 'Vakra Tuṇḍa' (curved trunk). Lord Gaṇeśa has also other names, including Gaṇapatī (Lord of Gaṇas or Assembly), Vighneśvara (Remover of obstacles and impediments), Gajānana (Elephant-faced), Eka Danta (one-tusked), and Lambodara (Pot-bellied or drum-like belly). In most temples, He is pictured with His trunk curved towards the left. On occasion, however, the trunk is curved towards the right, and He is named Valam Puri Vināyakar (Valam means "right-side" and Puri means "curved"). His long ears denote the habit of listening, as well as the ability to hear even the weakest voice, and to listen to voices from far away. His pot-belly represents his ability to digest what he has heard. Even gods must pay obeisance to Lord Gaṇeśa. For example, Lord Śiva, when he embarked to destroy the 'tripura' demons (three Demons taking the form of Gold, Silver and Steel) found the axle of His chariot broken. Realizing His mistake, He prayed to Gaṇeśa, whereupon the axel

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was restored, and Śiva was able to destroy the three demons. Similarly, when Gaṇeśa's younger brother, Lord Subramania (Kārttikeya), did not seek his elder brother's blessings, he could not win the hand of Goddess Valli whom He loved. Only when He prayed for forgiveness, did Lord Gaṇeśa help Him with the marriage. In Southern India, Lord Gaṇeśa is worshipped as a bachelor or single deity. In other places, He is often shown with two consorts, Siddhi and Buddhi. Gods, of course, do not have wives or even bodily forms, and only for the convenience of worship do we regard them as such. Siddhi, in fact, denotes success, fulfillment, or accomplishment of desires, and Buddhi means wisdom or intelligence. Thus, Siddhi and Buddhi are not His wives, but two of his Śaktis, or powers, His Wisdom and Success. The Lord is usually shown adorned with Aruham Grass which has the particular medicinal value of cooling hat it touches. As the story goes, there was an Asura, or Demon, called Analasura, meaning Demon of Fire. Wherever he moved, his heat charred the surroundings. Because of the havoc he was causing in the world, Lord Gaṇeśa swallowed him, which resulted in enormous heat inside Gaṇeśa's body. Only when a sage covered him with Aruham Grass did His temperature return to normal. Thus, Lord Gaṇeśa is always very pleased to be worshipped with Aruham Grass. Lord Gaṇeśa also relishes Modakam, a dish prepared out of rice flour and jaggery (a sweet paste made from sugar cane). This sweet dish symbolizes the fulfillment or joy hidden within everything. Coconuts and plantains are also offered to Gaṇeśa during pūjā. In his left hand the Lord holds a noose which he uses to capture and contain all obstacles and difficulties. At the same time he uses it to guide one in the right path, much as a rider steers his horse with the bridle and reins. In his right hand He carries a Goad, which serves much the same purpose—to remove obstacles and difficulties from our path, and also to push us forward toward the Eternal. The single broken tusk in his fourth hand symbolizes sacrifice. All elephants, of course, consider it a matter of pride, grandeur, and strength to have tusks. However, Lord Gaṇeśa broke one of his tusks to become a scribe to sage Veda Vyāsa in order to transcribe the verses of the Mahābhārata which Veda Vyāsa dictated. Thus, Gaṇeśa demonstrated the noble principle of self-sacrifice. By taking down the dictated verses, he became the first stenographer. While all the Gods and Goddesses have their own Vāhanas, or mounts, Lord Gaṇeśa's mount is a tiny mouse. Though very small, it is always active and moves under the cover of darkness, carrying Gaṇeśa's grace to every nook and corner. In effect, Muṣika (mouse) is the unseen grace which influences our lives. The great saint of our land, Shri Śaṅkara

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Bagavadpatha commonly known as Ādi Śaṅkara, a reincarnation of Lord Śiva himself, has for our daily rituals established six forms of worship. They are : worshipping Lord Gaṇeśa, Lord Śiva, Lord Viṣṇu, Goddess Śakti, Lord Kārttikeya and the Sun God. The worship devoted to Lord Gaṇeśa is called Gaṇapatiyam.

Gaṅgā : The sacred river Ganges. It is said to be mentioned only twice in the Ṛg-Veda.

Gārgya : Son of Bālaki. He was a Brāhmaṇa, renewed as a teacher and as a grammarian, who dealt especially with etymology, and was well read in the Veda, but still submitted to receive instruction from the Kṣatriya Ajātaśatru. **2.** A disciple of Bāṣkali and teacher of the Ṛg-Veda, also a Brāhmaṇa, who through arduous penance, living upon iron sand for twelve years, became the father of the hero Kalayavana. He was also known as Gārgī. The details of his life are unknown. Only three hymns are ascribed to him in Atharva Veda. He is known to be the first person, according to the Vedas to have enumerated all the constellations. For the past centuries, the seasons, like winter, summer, rains or for sowing and harvesting were observed when the sun neared a particular group of stars. We generally called these star constellations as Nakṣatras. Each has a particular name. In Griffith's view, these star constellations are considered to be the abodes of gods of the visible forms of the pious dead. In the later mythology, they are the daughters of Dakṣa and wives of Moon.

Gārhapatya : A sacrificial fires, represented by the goddess Gāyatrī.

Gatha : A religious verse, but one not taken from the Vedas.

Gati : Goal; the movement to the goal, the way; journey; spiritual or supra-terrestrial status gained by man's conduct or efforts upon earth.

Gaupāyanas : Sons or descendants of Gopa, who were the authors of four remarkable hymns in the Ṛg-Veda. One of them, named Subandhu, was killed and miraculously brought to the life again.

Gaveṣaṇā : Seeker of the cows. *[Ved.]*

Gaviṣṭhira : Steadfast in the Light, the name of a *ṛṣi* . *[Ved.]*

Gavo matayah : The illuminations of knowledge, the thoughts of the Truth. *[Ved.]*

Gavyam : Mass of the rays or cows. *[Ved.]*

Gavyam urvam : The luminous wideness. *[Ved.]*

Gavyata manasa : [By] the mind that seeks the light. *[R V 3. 31. 9; 4. 1. 15; 6. 46. 10]*

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Gayā : Vedic Ṛṣi. Son of Vidātin Bhāradvāja, and he had four brothers. 2. Name of a place and it is situated between the Rāmśilā hill on north and the Brahmayoni hill on the south, on the bank of the river Phalgu. Gaya was one of the first places, which received the doctrine of Buddha during the lifetime of the saint, and became the headquarters of his religion. But it appears that it passed from the Buddhists to the Hindus between 2nd and 4th centuries of the Christian Era.

Gāyatra : The simple hymn, that which brings up and sets in motion. *[Ved.]*

Gāyatrī : A most sacred verse of the Ṛg-Veda, which it is the duty of every Brāhmaṇa to repeat mentally in the morning and evening devotions. It is addressed to the sun as Sāvitrī, the generator and so it is called also Sāvitrī. Personified as a goddess, Sāvitrī is the wife of Brahmā, mother of the four Vedas and also of the twice born or three superior castes. Colebrooke's translation of the Gāyatrī is 'Earth, sky, heaven'. Let us meditate on the most excellent light and power of that generous, sportive and repellent sun it may guide our intellects. Wilson's version, in his translation of Ṛg-Veda, we meditate on that desirable light of the divine Savitrī, who influences our pious rites. In the Viṣṇu Purāṇa he had before given a somewhat different version'. Gāyatrī—*'Āum̐ Bhur Bhuvaḥ Svaḥ Tat Savitur Vareṇyaṁ Bhargo Devasya Dhīmahi Dhiyo Yo Naḥ Pracodayāt'.* The following discussion will analyze the Brahma-gāyatrī mantra word by word : AUM. **AUM** is the Mother of the creation of, the energy that is capable of the manifestation of the spiritual, mental, emotional and physical planes that we are all familiar with. It is the very sound of the Supreme Personality's Purposiveness looking to form reality. It forms the very fabric and womb within which all of life emerges. It moves from the spiritual realm and ultimately finds final expression in the material. If we consider spiritual higher than, then we would say that AUM is moving downward into creation and that is was formed just before existence came into being. It does not reside in the rarified realm of the Godhead as the Original vibration, but rather is a stepped down force that makes its presence known one level below the Brahma-gāyatrī mantra. In truth, the spiritual plane (from our perspective is accessed by going within, not out) and hence we would say the movement is going from within to without. But, this is the limitation of language (particularly the English language) that is inadequate when used to describe these ancient concepts. Sanskrit may be the only language that exists that was designed to be able to convey the subtleties of philosophical concepts throughout a realm of subtly varying degrees of the same concept. It is a phonetic language, one that is sung rather than

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spoken and can be likened to a powerful form of poetry. Hence the mantras that we use in our Gāyatrī Reikī curriculum carry within them expressions of incomprehensible concepts and connections to unseen by archetypal powers. The sound vibrations themselves are utterances of true power. The first such mantra is that of AUM. The meaning of the sound vibration Oṁkāra (AUM) is present in the Gāyatrī Mantra. This sound vibration omkara is the root of Vedic knowledge and is known as mahā-vākya, or the supreme sound. Whatever meaning is in that supreme sound Oṁkāra is further understood by reciting the Gāyatrī Mantra. In the fabric that was spun by the sound of the flute of the Supreme Personality of Godhead, a web, or what might be considered an infinitely thin and infinitely vast expanding world sheet was created. This sheet, the zero plane accretion disk and its domain is similar to the impersonalise concept of the void or the Supreme Mind. Yet, to consider this as the topmost level of reality (or pre-reality if you will) is an error. There is a reality that precedes this as described in the Background Discussion of Gāyatrī Reikī and it is this realm you must connect with to find true and pure satisfaction and meaning in life. The Vedic pantheon is an extremely sensitive and insightful method of discussing these pre-creation and early creation concepts in such a way that the energies make sense and the levels can be identified and utilized through the use of personalities. This is why we are working with the ancient insights of the Vedic ṛṣis and sages. What they were given through their years of dedicated research are real energies and are described in proper and beautifully flowing ways. In fact, their insightful descriptive methodology is probably the most powerful that could ever be designed for the use of conscious human beings. We connect best on a personal level and relating with these esoteric energies through the use of empowered personalities is a technique and utter gift of immeasurable proportions. So in the spirit of the ṛṣis, we use the Vedic description to examine the meaning of AUM. If you read some of the quantum physics books about the first few milliseconds before the Big Bang, you will gain a wonderful description of what early post creation might have been like. The First Three Minutes, written by Steven Weinberg (who received the 1979 Nobel Prize in Physics), is one of the best books that we have found will allow a glimpse of how science views these simplified yet fully empowered Vedic concepts. What amazes is how could these ṛṣis and sages have touched upon these mathematical and cosmology principles without the benefit of the tools of our modern mathematics and sciences. Yet they did. Their sourcing capability has to have come directly from their right brain and its capability for intuitive insight. Their ability to see

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definitely was a real conceptualizing ability, but was driven by not just their brain, but by a higher level of consciousness that was able to speak through them. The most sincere goal is to eventually find that we have accessed these same realms through the techniques shared within Gāyatrī Reikī and its intimate connection with The Mother's Temple. One last insight into AUM is the scientific fact that through modern sound research and the development of an instrument called a tones cope, AUM was enunciated into the electronic device and an intricate pattern was displayed. This is the same pattern of the Yantra that we will be using in our one-day hands on class. It is the very shape of AUM itself. The ṛṣis had possession of this shape thousands of years ago. There was no way that they could have used an electronic instrument and found this shape in any similar manner. Rather, they themselves became instruments and did receive tremendous knowledge and insight that only today we are able to verify is absolutely correct and true and representative of the background of all of life. ***Meaning of the Vyāhṛtis—Bhur, Bhuvaḥ, Svaḥ :*** The vyāhṛtis were made at the beginning of creation and represent the seven planetary systems including Bhur, Bhuvaḥ, Svaḥ, Mahā, Janaḥ, Tapaḥ, and Satyalokas. Besides denoting the seven worlds, the vyāhṛtis denote the seven planes of consciousness. And, in the cosmology of The Mother's Temple, the vyāhṛtis are represented by the 7 levels of Creation which expand themselves into the position of the nine numbers. More about this will be shared in a later work. The mantras are prayers directed to the elemental forces on the seven planes (or kingdoms as we will later describe them). These elemental forces are manifestations of the Para Brahman itself. The seven worlds are embodied in the trinity of bhur, bhuvaḥ, and svaḥ. Bhur or bhū represents earth or the physical plane. Bhuvaḥ represents the sky or the astral plane. Svaḥ represents heaven or the mental plane. Maharloka represents a higher plane. Janaḥ represents the place of birth, a still higher plane. Tapaḥ represents the mansion of the Blessed, an even higher plane. Styaṁ represents the abode of truth, the highest plane. Bhur, bhuvaḥ, and svaḥ indicate the totality of all levels of existence in the universe, which is the effect of the Supreme cause, the original cause of everything. ***Meaning of Tat :*** The word tat in the Brahma-gāyatrī denotes the Para Brahma (beyond Brahma—the Supreme Personality of the Godhead). ***Meaning of Savitur :*** In the Gāyatrī Mantra, we chant Aum bhur bhuvaḥ svaḥ tat savitur vareṇyam. Above the Bhūloka planetary system is Bhuvarloka and above that is Svargaloka, the heavenly planetary system. Savitā, the sun god, controls all of these planetary systems. By chanting the Gāyatrī Mantra just after rising early in the

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morning, one pays his or her respects to the sun god. The actual life and soul of all living entities within this universe is the sun. This makes the sun a worshipable symbol. Sūrya is the life and soul of this universe, and there are innumerable universes for which a sun-god is the life and soul, just as the Supreme Personality of the Godhead is the life and soul of the entire creation (all universes). As the sun arises, you should chant the Vedic mantra beginning with the Gāyatrī. The sun is the symbolic representation of the eyes of the Supreme Lord. Savitā (who actually is Lord Viṣṇu who resides in the sun planet) can be seen by pure meditation and spiritual vision. By the mercy of the Brahma-gāyatrī, a practitioner may gain this vision of Lord Viṣṇu. Savitā denotes the Supreme Lord Viṣṇu, and the word savitur means the energy of the Lord which is Śrī Lakṣmī-devī, the Goddess of Fortune, who reveals or gives Savitā (Lord Viṣṇu). Thus Savitur means the soul of the world whose effulgence and residence is maintained by the Supreme Personality of the Godhead as the presiding Deity of the sun. The Vedic śāstras conclude that Brahma-gāyatrī is not merely a meditation on the sun or the impersonal Brāhmaṇa, but rather a meditation on the Supreme Personality of the Godhead, Lord Viṣṇu, and His consort Śrī Lakṣmī. ***Meaning of Vareṇyam :*** Varenyam (a qualifying word for the word bhargo) means praiseworthy, worshipable, or the best among all personalities. In others words, the best choice of all choices—the ultimate and the shelter for all. Not only is He above all the luminescent objects in this universe, but also His divine effulgence is the very source of all illumination in creation. ***Meaning of Bhargo :*** The world bhargo means brilliant, full of life and energy. It signifies the independent, self-effulgent source. Thus bhargo means self-illuminated light that is always fully pure, beyond the material world, and eternally conscious. Bhargo also refers to Brahmā who is beyond material contamination, full of all power and knowledge. Bhargo means divine essence. It represents the supreme light, the essence of Para Brahman. The Brahma-gāyatrī, however, does not indicate sun worship, which is material, but rather worship of the ultimate, spiritual source of all light and life - the light of Consciousness. That light is Lord Viṣṇu, the source of the origin, preservation, and dissolution of the universe. The light mentioned in the Gāyatrī does not refer to that which dwells in the physical sun alone, for the word vareṇya (most excellent) indicates that its application extends as far as the majesty of Lord Kṛṣṇa. The light is simply the jyoti or effulgence of the Supreme Lord. Thus we can say that we meditate on that worship able light of the Savitā Devatā, the sun-god or the Super Soul which incites our buddhi (intelligence) and directs all of our activities. ***Meaning of Devasya :*** Devasya

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refers to a personality who is divine, glowing, and transcendental to the dull material world—the Supreme Personality of the Godhead Viṣṇu or Śrī Kṛṣṇa. ***Meaning of Dhīmahi :*** The word dhimahi means to obtain or to meditate. It comes from the root dhī—to hold. Thus dhīmahi means, I meditate upon that supreme illuminating power to get liberated and attain Him. ***Meaning of Dhiyo yo naḥ :*** In the phrase dhiyo yo naḥ, the word nah means that our buddhi (intelligence) inspires us to do good work. ***Meaning of Pracodayāt :*** Pracodayāt means, May Lord Viṣṇu inspire, and impel us forward. He is the independent one who should bless us and guide us on the correct path of action in the world - to act only for His pleasure. ***Summary Meaning of Brahma-gāyatrī Mantra :*** Let me meditate on the worshipable effulgence of the Divine sun who enthuses my meditation. ***The Purpose of the Brahma-gāyatrī Mantra :*** The purpose of reciting the Brahma-gāyatrī is to realize the all-powerful, omniscient Lord and to act with that realization in daily life, in full consciousness of the Supreme. With this powerful connection, we will proceed to re-direct this connection in our one day hands on class and learn how to utilize the Manifestation Process itself to literally create heaven on earth. Much more about this will appear in the future materials on our web site and in our Course manuals. We meditate on that excellent light of the divine sun, may he illuminate our minds'. A later version by Ben fey is 'May we receive the glorious brightness of this, the generator, of the god who shall prosper our works'. Wilson observes of it; 'The commentators admit some variety of interpretation; but it probably meant, in its original use, a simple invocation of the sun to shed a benignant influence upon the customary office of worship; and it is still employed by the unphilosophical Hindus with merely that signification. Later notions, and especially those of the Vedānta, have operated to attach to the text an import it did not at first possess, and have converted it into a mystical propitiation of the spiritual origin and essence of existence. It is considered so holy that copyists often refrain from transcribing it. The name given to Śatarūpā, Brahmā's female half daughter, and consort as 'the declarer of sacred knowledge'. It is also applied to the consort of Śiva in the Harivaṁśa.

Gems : The Ṛg-Veda, the oldest known creation of mankind in its verse 5. 6. 82. 3 says "May the Sun-God, who controls our existence and prosperity in this world grant us the required funds. Since we offer prayers to him, may he keep intact our savings meant for the purchase of gems." Again in verse 1. 5. 20. 7 Ṛg-Veda rites "Of the seven important gem stones, assigned one for each planet, may the Almighty Lord bestow upon the appropriate one out of the three (The Good, The average and the best) categories.

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Gemstones empower a person by their supernatural effects. The gems that you shall get from the Astroshop shall have a strong Aura, the desired effect in full potency and the supernatural powers explained by Ṛg-Veda to the full.

Gharmaśaurya : Ṛg-Vedic ṛṣi belongs to Bhāradvāja and Viśvāmitra gotras.

Ghoṣā : It is said in the Veda that the Aśvins 'bestowed a husband upon Ghoṣā growing old' and the explanatory legend is that she was a daughter of Activate but being a leper, was incapable of marriage. When she was advanced in years the Aśvins gave her health, youth and beauty, so that she obtained a husband.

Ghṛta (Ghrita) : Clarified butter, ghee; light, shining, mental clarity. *[Ved.] ghṛtam* [nominative] *ghṛtasya* [genitive].

Ghṛtaci : Luminous, bright with clarities, full of a rich and bright mental activity. *[Ved.]*

Ghṛtam na putam dhīṣaṇam : An understanding like pure light. *[cf. RV 3. 2. 1]*

Ghṛtapuruṣa manasa : With a mind pouring *ghṛta. [RV 2. 3. 2]*

Ghṛtaṣṇu dripping : With light. *[Ved.]*

Ghṛtasya dharāḥ : Waters [streams] of the clarity. *[Ved.]*

Gḥḥ : Utterance, word, speech; the word as a power of expression. *[Ved.]*

Giram upaśrutim cara : Respond with the *śruti* to our words. [*RV 1. 10. 3*]

Girvahasaḥ : They who uphold the word. *[Ved.]*

Girvanasaḥ : They who have joy in the word. *[Ved.]*

Gna : Female power of deity; the female divine Principle in the universe. *[Ved.] gnaḥ* [plural].

Gnavaḥ : Female powers. *[Ved.]*

Go : Cow; ray, light, radiance; consciousness; milk. *gauḥ* [nominative singular] *gavaḥ* [nominative plural] *gavi* [locative singular], in the cow. *gobhiḥ* [instrumental plural], with the radiances (the cows). *gonaṁ* [genitive plural], of the cows.

Goddess : In the Ṛg-Veda (the earliest known text—the first book of Knowledge) and the Saṁhitās there is no mention of Śrī or Lakṣmī. The Ṛg-Veda represents the time of the Āryan movement into India. The ten chapters describe the lands they occupied in a sequence from Sind, Kashmir, the areas near the rivers Beas and Sutlej, Baluchistān the Swat valley etc. The tenth chapter, which includes the Śrī Sūkta describing her glory, appears to be a late supplement to the Ṛg-Veda differing both in language and in

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subject. Khilarātrī Sūkta—mentions the Goddesses Mahālakṣmī, Mahāsarasvatī and Mahākalī Yajur Veda (the second book of Knowledge)—Śatapatha Brāhmaṇa (a part of the white Yajur Veda) says when Prajāpati, tired of creating beings, relaxed, Śrī came forth from him. The Gods were jealous and wanted to kill her but Prajāpati intervened and saved her life. Taittīrya Araṇakyas (a part of the black Yajur Veda) is the first to mention the name Durgā. Sāma Veda – is the earliest known text where Śakti is acknowledged by the Āryans. Kena Upaniṣad (dated 7th Century BC? –a part of the Sāma Veda the third Veda) tells of how the Āryan Gods had no knowledge of the Brāhmaṇa and failed to recognize or acknowledge that the 'Brāhmaṇa' granted their powers. Hinduism is principally monotheistic. There is but one supreme life force and that is the 'Brāhmaṇa'. Agni (Fire) was unable to burn the straw offered by the 'Brāhmaṇa'. Vāyu (Wind) failed to blow it away. Finally Indra went to test this unknown power and found instead Umā—Himāvatī (the daughter of the Mountain) who taught him the concept of the 'Brāhmaṇa'.

Goloka : world of Love, beauty and *ānanda* full of spiritual radiances; the *vaiṣṇava* heaven of eternal Beauty and Bliss.

Gomad hiraṇyavād : Radiant, golden. *[RV 1. 92. 16]*

Gomad viravād dhehī ratnam uṣo aśvavat : O Dawn confirm in us a state of bliss full of light, of conquering energy, and of force of vitality. *[RV 7. 75. 8]*

Gomat : Luminous, full of radiance. *[Ved.]*

Gomati : [Feminine of *gomat*], Brilliant, accompanied by or bringing the rays of light. *[Ved.]*

Gopa, Gopī : [Cowherd, cowherdess], keepers and possessors of *goloka*.

Gopati : Master of the herds (*Indra*). *[Ved.]*

Gosu yodhah : Fighters for the cows or rays. *[R V 3. 39. 4]*

Gotama : Most radiant. *Gotamaḥ* (Gotamas) [plural], the masters of light, the family of the *ṛṣi* Gotama Raghugaṇa. *[Ved.] Gotamebhiḥ* [instrumental plural].

Gopavanas : Descendant of Atri ṛṣi .

Gopavaraṇa : Name of a river.

Gopavarṇa : Name of a ṛṣi .

Gotra : It is defined as a clan or a family whose ancestry is traced to any one of the following eight ṛṣis [A *Ṛṣi* is one of the numerous individuals who has

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composed a portion of the vedas.] : The many lines of descent from the major ṛṣis are grouped separately. Accordingly, the major gotras are divided into gaṇas [subdivisions] and each gaṇa is further divided into families. The term gotra is frequently applied to the gaṇas and to the families within the gaṇas. Every Brahmana claims to be a direct patrilenial descendent of one of the founding rshis of a certain gaṇa or a family within the gaṇa. It is the gaṇa or sub-gaṇa that is now commonly referred to as gotra. ***PRAVARA*** is a set of the greatest ṛṣis who belonged to the gotra. Usually these are the founding fathers (and in a few cases, founding mothers) of the gotra. In vedic ritual, the importance of the pravara appears to be in its use by the ritualistic for extolling his ancestry and proclaiming, "as a descendant of worthy ancestors, I am a fit and proper person to do the act I am performing while the gotras are classified according to the eight ṛṣis listed above, the pravaras are classified under the names of the following seven *: **Agastya, Aṅgirasa, Atri, Bhṛgu, Kaśyapa, Vasiṣṭha,* and *Viśvāmitra.***

Graha : planet (one that has a hold on the earth).

Gravaṇ : The pressing stone. *[Ved.]*

Gṛha : House.

Gṛhapati : House-lord.

Gṛhastha : A householder.

Gṛtsamada : The reputed ṛṣi of many hymns in the second maṇḍala of Ṛg-Veda. According to Viṣṇu Purāṇa he was a Kṣatriya and son of Śunahotra, being descended from Purūravas of the lunar race. The Vāyu Purāṇa makes Śunaka to be the son of Gṛtsamada, and Śaunaka the son of Śunaka, this seems probable. It is related of him by Sāyaṇa that he was first member of the family of Aṅgīras, being the son of Śunahotra. He was carried off by the asuras whilst performing a sacrifice, but was rescued by Indra, under whose authority he was henceforth designated as Gṛtsamada, the son of Śunaka of the race of Bhṛgu.

Gu : Cow; radiance. *[Ved.] gvaḥ* [plural].

H

Haṁsa (Hansa) : [goose, swan], "He who flies or evolves upward".

Hansa : According to the Bhāgavata Purāṇa, was the name of the 'one caste', when, in olden times, there was only 'one Veda, one god and one caste'.

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Hara-Gaurī : The biune body of the Lord and his Spouse, *īśvara* and *śakti*, the right half male, the left half female.

Hari : Red gold or tawny yellow; a shining horse (of *Indra*). *[Ved.] hari* [dual], the two bright horses (of *Indra*).

Harit : One of *Sūrya's* horses (indicates a deep, full and intense luminousness). *[Ved.]*

Hārits : Green. In the Ṛg-Veda, the horses, or rather mares, of the sun, seven or ten in number, and typical of his rays.

Haviḥ : The offering, the divine food, the wine of delight and immortality. *[Ved.]*

Havismah : The *deva*, lord of the divine offering. *[Ved.]*

Havya : Oblation (signifies always action). *[Ved]*.

Haya : [Horse].

Hārīta : Dyansty belongs to Vedic period.

Hārītasmṛti : Ācārya Hareet has also explained comprehensively the duties of a Brāhmin. According to him, he is a Brāhmin who has knowledge of the Śruti (Veda) and Smṛti (The policies delineated by the Vedas) and who adheres to all the rules thus mentioned. Such a person is an ideal person. Hārītācārya has clearly stated that a person who is absolutely contradictory to the attributes mentioned in the scriptures, is not a pure Brāhmin and giving Dakṣiṇā or donation to such a person is a sin. Hārīta Muni is moderately benevolent towards the Kṣatriyas. He states that even if a Kṣatriya protects people, it is just enough and that the Vaiśya and Śūdra caste are equally respectable.

Haryaṅga : Dyansty belongs to Vedic period.

Hasta : Dynasty belong to Ṛg-Vedic period.

Hemacandra : Dynasty belongs to Ṛg-Vedic period.

Himsā : [Injury].

Hiraṇya gold : (The concrete symbol of higher light.) *[Ved.]*

Hiraṇyagarbha : The Golden Embryo; the Spirit in the Dream-State.

Hiraṇyagarbha Prajāpatya : Ṛg-Vedic ṛṣi belongs to Prajāpatya gotra.

Hiraṇyam jyotiḥ : The golden light. *[Ved.]*

Hiraṇyarūpaṁ : Form of golden light. *[Ved.]*

Hiraṇyavartanī : Having a golden or shining path, moving in the path of light. *[Ved.]*

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Hiraṇya garbha : Golden womb. In the Ṛg-Veda 'Hiraṇya garbha' is said to have arise in the beginning, the one lord of all beings, who upholds heaven and earth, who gives life and breath, whose command even the god obey, who is the god over all gods, and the one animating principle of their being.

Homa : The burned offering. *[Ved.]*

Hotr (Hotṛ) : The priest of the sacrifice, he who calls and brings the gods and gives them the offering. *[Ved.] hota* [nominative].

Hotrī : A priest who recites the prayers from the Ṛg-Veda.

Hṛd : Heart.

Hṛda tastan : Formed by the heart. *[RV 1. 67. 2]*

Hṛdaya : Heart.

Hṛdaye guhayaṁ : In the heart—the secret heart-cave.

Hṛdpadma : See *hṛt-padma*.

Hṛdya samudra : Ocean of the Heart. *[cf. RV 4. 58. 5]*

I

Iḍā : In the Ṛg-Veda, Iḍā is first and foremost food, stimulant or a libation of milk, thence a stream of praise, personified as the goddess of speech. She is called the instructress of Manu, and frequent passages ascribe to her the first establishment of the rules of performing sacrifice. According to Sāyaṇa, she is the goddess presiding over the earth. A prodigy in the Śatapatha Brāhmaṇa represent her as spring from a forfeit that Manu perform for the purpose of obtain descendants. She was claimed by Mitra Varuṇa but remained authentic to him who had produced her. Manu lived with her, and praying and fasting to obtain offspring, he begat upon her the race of Manu. In the Purāṇas she is daughter of the Manu Vaivasvata, wife of Budha, and mother of Purūravas. The Manu Vaivasvata, before he had sons, institute a forfeit to Mitra and Varūna for the rationale of acquire one, but the officiate high priest mismanage the recital, and the result was the birth of a daughter Ilā. Through the favour of the two deities her sex was changed, and she became a man, Su-dyumna. Under the malediction of Śiva, Su-dyumna, again warped into a woman, and as Ilā, married Budha. After she had given birth to Purūravas, she under the favor of Viṣṇu, once more became su-dyumna, and was the father of three sons. According to another version of the prodigy the Manu's eldest son was named Ila. He having trespass on a grove sacred to Pārvatī was tainted

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into a womanly Ila. Upon the plea and appeal of Ila's friends, Śiva and his companion approved that the wrongdoer should be a gentleman one month and a womanly another. Her are other dissimilarity in the story which is it sounds as if antique.

Indra : The god of the firing the embodied environment in the Veda, he stands in the first rank among the gods but he is not create, and is represented as having a father and mother a enthusiastic god begot him a laudable womanly brought forth him. He is described as being of a ruddy or golden collar and as having arms of enormous length, but his forms are endless and he can assume any shape at will. He rides in a bright golden car drawn by two tawny or dud horses with flowing manes and tails. His weapon is the thunderbolt, which he carries in his right hand he also uses arrows, a great look and a net in which delight; he takes enormous draughts of it, and stimulated by its exhilarating qualities, he goes forth to war against his foes, and to perform his other duties. As deity of the atmosphere he governs the weather and dispenses the rain; he sends forth his lightening and thunder, and he is continually at the war with Vṛtra the demon of drought and inclement weather, whom he overcomes with his thunderbolts and compels to pour down to the earth Strabo describes the Indian as worshipping Jupiter Piuvius no doubt meaning Indra and he has also been compared to Jupiter Tonan. One myth is that of his discovering and research the cow of the priests or of the gods, which had been stolen by an Asura named Paṇi or Vala, whom he killed and he is hence called Vala Bhid. He is frequently represented as destroying the stone built cities of the Asuras or atmosphere demons and of the Dāsya or aborigines of Indra. In his warfare he is sometimes represented as escorted by troops of Maruts and attended by his comrade Viṣṇu. More hymns are addressed to Indra than to any other deity in the Vedas with the exception of Agni. For he was reverence in his benefit character as the awful ruler of the storm and director of the lightning and thunder. In many places of the Ṛg-Veda the highest divine Functions Agni, Sūrya and Vāyu which held are-eminence above the rest, and Indra frequently took the place of Vāyu. Some parts of the Veda as Dr. Muir remarks the ideas expressed of Indra are grand and lofty at other times he is treated with familiarity and his devotion to the soma juice contaminated upon though nothing debasing is perceived in his sensualist Indra is mentioned as having a wife, and the name of Indrāṇī. Oraindran is invoked among the goddesses. In the Śatapatha Brāhmaṇa she is called Indra beloved wife. In the later mythology Indra has fallen into the second rank. He is inferior to the triad but he is the chief of all the other gods. He is the regent of the atmosphere and of the east a quarter of

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the compass, and he reign over Swarga the heaven of the gods and of beatified spirits, which is the region of great magnificence and splenetic. He retains many of his Vedic characteristics and some of them are identified. He sends the lightning and hurls the thunderbolt and the rainbow lives in constant terrible, and by whom he is often worsted but he slew the demon Vṛtra who being regarded as a Brāhmaṇa Indra had to conceal himself and make sacrifice until his guilt was purged away. His continued love for the Soma juice is shown by a Legend in the Mahābhārata, which represents him as being compelled by the Sage Cyavana to allow the Aśvins to partake of the Soma libations and his sensuality has now developed into an extreme lasciviousness. Many instances are recorded of his inconsonant and adultery and his example is frequently referred to as an excuse in cases, of gallantry as by king Nahuṣa when he tried to obtain Indra's wife while the latter was hiding in fear for having killed the Brāhmaṇa in the person of the demon Vṛtra. According to the Mahābhārata he seduced to seduce, Ahalyā, the wife of the Sage Gautama, and that sage's curse impressed upon him a thousand marks resembling the female organ, so he was called Sayonī, but these marks were afterwards charged to eyes, and he is hence called Netryonī. And Sahasrākṣa, the thousand eyed. In the Rāmāyaṇa it is related that Rāvaṇa the Rākṣasa king of Laṅkā waged against Indra in his own heaven and that Indra was defeated and carried off to taken by Rāvaṇa's son Meghnāda who for this exploit received the title Indrajit. Brahmā and the gods had to one for the release of Indra and to then told the humiliated god that his defeat was w punishment for the seduction of Ahalaya. The Taittīrya Brāhmaṇa states that he chose Indrāṇī to be his wife in preference together goddesses because of her voluntarily attractions, and later authorities say that he ravished her, and slew her father the daitya Pullman to escape his curse. Mythological he was father of Arjuna and for him he cheated Karṇa of his divine coat of mail, but gave character excite the passions of holy men, and to beguile them from the potent penance which he dreadful the Purāṇas many stories are told of him, and he appears especially in rivalry with Kṛṣṇa. He cursed the wrath of the choleric Sage Durvāsā by an slighting a garland of flowers, which that sage presented to him and so brought upon himself the curse that his whole dominion should be whelmed in ruin. He was utterly defeated by the Daityas by their ally rājā son of Ayus and grandson of Purūravas and he was reduced to such a forlorn condition that he the god of a hundred sacrifices, was compelled to beg for a little sacrificial butter. Puffed up by their victory, his conquerors, neglected their duties, and so they became the easy prey of Indra, who recovered his dominion. The

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Bhāgavata Purāṇa represents him as killed a Brāhmaṇa and of being haunted by that crime personified pastry people of Vraja but Kṛṣṇa perusal them to Cease this worship, Indra was enraged and send a deluge of rain to overwhelm them but Kṛṣṇa lifted the mountain Govardhana on his finger to shelter them and so held it for 7 days till Indra was baffled and rendered homage to Kṛṣṇa. Again when Kṛṣṇa went to visit Swarga and was about to carry off the Indra Bharijatha tree Indra resented its removal was worsted and the tree was carried off. Among the deeds of Indra recorded in the Purāṇas is that of destruction of off spring of deity in her womb and the protection there from the Maruts and there is a story of this cutting off the wings of the mountain with the help of his thunderbolt. Indra is being represented as a fair man raiding on a white horse or an elephant and bearing a thunderbolt in his hand, his son is named as Jayanta. Indra is not the object of direct worship but he receives an incidental adoration and there is a festival kept in his honor called the rising standard of Indra. The places Indra where such a group is generally placed in the Hindu temple are the ceiling of the Front Maṇḍapa the eight corners of one of the stork of the Vimāna if it has more stork than one, and if the temple has more than one Prakāra in one of them The description of the image of Indra as also of the other Dikpālakas is contained in almost all the Bṛhat Saṁhitā and Viṣṇudharmottara. It is stated in the Aṁśumadbhedāgama that the Āgamas and in the collar of the image of should be dark and that it should have two eyes and two arms; the image should possess very handsome features and be adorned with the Kirīṭa, Kuṇḍalas, Hāra, Keyūra other ornament and be draped in red garments Indra should carry in his right hand the Śakti and in the left the Aṅkuśa. The neck of the figure of Indra should be thick and the belly rather bright he image might be sitting or standing upon a Siṁhāsana or be seated upon his elephant the Airāvata. To the left of the figure of Indra should be seated that of his consort Indrāṇī, decorated with all ornaments and carrying an Utpala flower in the hand, and the figures should be those of a gay and joyful young woman. On either side of this celestial pair should be represented two Gandharva woman waving multifaceted Cāmaras. Some of the other authorities have practically the same description but differ in stating that the articles held in the hand by Indra are the Vajra and Aṅkuśa or a Nilotpala flower; while the other states that the collar of Indra should be white and that he should have a third eye lying horizontally in the middle of the forehead and four arms one of the right hands of which is to carry the vajra, the other right hand a Padma while one of the left arms should be passed rough the figure carry the Aṅkuśa. Indrāṇī should be of

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the collar of gold and be clad in blue. She should have two arms of which one should be embracing Indra and the other should carry a Sanātana Mañjarī. The elephant Airāvata should have four tusks two on either side, who is represented as seated in his lap. Indra had been an object of worship among the pastoral people of Vraja, but Kṛṣṇa persuaded them to cease this worship. Indra was greatly enraged at this, and sent a deluge of rain to overwhelm them, but Kṛṣṇa lifted up the mountain Govaradhana on his finger to shelter them, and so held it for seven days, till Indra was baffled and rendered homage to Kṛṣṇa. Again when Kṛṣṇa went to visit Swarga, and was about to carry off the Pārijāta tree, Indra resented its removal and a fierce fight ensued in which Indra was worsted, and the tree was carried off. Among the deeds of Indra recorded Diti in her womb and the production there form of the Maruts and there is a story of his cutting off the wings of the mountains with his thunderbolts because they were refractory and troublesome. Indra's son named as Jayanta. Indra is not the object of direct worship, but he receives incidental adoration and there is a festival kept in his honor called Śakra dhvajotthāna 'the raising of the standard of Indra' Indra's names are many as Mahendra, Śakra, Maghavān, Ṛbhuskha, Vāsava, Arha, Datteya. His epithets also are numerous. He is Vṛtrahan 'the destroyer of Vṛtra', Vajrapāṇī 'of the thunderbolt hand', Meghavāhana 'borne upon the clouds', Pāka-śāsana, 'the subdue of pāka', Śatakratu 'of a hundred sacrifices', Devapati and Surādhipa 'chief of the gods', Divaspati 'ruler of the atmosphere', Marutvān 'lord of the winds', Svargapati 'lord of paradise', Jiṣṇu 'leader of the celestial host', Purandara 'destroyer of cities' Ulūka 'the owl', Ugradhanvān 'of the terrible bow' and many others. The heaven of Indra is Swarga, its capital is Amarāvatī, his palace, Vaijayanta, his garden, Nandana, Kāṇḍasāra, his elephant is Airavata, his horse, Uccaih-śravas, his chariot, vimāna, his charioteer. Mātāli, his bow, the rainbow, Śakradhanuṣa, and his sword, 'Parañja'. The position and attributes of Indra described in the Vedas has been abbreviated from that given by Muir :

" Come, Indra come, thou much invoked
Out potent hymn thy steed has yoked
Friend Indra, from the sky descend
Thy course propitious hither bend
But Indra, though of us thou thickest
And our libations gladly drinkest
A humble portion of thy care
We know how many potent ties

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Enchain thee in thy paradise
Thou hast at home a lovely wife
The charm and solace of thy life
Thy hast a ceaseless round of joys
Which all thy circling hours employs
Joys such as gods immortal know
Unguessed by mortals here below
Being invoked by mortal
Indra was born
The sky and earth tremble at his appearance
And the sky exclaimed.

Indra Muskavān : Ṛg-Vedic ṛṣi belongs to Aindras gotra.

Indra pramati : An early teacher of the Ṛg-Veda, who acknowledged one Saṁhitā undeviating from Paila.

Indrāṇī : The wife of god Indra. She was also known as Śaci and Aindrī. In the Ṛg-Veda her praises are sung and she is called among women the most fortunate for her husband was never to die of old age. In the Rāmāyaṇa and the Purāṇas she is depicted as the daughter of the Daitya, Puloman and hence she was named Paulomī. Indra managed to take her away from her father and to evade his curse; he slew Puloman. Her son was Jayanta and her daughter Jayantī. The assertion that Indra "ravished" Indrāṇī is unfounded. She was, however, cursed by Umā that she like the other goddesses was not to have any children. But by practicing severe penance, she managed to mitigate this curse and had a son Citragupta.

J

Jaiminī : A distinguished erudite, a adherent of Vyāsa. He is said to have received the Sāma Veda from his master, and to have been its publisher. He was also the instigator of the Pūrva Mīmāṁsā philosophy.

Jaiminīya orTalavakāra : The Jaiminīya Sāmaveda is extant today primarily among the Nambūdiri brāhmin community in Kerala. It is in grave danger of becoming extinct as a living tradition.

Jajata śākhā : One of branches in Atharvana Veda as specified in Caraṇvyūha book. No source were available. Only name were specified in the Veda.

Jātadevas : A Vedic soubriquet for fire.' The meaning is explained in five ways. 1. Knowing all created beings. 2. Possessing all creatures or the whole thing current. 3. Known by created beings. 4. Possessing vedas, riches.

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5. Possessing Vedas, wisdom. Other derivation and explanation are found in the Brāhmaṇas, but the exact sense of the word seems to have been very early lost, and of the five explanation given, only the first two would seem to be adequate for the Vedic texts.

Japa : Recitation, is the spiritual practice of devotedly repeating a mantra, generally a specified number of times, such as 108, often while counting on a strand of beads, called a *jāpa mala*, while conscientiously concentrating on the meaning of the mantra. The repetition should be dutifully slow. This brings *puṇya*, merit, to the devotee. It should not be thoughtlessly mechanical or the hurried, so-called rapid-fire or machine-guṇ japa, which demonstrate ignorance of the tantras. Such casual, nonchalant negligence and disregard for contemplative traditions brings *pāpa*, demerit, to the devotee, creating internal strife, community opposition and turmoil for all concerned. Japa is a form of devotional worship, invocation, supplication, praise, adoration, meditation and direct, experiential communion. Unless we are actually in a state of *samādhī* (total absorption), which is rare for most people, japa provides a means to disengage from our racing thoughts and our memories of the past—mostly the bad ones. The repetition of positive, uplifting, spiritual mantras over and over again lifts consciousness and causes the *mūlādhāra* cakra to spin clockwise. We feel uplifted. Life does not look so bad, and neither does the past. A sense of forgiveness comes and the future looms bright. The past is forgiven and forgotten. The power of thought and mind is embodied in sound form, that is, in the Word. The ancient ṛṣis made this knowledge of the Word into a science and turned their minds toward the inner worlds, invoking the beings therein and offering their thoughts to the Deities and devas through Vedic hymns, prayers and mantras. According to the Vedas, the holy scripture that forms the basis of Hinduism, out of the mind of the Deity came the Word, *vāk*. Its evolutes precede and give rise to the forms of the inner mind—he astral forms. These subtle forms in turn give rise to the outer, material forms that we see. By that Word of His, by that Self, He created all this, whatever there is. *Śukla Yajur Veda, Śatapatha Brāhmaṇa* 10. 6. 5. 5. VE, 106. This [in the beginning], was only the Lord of the universe. His Word was with Him. This Word was His second. He contemplated. He said, "I will deliver this Word so that she will produce and bring into being all this world."*Sāma Veda, Tāṇḍya Mahā Brāhmaṇa* 20. 14. 2. VE, 107. The Word is infinite, immense, beyond all this... . All the Gods, the celestial spirits, men and animals live in the Word. In the Word all the worlds find their support. *Kṛṣṇa Yajur Veda, Taittirīya Brāhmaṇa* 2. 8. 8. 4. VE, 107. The

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Vedic view brings increasing confirmation that modern physics is on the right track. Quantum electromagnetic field theories tell us that, in fact, there is no such thing as matter. There are only force fields of time and space that are observable as varying intensities. Thus, a carbon atom is not a bit of matter; it is a time-space-energy force field of a particular intensity.

Jaya Aindra : Ṛg-Vedic ṛṣi belongs to Aindras gotra.

Jaya tīrtha : Composer of Ṛg-Vedic hymns.

Jyotiṣ : Many western astrologers find their first brush with jyotiṣ or Vedic astrology somewhat unsettling. Although it uses a symbol set (alphabet) with the same 12 signs and planets (only the visible ones up to Saturn) as its tropical counterpart, and attributes similar significances to the houses and signs, jyotiṣ is different in many respects from tropical western astrology. Firstly, it uses the sidereal zodiac. This results in the sidereal signs being almost 23 to 24 degrees behind their tropical equivalents at the present time. The tropical signs are oriented from the equinox (the day when the night is equal in duration to the day, during spring in the northern hemisphere and autumn in the southern hemisphere), taking the position of the sun on that day as the Aries 0 position. The sidereal zodiac, on the other hand, utilizes the constellation of arise that is up in the sky and uses that to orient the zodiac. This should sound fairly reasonable and easy, however, there is a catch. There is no specific star that visibly marks for us Aries 0! So, one cannot point at a mark in the sky up there and say conclusively that that is the orientation point for the sidereal zodiac. The two zodiacs, sidereal (of the stars) and tropical (of the earth/seasons) can be visualized as two rings occupying the same space with one of them slipping forward by approximately 50. 3 seconds of arc each year. If we had a telescope aimed at a fixed point in the east and looked through it at exactly the moment of spring equinox, each year and recorded the star images, we would find that the stars shift very slowly eastwards from year to year at the rate of 50. 3 seconds each year. This is what is known as the error due to precession of the equinoxes, which is generated by the wobbling motion caused in the earth's axis primarily due to the gravitational interaction between the earth, moon and the sun. Every 26000 years or so, the two zodiacs line up precisely and there remains no difference between the sidereal and tropical placements. However, there is controversy regarding the exact date when this happened the last time. This date of coincidence of the tropical and sidereal zodiac is an important consideration because the orientation of the sidereal zodiac depends on it!

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This uncertainty in pinning down the date has given rise to a series of values for corrections for the precessional error. The different fiduciaries, known as ayanaṁśas often go by the name of their proponents and so we have the Fagan-Bradley value used exclusively by western siderealists (this is a different system from jyotiṣ though using the same zodiac) and other values that are used by jyotiṣis all over the globe, such as Lahiri's, Raman's, Yukteshwar's, Kṛṣṇamurthi's, Usha-Shashi's and Bhasin's values, etc. The question legitimately arises : Why so many and how can they all be justified or even work well at the same time? This, while true, gives the skeptics a big bone to chew on! One would imagine it should be possible to test the different ayanamshas and see if the planetary periods lined up with the events or traits in an individual or something like that. However, fact is that in astrology there is no cut and dry 'rule' that would fit in each case or even operate in an isolated fashion. The multifactorial nature and intertwining of rules makes it a bit difficult to test one or the other value conclusively. Moreover, things get a bit more complex because of the use of a system for timing of events known as daśās; these are somewhat similar to the system of progression used by tropical astrologers. Of the many daśās, viṁśottarī is popularly used but is by no means the only one. This daśā system is based on the progression of the natal moon through asterisms ruled by different planets. Though called asterisms (Nakṣatras), these are really finer divisions of the very same 360 degree zodiacal circle. The moon is progressed through the equally spaced Nakṣatras divisions of the zodiac (13d 20m each) at varying rates (in contrast with the one degree a year or similar fixed rate of progressions used in tropical progressions). This arrangement leads to ones life being under the domain or signature of different planets for periods ranging from 6 to 20 years each. Lest someone misunderstand, the planets probably do not 'influence' our life and events directly, but represent trends, influences and circumstances that we would be more susceptible to during a given period. An interesting analogy would be that of the clock at noon. The coming together of the two hands of a clock at noon is not what makes most individual hungry for lunch, but certainly predicts the probability of a lot of people feeling hungry at noon. The astrological planets probably are akin to the hands of the cosmic clock, which governs our lives and phases or periods in life. Other distinct features of Jyotiṣ are, the scheme of planetary strength determination, planetary combinations (yogas and ariṣṭas), the concepts of executor (kāraka) and obstructive (bādhaka) planets, and unique techniques such as aṣṭakavarga (a system for assigning points based on the actual position of the planets in a horoscope, primarily

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used for gauging the effects of transits) and the reliance on sign-dispositions, etc. There are several texts available these days in English that present the concepts of Vedic astrology in a simple manner that is a bit easier to understand than the often very poignant and pithy verse and complex translations that are seen in the case of most original Vedic jyotiṣ texts.

K

Kāla : Time. A name of Yama, the judge of the dead. In the Atharva Veda time is addressed as the source and ruler of all things.'It is he who drew forth the worlds and encompassed them. Being their father he became their sons there is no other power superior to him'. The Viṣṇu, Bhāgavata and Padma Purāṇas state that Brahma existed in the form of time but the Purāṇas do not generally recognize time as an element of the first cause.

Kālī : The black. In Vedic days this name was associated with Agni, who had seven flickering tongues of flame for devouring oblations of butter. Of these seven Kālī was the black or terrific tongue this meaning of the word is now lost, but it has developed into the goddess Kali, the fierce and bloody consort of Śiva. The most formidable aspect of the consort of Śiva is Kālī, who it is said destroyed Kāla, time, it. Kālī is widely worshipped in India as the goddess of terror and the lower classes are particularly devoted to her. Most of the devil dances, dark rites and obscene ceremonials practiced in India by the lower order can be traced to her. She is the goddess of epidemics and cataclysms. She is evidently of non-Āryan origin, a relic of aboriginal savagery which has outlived its time Kālī is propitiated by sacrifices of animals and birds At one time, it is believed, men were also offered to her as victims.

Kalpa : Among all the literatures related with the 'Vedāṅgas', 'Kalpa' holds a very prominent and primary place. 'Kalpa' means the scripture, which contains the systematic imagination of all the activities as described in the 'Vedas'. So the 'Kalpas' are the 'precept scriptures' which systematically describe about the various religious activities and ceremonies like 'Yajña' (oblation), marriage and sacred thread ceremony etc propounded by the Vedas. These aphorisms or precepts are considered as very ancient as its contents have direct relation with the 'Brāhmaṇas' and 'Āraṇyakas'. 'Aitareya Āraṇyaka' contains numerous statements which are in fact, in the forms of precepts or aphorisms and which are considered to have been created by 'Aśvalāyana' and 'Śaunaka'.'Yajña' (oblation) was the main religious activity of the Vedic Āryans according to the traditions prevalent

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during the 'Brāhmaṇa period' but because of its expanse and vastness, the necessities of precise and systematic scriptures were felt for the use of the performers of the 'Yajña' (oblation). 'Kalpa Sūtras' were created to meet this demand and in all the branches of the Vedas. Kalpa Sūtra is mainly of four types :- (1) **Śrauta Sūtra**—It contains the description of various religious rites as mentioned in the 'Brāhmaṇas' and also the various oblations performed in the sacrificialfire. (2) **Gṛhya Sūtra**—It contains the detailed description about the various oblations performed in the household like sacred thread ceremony, marriage, 'Śrāddha'etc. (3) **Dharma Sūtra**—It contains the detailed description about the duties of all the four castes i.e. Brāhmin, Kṣatriya, Vaishya and Śūdra. The duties of the king are especially emphasized. It is considered as the main 'Kalpa Sūtra'. (4) **Śulva Sūtra**—It contains the methods of constructing the 'Altar' of the oblation which are based on the ancient geometrical science of the Āryans and which are considered to be very scientific. The main subject of the Śrauta Sūtra is the description of the various oblations as propounded by the Vedas. (The names of these Vedas are as follows—(a) **Somayajña,** (b) **Vājapeya,** (c) **Rājasūya,** (d) **Aśvamedha** etc. according to the 'Śrauta Sūtra' all the rituals of the oblations are performed only after igniting fire. Hence great emphasis has been given on the selection of the sacrificial fire and its re-ignition in some special circumstances. Due to their complexities the Śrauta Sūtras do not find any interest in the general people but their religious importance is in comparable. Ṛg-Veda has two 'Śrauta Sūtras'- Āśvalāyana and Śāṅkhāyana. In both of them various oblations are described which are performed by the performer with a specific purpose. There are twelve chapters in the Āśvalāyana Śrauta Sūtra. It is a well known fact that sage Āśvalāyana was sage Śaunaka's disciple and it is also believed that the last two chapters of the 'Aitareya Āraṇyaka' were the works of both of them. Similarly the 'Śāṅkhāyana Śrauta Sūtra' has eighteen chapters and it has detailed description of the methods of performing the various oblations. 'Śāṅkhāyana Śrauta Sūtra which is related with the 'Brāhmaṇa' seems to be most ancient of all the 'Śrauta Sūtras' going by the contents and style of narration and it also has similarities with the 'Brāhmaṇa' to some extent. The last two chapters of its eighteen chapters are believed to be a later edition and which have similarities with the first two chapters of the 'Kauṣītaki Āraṇyaka' in its contents. **Śukla Yajurvedīya Kalpasūtra :** There are two 'precept scriptures' on the Śukla Yajurveda—(a) Kātyāyana Śrauta Sūtra and (b) Pāraskara Gṛhya Sūtra. The knowledge of the contents of 'Kātyāyana Śrauta Sūtra' is essential for understanding the 'Śrauta Sūtra'. Kātyāyana Śrauta Sūtra is considered as a scripture representing the Śrauta

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Sūtra. Kātyāyana Śrauta Sūtra has been written in the mode of the precepts and aphorisms and is classified into 26 chapters which has a detailed description of the various types of oblations. The first chapter of Kātyāyana Śrauta Sūtra' which consists of ten 'Kaṇḍikās' (subdivisions) describes about the characteristics of the various subjects related with oblations. The second and third chapters which consist of eight 'Kaṇḍikās' each give the complete description of the oblations performed on the 'dark moon' and 'full moon' days. The first 'Kaṇḍikā' of the second chapter gives information about the initial ceremonies and the last Kaṇḍikā of the third chapter sheds light on the 'main ceremonies' or the 'main oblations'. The fourth chapter which consists of 15 'Kaṇḍikās' describe about the various oblations like 'Piṇḍa Pitra Yajña', 'Dakṣayan Yajña', 'Śrauta Yajña' and 'Agnihotra Yajña' respectively. The fifth chapter which consists of 13 Kaṇḍikās describes about the oblations and rites performed during the month of 'Cāturmāsya' in great detail. The sixth chapter which consists of 10 'Kaṇḍikās' describes about the methods of sacrificing animals. From the seventh chapter to the tenth chapter there is a complete description of 'Agniṣṭoma Yajña'. The seventh and eighth chapter contain the various ceremonies which are performed prior to the performance of 'Agniṣṭoma Yajña', the ninth chapter contains the various rituals performed during the early morning and the tenth chapter describes about the various rituals performed during the noon time and during the evening time. The eleventh chapter contains the detailed description of the works of a sacrificial priest named Brahmā and the importance of his works. Similarly the twelfth chapter contains the description about the 'Dwādaśāha Yajña', the thirteenth chapter about the 'Gavamayan Yajña', the fourteenth chapter about the 'Vājapeya Yajña' and the fifteenth chapter contains the description about the 'Rājasūya Yajña'. From the sixteenth chapter to the eighteenth chapter there is a detailed description about the selection of the sacrificial fire (Agnicayan). Similarly the nineteenth chapter contains the detailed description about 'Śavtaramaṇī', the twentieth chapter about the Aśvamedha, the twenty-first chapter about the 'Puruṣmedha', the 'Sarvamedha' and 'Pitramedhayajña'. The subject matters of the chapters from twenty second to twenty fourth are 'Ekaha' (oblation completed in one day), 'Aheen' (oblation which gets completed within two to eleven days) and 'Satra Yajña'. The base of this section is 'Tāṇḍaya Mahābrāhmaṇa' which is considered to be the main 'Brāhmaṇa' of the Sāmaveda and hence has been appropriately adjusted in the 'Śuklayajurvedīya Brāhmaṇa'. The twenty-fifth chapter describes about the various methods of atonement for the mistakes committed during the

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process of oblation. The last chapter (26th chapter) describes about 'Pravargya' (classification of all the subjects). **Pāraskara Gṛhya Sūtra :** The Gṛhya Sūtra of Śukla Yajurveda is also known as Pāraskara Gṛhya Sūtra. It has been divided in to three 'Kāṇḍas'. The first 'Kāṇḍa' contains the description of 'Avasathya-Agni'. (Name of a special kind of sacrificial fire) and its conception, marriage ceremony, conception of a child and 'Annaprāśana' (a ceremony in which a child is given for the first time rice cooked in milk) rite which is performed on the return of the disciple to his household after finishing his studies), 'Pañcamāha Yajña' (five essential duties of a householder), 'Śravaṇakarm' (listening to the scriptures) and Sītā Yajña. The third and the last Kāṇḍa contains the description about 'Śrādha' (act of devotion to The names) and atonement for the mistakes committed during the 'Śrāddha' etc. **Kṛṣṇa Yajurveda** : The following 'Śrauta Sūtras' are available which are related to 'Kṛṣṇa Yajurveda'. They are :—Baudhāyana Śrauta Sūtra. Āpastamba Śrauta Sūtra. Hiraṇyakeśī Śrauta Sūtra or Sanyaśadha. Vaikhānasa Śrauta Sūtra. Bhāradvāja Śrauta Sūtra. Mānava Śrauta Sūtra. The first five of these Sūtras are related to the branch of 'Taitareya' and the last one is related to the branch of 'Maitrāyaṇī'. Baudhāyan Śrauta Sūtra and Āpastamba Śrauta Sūtra have the complete details of all the four precept scriptures (sūtra grantha) of the Kalpa i.e. Śrauta, Gṛhya Dharma and Śulva. **Sāmavedīya Kalpasūtra** : Among the 'Kalpa sūtras' which are related with 'Sāma Veda Ārṣeya Kalpa is considered to be the supreme. A sage by the name of Maṣak is supposed to be the creator of this Kalpa Sūtra. This enormous scripture contains eleven chapters. The main objective of this text is to show as to which 'Sāma' (versus of Sāmaveda) is to be sung in which oblation. There are three types of Soma Yajña. They are as under :—**Ekaha**—which gets completed within a day. **Aheena**—which gets completed within two days to eleven days. **Satra**—which takes at least twelve days and at the most one year for completion. Ārsheya Kalpa is related to 'Tāṇḍya-Mahā-Brāhmaṇa' i.e. the order in which it describes about the oblations of the Sāmavediya Brāhmaṇa, the same order has been initiated by this Kalpa Sūtra. The applications of different modes of the singing of 'Sāmas' (verses of Sāmaveda) during the performance of Soma Yajña is described in detail and is the specialty of the Ārṣeya Kalpa.

Kāma, Kāma-deva : The god of love. In the Ṛg-Veda desires is said to have been the first movement that arose in the one after it had come into life through the power of ferrous or abstraction. Desire first arose in, it which was the primal germ of mind, sage searching with their intellect have

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discovered in their heart o be the bond which connects entity with non-entity. It is well known, observes Dr. Muir 'that Greek mythology connected Eros, the god of love with the creation of the universe somewhat in the same way'. This Kāma or desire, not of sexual enjoyment, but of good in general, is celebrated in a curious hymn of the Atharvaveda 'which exalts Kāma into a supreme god and creator' Kāma was born the first. Him neither gods, nor fathers, nor men have equaled. Thou art superior to these and forever great'. In another part of the same Veda Kāma appears to be first desire, then the power that gratifies the desire. Kāma is also in the same Veda often identified with Agni and then 'distinguished from each other. Kāma may be looked upon as a superior form of the other deity. According to the Taittirīya Brāhmaṇa, son of Dharma the god of justice, by Śrāddha the goddess of faith, but according to the Hari vaṁśa he is son of Lakṣmī. Another account represents him as springing from the heart of Brahmā. A forth view is that he was born from water, wherefore he is called Ira-ja 'the water-born'; a fifth is that he is Ātma-bhū, A-ja'unborn or An-anya-ja' 'born of no other. In the Purāṇas his wife is Rati, the goddess of desire. He inspired Śiva with amorous thoughts of Pārvatī while he was engaged in penitential devotion, and for this offence the angry god reduced him to ashes by fire from his central eye. Śiva afterwards relented and allowed Kāma to be born again as Pradyumna, son of Kṛṣṇa and Rukmiṇī delusion. He has a son name Aniruddha, and a daughter, Triśā. He is lord of the Apasarās or heavenly nymphs. He is armed with a bow and arrows the bow is of sugarcane the bowstring a line of bees and each arrow is tipped with a distinct flower. He is usually represented as a handsome youth riding on a parrot and attended by nymphs one of whom bears his banner displaying the Makara or a fish on a red ground. The mysterious origin of Kāma and the universal operation of the passion he inspires have accumulated upon him a great variety of names and epithets. Among his name are Iṣma, Kañjana and Kiṅkira, Mada, Rāma or Rāmana and Smāra. As produced in the mind or heart he is Bhava-ja and Mano-ja. As Pradyumna, son of Kṛṣṇa, he is Karṣṇī, and as son of Lakṣmī he is Māyī. As reduced to ashes by Śiva, he is An-aṅga 'the bodiless'. He is Abhi-rūpa, 'the beautiful'; Darpaka and Dipaka 'the inflamer' Gadayitnu, Gṛdhu and Gṛtsa, 'lustful or sharp', Kāmana and Khara, 'desirous' Kāṇḍarpa 'the inflamer of Brahma', Kantu, Kharu 'desirous' Kālakeli 'the gay or wanton' Māra 'destroyer' Māyī 'delude' Madhu-dīpa 'the lamp of honey or of spring', Muhira 'the be wilder' Murmura 'the crackling fire' Ragavṛnta 'the stalk of passion' Rūpastra 'the weapon of beauty' Rata-nārīca 'the voluptuary' Sāmantaka 'the destroyer of peace' Saṁsāra-guru 'the teacher

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of the world' Smara 'remembrance' Śṛṅgāra-yonī 'source of love' Titha 'fire', Vana 'the handsome'. From his bow and arrows he is called Kusumayudha 'armed with flowers' Puṣpa-dhanuṣ 'whose bow is flowers' and Puṣpa-sāra 'whose arrows are flowers'. From his banner he is known as Makara ketu, and from the flower he carries in his hand he is Puṣpa-ketana.

Kāṇḍarṣi : A ṛṣi who teaches one particular Kāṇḍa or the part of Vedas.

Kaṇva : Name of a ṛṣi to whom some hymns of the Ṛg-Veda are ascibred, he is sometimes counted as one of the seven great ṛṣis. The sage who brought up Śakuntalā as his daughter. Ṛg-Vedic ṛṣi and composer of Upastuta Vārṣṭihawa (X 115). The Ṛṣi practically identify himself as a Kaṇva in verse 5 of the hymn. Outside this hymn, three out of four references to Upastuta are by Kaṇvas and in the fourth reference; Upastuta is named along with Kālī (another Kaṇva ṛṣi, composer of VIII. 66).

Karālī : Dreadful terrible. In Vedic times one of the seven tongues of Agni, but in later days a name of a terrible consort of Śiva.

Karma : Karma has quite a karma. Long after India's seers immortalized it in the Vedas, it suffered bad press under European missionaries who belittled it as "fate" and "fatalism," and today finds itself again in the ascendancy as the subtle and all-encompassing principle which governs man's experiential universe in a way likened to gravity's governance over the physical plane. Like gravity, karma was always there in its fullest potency, even when people did not comprehend it. The early seers who brought through the Vedas were practitioners, mystics and divine oracles who put into practice the knowledge of karma. To them, Karma (from the root kṛ, "to do") was a power by which they could influence the Gods, nature, weather, harvests and enemies through right intent and rites righteously performed. Thus by their actions they could determine their destiny. Through the ages, other realized souls explained the workings of karma, revealing details of this cosmic law and, when the tradition of writing came into vogue, recording it for future generations. In this way they established karma as perhaps the fundamental principle of Hindu consciousness and culture then and now. Primordial and unborn, karma is anādi, "beginningless." Its Ṛg-Veda definitions are linked to the performance of the homa, the potent fire rite that temporarily opens a window between the three worlds, physical, subtle and causal. With Sanskrit mantras, mudras and meditative powers, Vedic priests precipitated a flow of śakti from highly evolved souls, Mahādevas, residing in inner worlds, securing the blessings of the Gods, insuring happiness

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for the clan. Neglecting the rites or mis-performing them made negative karma and invited calamity and loss of wealth. Communities were tight knit, and the clan prospered or suffered collectively. When one person did transgress, elders suspected not so much an individual's willful intent to do malice as mal-performance of the homa. The ritual was held responsible for sustaining a spiritual force field strong enough to ward off demonic entities that torment, confuse and misguide weak individuals. Priests assumed primary responsibility for the well being of the community. Ideologist Herman W. Hull, author of The Vedic Origins of Karma, writes : "In the context of Vedic ritual thought, good and bad apparently refer to a valuation of action based on ritual exactitude : good being equated with the correct performance of the rite, bad with the incorrect performance." Swāmī Vivekānanda, who spoke and wrote on karma extensively, commented on this understanding of the law : "The Vedic doctrine of karma is the same as in Judaism and all other religions, that is to say, the purification of the mind through sacrifices and such other external means." The Upaniṣads (circa 1500-600 B.C.), the philosophic treatises of the Vedas, show how karma relates to the individual and his or her actions, with questions of morality, responsibility, reward and retribution. They clearly command the individual to be responsibly concerned about personal conduct and not expect the priesthood alone to secure and safeguard one's karma through the performance of sacred rites. As Sage Yājñavalkya says in the Bṛhadāraṇyaka Upaniṣad : "What becomes of this man? Indeed, one becomes good by good action and bad by bad action."

Karmabandha : The bonds of actions, i.e., being bound to rebirth.

Karmadoṣa : Sinful work or vice, blunder; evil consequences.

Karmaduṣṭa : Corrupt in action.

Karmaja : Act-born; resulting or produced from an act, good or bad.

Karmajīva : Livelihood earned by work, trade, profession.

Karmakṣaya : Annihilation of work.

Karmakṣetra : Place of religious acts.

Karmanirhāra : The removal of bad deeds or their effects.

Karmaniṣṭhā : Diligent in performing religious actions.

Karmapāka : Ripening of acts, matured results of acts of former births.

Karmaphala : The fruit of actions.

Karmārambha : The commencement of an act.

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Karmasamya : Equipoise of karma.

Karmāśaya : Holder of karma." Describes body of the soul.

Karmasiddhi : Successful action.

Karmatyāga : Abandoning worldly duties and obligations.

Karmavaśa : The necessary influence or repercussion of actions.

Karmavidh : Rule of action; mode of conducting ceremonies.

Karmayoga : Union through action; selfless religious service.

Kasmai devaya haviṣa vidhema : To what godhead shall we give (all our life and activities) as an offering. *[RV 10. 121; Śvet. 4. 13]*

Kāśyapa : A Vedic sage to whom some hymns are attributed. The Atharvana Veda says 'the self born Kāśyapa sprang from time' and time is often identical with Viṣṇu

Kāṭhaka : A scholar or recension of the Yajur Veda, occupying a position between the Balck and the white.

Kāṭhaka Saṁhitā : 'Apaḥ (water) certainly were such in which everything was dissolved. He, Prajāpati, assuming an air like form moved to and fro on a lotus leaf. He did not find a resting place. He saw his net or nest of waters. He arranged this Agni in the midst of water. It became this earth. Then he took its seat. This earth is Agniḥ". *Kāṭhaka Saṁhitā (Yajurveda) 22. 9.*

Kātyāyana smṛti : This text also recommends repentance for the sins, faults committed in the process of attaining the four attainments. That person who fulfills the vow carefully is emancipated from all sins. Kātyāyana smṛti. Among all the important Smṛtis, Kātyāyana Smṛti is one which discusses things related to religious doctrines and policy and also pacifying deceased ancestors, the method of performing Yajña, Havanna Yajña and the other rituals related to religious activities.

Kauṣītaki : A śākhā of the Ṛg-Veda.

Kauthuma : The Kauthuma Sāmaveda has been traditionally associated with Gujarat. Today, it is prevalent in North India, and in Thanjavur in South India. Most of the North Indian Sāmavedins are either Gujarātīs, or have been taught by Gujarātīs. These followers of the Kauthuma śākhā may follow the Lāṭyāyana śrauta sūtra or the Gobhila śrauta sūtra ["Lāṭyāyana" is derived from the word "Lāṭa", which is an ancient name for Gujarat.

Kavaśa : Son of Iluśa, by a slave girl. He was author of several hymns in the tenth book of Ṛg-Veda. The Aitareya Brāhmaṇa, relates that the ṛṣis were performing a sacrifice on the banks of Sarasvatī, and that Kavaśa, was

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with them, but they drove him from among them because he was the son of a slave, and therefore unworthy to drink the water of Sarasvatī. When he was alone in the desert, a prayer was revealed to him by which he prevailed over the Sarasvatī, and its water came and surrounded him. The Ṛṣis saw this, and, knowing that it was by the special favor of the gods, they admitted him to their society.

Kavayaḥ satyaśrutaḥ : Truth-hearing seers. *[Ved.]*

Kavaye nivacanāni ninyāni vacamsi : Secret words that speak out (their sense) to the seer. *[cf. RV 4. 3. 16]*

Kavi : Seer; poet (in classical Sanskrit the word is applied to any maker of verse or even of prose, but in the *Veda* it meant the poet-seer who saw and found the inspired word of his vision). *kavayaḥ* [plural] *kavibhiḥ* [instrumental plural].

Kavibhiḥ pavitraiḥ : By the pure powers of super conscient Truth and Wisdom. *[RV. 3. 1. 5; 3. 31. 16]*

Kavikratu : Seer-will. *[Ved.] kavikratuḥ* [nominative].

Kavyāni kavaye nivacana : Seer-wisdoms that utter their inner meaning to the seer. *[cf. RV 4. 3. 16]*

Kaṁkāyana : Teacher whose name specified in the Atharvana Veda.

Ketu : Ray; vision; intellect, judgement, intellectual perception. *[Ved.] ketuḥ* [nominative] *ketuna* [instrumental], by the ray of intuition.

Ketum ahnam : The knowledge-vision of the days. *[Ved.]*

Kratu : Action, work, sacrifice; the effective power behind action represented in the mental consciousness by the will. *[Ved.]*

Kratur hṛdi : Will in the heart. *[Ved.]*

Kṛṣṇayajurveda : The Kṛṣṇa Yajurveda, or simply the Yajurveda, dominates India south of the Vindhyas. A majority of the Yajurvedins of this branch are of the Āpastamba sūtra. However, there are a few who follow the sūtras of Baudhāyana, and still others who follow Hiraṇyakeśī's sūtras. The Kṛṣṇa Yajurveda is represented by the following recensions : **Taittrīya** The Taittrīya school is by far the most common school of the Kṛṣṇa Yajurveda. An overwhelming majority of South Indian Brāhmaṇas are affiliated to this branch of the Yajurveda.

Kriyamana karma : Actions being made. Karma being created.

Kṛṣṇa : Black. The name occurs in the Ṛg-Veda but without any relation to the great deity of later times. The earliest mention of Kṛṣṇa, the son of Devakī

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is in the Chāndogya Upaniṣad where he appears as a scholar. There was a ṛṣi of the name who was a son of Viśvaka. There was also a great asura so named who with 10000 followers committed fearful devastation, until he was defeated and skinned by Indra. In another Vedic hymn, 50000 Kṛṣṇa are said to have been slain, and it is added in another that his pregnant wives were slain with him that he might leave no posterity. This is supposed to have reference to the rākṣasas or to the dark colour aborigines of India. The modern deity Kṛṣṇa is the most celebrated hero of Indian mythology, and the most popular of all the deities'. He is said to be the eight avatars of Viṣṇu a direct manifestation of Viṣṇu himself. Kṛṣṇa was of the Yādava race, being descended from Yadu one of the sons of Yayāti. The Yādavas of old were a pastoral race, and dwelt on the river Yamunā in Vṛndāvana, on the western side and in Gokula on the other. In those days Kaṁsa Rāja of the Bhojas, having depose his father, Ugrasena ruled in the city of Mathurā. Ugrasena brother named Devaka and Devaka had a daughter named Devakī who married Vasudeva son of Sura, also descendant of Yadu.

Kṛṣṇayoni : Black *Kṛṣṇayonī* ("from a black womb"), *Kṛṣṇatvac* ("black-skinned"), *tvacamaṣikulam* (id.), *asiknivişaḥ* ("black tribe") and other composites involving "black", read in their contexts, usually refer to darkness, to nightly stratagems in war, or metaphorically to evil. Most languages have expressions like "black deeds", "dark portends", "the dark age", associating darkness with evil, ignorance or danger. Vedic Sanskrit is extremely rich in metaphors, in techno-scientific contexts (for lack of a separate technical jargon) as well as in cultural and religious contexts, e.g. the word go, "cow" can refer to Mother Earth, the sunshine, material wealth, language, the *Aum* sound, etc. It is not far-fetched to perceive a metaphorical intention behind the use of words like "black", similar to that in other languages. It also has to be inspected case by case whether the reference is at all to human beings (whether skin-colour or figurative characterization), because many Vedic expressions are about gods and heavenly phenomena. When it is said that Agni, the fire, "puts the dark demons to flight", one should keep in mind that the darkness was thought to be filled with ghosts or ghouls, so that making light frees the atmosphere of their presence. And when Uṣā, the dawn, is said to chase the "dark skin" or "the black monster" away, it obviously refers to the cover of nightly darkness over the surface of the earth. The term *varṇa* is understood in classical Sanskrit as "colour". This is then explained as referring to the symbolic colours attributed to the three cosmological "qualities" (*guṇa*) :

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white corresponds to *sattva* (clarity), red to *rajas* (energy) and black to *tamas* (darkness), following the pattern of daylight, twilight and nightly darkness. Likewise, the different functions in the social spectrum are allotted a member of the colour spectrum : the menial (*tāmasika*) Śūdras are symbolically "black", the heroic (*rājasika*) Kṣatriyas are "red", and the truth-loving (*sāttvika*) Brāhmins are "white"; in addition, the entrepreneurial Vaiśyas are considered to have a mixture of qualities, and are allotted the colour yellow. This sense of "colour" has nothing to do with skin colour, as should also be evident from the ancient use of the same colour code among the all-white Germanic peoples. Moreover, "Colour" might even not be the original, Vedic meaning of *varṇa*. Reformist Hindus eager to disentangle the institution of *varṇa* from any doctrines of genetic determinism, derive it from the root var-, "choose" (as in *svayamvara*, "[a girl's] own choice [of a husband]"), with the implication that one's *varṇa* is not a matter of birth but of personal choice. This seems to tally with Stanley Insler's rendering, in his classic translation of *The Gāthās of Zarathustra*, of the corresponding Avestan term *varṇa* as "preference" (which other translators sometimes stretch to mean "conviction", "religious affiliation"). But we believe that the root meaning is even simpler. In the Ṛg-Veda, the word *varṇa* usually (17 out of 22 times) refers to the "lustre" (i.e. "one's own typical light", a meaning obviously related to "colour") of specified gods : Uṣā, Agni, Soma, etc. As for the remaining cases, in 3 :34 :5 and 9 : 71 :2 it indicates the lustrous colour of the sky at dawn. In 1 :104 :2 and 2 :12 :4, reference is only to quelling the *varṇa* of the *Dāsas*,—meaning "the Dāsas' luster" (in the first case, Ralph Griffith translates it as "the fury of the Dāsa"). Finally, in the erotic Ṛg-Vedic hymn 4 :179, verse 6, where Agastya, in doing the needful with his wife Lopāmudrā to obtain progeny, is said to satisfy "both *varṇas*", this is understood by some as referring quite plainly to the two families of husband and wife, who rejoice in the arrival of a grandchild. Since the hymn mentions the conflict between sexuality and asceticism, others interpret it as meaning "both paths (of worldliness and world-renunciation)". At any rate, there is simply no question of reading a racist meaning into it. Nevertheless, for the sake of argument, let us assume that some of the above references to "colour" or "blackness" are really about dark-skinned neighbouring tribes. That would still not prove that the lighter-skinned people were invaders. At the same latitude and in essentially the same climate, the people of Mesopotamia are predominantly white; the presence of whitish people in northwestern India can be

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explained by the same factors as their presence in Mesopotamia, and does not require an invasion. Nor would it prove that the Vedic Āryans were racists : there is not the slightest hint anywhere in the vast Vedic literature that "dark-skinned" tribes were treated as enemies because of their skin colour, that there existed a doctrine of inequality by skin colour. It is only said that these "demons" disrupted the worship of the gods, so that the Āryans had to defend their culture against them. When read in their specific Vedic contexts, the terms which we have just discussed do not fit the "white Āryans attack black Dasas" scenario at all. Most conflicts hinted at in the Vedas and described in the Purāṇas are between different Āryan tribes and kings. A closer reading of the ancientmost Indian writings reveals a total absence of any immigration stories. In fact, even if there had been mention of a struggle between "whites" and "blacks", this would still not be proof of an immigration. From Pashtunistan and Kashmir southeastwards, skin colour changes fast from nearly white to nearly black; to a race-conscious observer, a war between two tribes could therefore easily look like a war between "whites" and "blacks", even when neither tribe had invaded the Indian subcontinent from outside.

Kṛṣṭii : Effort, labourious action or work or else a doer of such action. *[Ved.] kṛṣṭayaḥ* [plural], men, doers of action; members of the Āryan community.

Kumārayamayana : Ṛg-Vedic ṛṣi belongs to Bhṛgu gotra.

Kutsa : A Vedic ṛṣi and author of hymns. He is represented as being persecuted by Indra, but on one occasion he was defended by that god against the demon Suṣṇa. It is said that Indra took him to his palace, and that they were so much alike that Śaci, Indra's wife, did not know which was her husband.

Kuvera : In the Vedas, a chief of the evil beings or spirits living in the shade; a sort of Pluto, and called by his patronymic Vaiśravaṇa. Later he is Pluto in another sense, as god of wealth and chief of the Yakṣas and Guhyakas. He was the son of Viśravas by Iḍaviḍā, but he is sometimes called son of Pulastya, who was father of Viśravas.

L

Language : Sanskrit language can be divided into two types –Vedic and classical. Some grammars were written with reference to Vedic language only. Others were written with reference to classical langugage only. Some other grammars were written with reference to both Vedic and classical. The

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grammar of the trinity of the sages—Pāṇini, Kātyāyana and Patañjalī was written with reference to both Vedic and classical Sanskrit. The Vedas Saṁhitās, or Śrutis, were originally written in Vedic Sanskrit of which the classical Sanskrit is a revised grammatical form. Vedic Sanskrit places great emphasis on pronunciation, so each 'Akṣara, ' or letter, coveys immense meaning. Therefore, any deviation in enunciation will change the complete meaning. To prevent any distortion each 'Aksara' has to be pronounced appropriately. Modern Sanskrit is the mother language of all Indo-European/Indo-Germanic languages according to the American Heritage Dictionary. All the modern languages of India, and the languages of the east, such as, Thai language and Indonesian "Bhāṣā" also, originated from Sanskit. Even Zoroastrian's religious book, Avesta, was written in Old Farsi, a Persian language, which contains Ṛg-Vedic hymns. As time passed, nations rose and fell, and the language of the nation changed as well. Henceforth, the Vedas were, also, written in various scripts, such as Brāhmī and Kharoṣṭhī. The Brāhmī and Kharoṣṭhi scripts were in vogue in ancient India and central Asia. Now, being extinct the symbols of the Kharoṣṭhī script still represent Oṁ and Svasti, respectively. The language of the Vedas is Vedic Sanskrit. See Vyākaraṇastra.

Laba aindra : Ṛg-Vedic ṛṣi belongs to Aindras gotra.

Lakṣmī : The word occurs in the Ṛg-Veda with the sense of good fortune, and in the Atharva Veda the idea has become personified in females both of a lucky and unlucky character. is actually two goddesses in one. The Yakṣa deity has merged with the Vedic concept of Śrī—the power of good fortune that enables a king to rule. When Śrī deserted a king, he lost his physical, intellectual and even moral powers to rule, and went rapidly into decline. Śrī has deserted even Indra, chief amongst the gods. Śrī is that unmistakable air of authority and competence that sits upon somebody at the peak of their powers, when they are in midseason form and performing wonders. Mozart for instance was blessed with Śrī all his life, his genius and superiority being unmistakable, but money was not part of the equation. Fame and acclaim, two boons of Śrī Lakṣmī, were to be his lot as well as an enduring name. The best-known origin story of Lakṣmī is a curiously flat one. She emerged like another Aphrodite from the churning of the Ocean of Milk, looked around for a suitable mate, and found only Viṣṇu to be her equal, if not superior. She garlands him as her choice of husband. End of Story. While there is no doubt that Lakṣmī is now the spouse of Viṣṇu, her power as Śrī seemed to retain this embarrassing habit of sneaking off

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and favoring the mortal enemies of the gods, the asuras. The explanation given is that as long as you are virtuous and deserve success because of your actions, it cannot be denied to you. You lose your Śrī when you let your power and glory go to your head and act arrogant and foolishly. Lakṣmī has nothing to do with either situation. In the Mahābhārata she is made to state, "I dwell in truth, giving gifts, austerities, vows, strength and virtue."However, it is not commonly known that Lakṣmī has a fearsome dark side to her, a veritable Shadow of Shadows called A-Lakṣmī, the anti-Lakṣmī. This is not the mere absence or desertion by Sri, it is a real presence that brings bad luck like a perpetual hex. Fortunately this Lakṣmī is easily mollified—once the reasons for her appearance are understood and acknowledged. It is a brilliant concept to illustrate poverty consciousness and the lack of integrity that is punished by the universe. Today Lakṣmī has become safely domesticated as the wife of Viṣṇu, perpetually watching over her sleeping husband in mythological carvings. There are many complaints about this situation in the regional literature of devotion. In the earliest myths about Śrī we learn that Prajāpati, the Cosmic Father created her—and instantly made the other gods jealous. They proceeded to steal her qualities from her, a list of virtues that vary in different accounts, but usually agree on these ten. Food, Kingly rule, Power that glows, Noble rank, World domination, Beauty, Plentitude, Good fortune, Physical power and Purity. It is a pretty comprehensive list and explains why there are always a group of devotees who claim supreme goddess status for her. The Śrī-sūkta section of the Ṛg-Veda praises her in extravagant terms and for the first time you have a goddess described in Kingly terms with Kingly attributes like a throne, elephants and chariots to ride on. This is almost certainly a borrowing from the extant Yakṣa mythology of the time. What impresses you straight away is the constant glow or luster that the poet is never tired of referring to. She radiates power like the sun, and has the usual quota of over-ornamentation that is so beloved of Sanskrit literature. The Śrī sukta is important for being the first to refer to her as a goddess who grants fertility, both animal and vegetable, again a Yakṣa attribute. From that association with the soil has grown the myth of Sītā, avatāra of Lakṣmī and found in a furrow ploughed by the Sage-King Janaka. It is a perfect amalgamation of all the mythological attributes, Janaka being pre-eminent both in wisdom as well as wealth, Janaka, foremost in prestige and teacher of , and surely in abundant possession of Sri, so much so that she has to be referred to as his daughter! Śrī Lakṣmī is by far the most popular form of god to be associated with the

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lotus, which is it an integral part of the cultural consciousness of Asia. She is even called Padma or Lotus as a result. The symbolism of fertility as well as the religious overtones of the lotus has provided many commentators with endless work and speculation. The lotus is a symbol of the entire universe in creation and Śrī Lakṣmī is the glowing lustrous heart of it. Another popular form of Lakṣmī is the Gaja-Lakṣmī, the elephant Lakṣmī. This means that elephants attend her, not that she is fat! Elephants are another fertility symbol, clouds with their life giving rain being the elephants of the sky, as well as symbolizing the grace and power of Kingship. A picture of Lakṣmī seated on a lotus, showered with sacred water by elephants around her while a river of gold issues forth from her hand or a sacred vessel may seem trite today, but there was a time when it was a powerful archetypal figure. Even today, meditating on the many layers of meaning veiled in that image is an extraordinary experience. While poets may moan of Lakṣmī's peculiar conferring of favors, the scriptures are unanimous in declaring her to be the kindest goddess of all. So forgiving and compassionate is Lakṣmī that she protects even those who persecute her! When Hanumān wanted to kill the rākṣasīs who were planning to make dinner of Sītā, she peremptorily ordered him to forget about it. Even if they had apologized out of fear for their worthless skins, they had asked for protection and it would not be denied. This infinite kindness is what led Śrī Aurobindo to make the perceptive remark that it is best to worship the mother as Lakṣmī. Kālī, the Black Mother, makes life too hectic and exciting for her devotees, unless you are a hardy soul with a natural bent for such things. Durgā, the White Mother, is of such a terrifying dignity and superiority that it intimidates and sometimes even disheartens the worshipper. Only Lakṣmī, the Red Mother, is the right blend of love and power for the average devotee.

M

Madhu : Honey, sweetness; the wine of *soma*..

Madhumān : Full of the sweetness of the honey. *madhumantaḥ* [plural].

Madhumān urmiḥ : The wave of sweetness. *[cf. RV 4. 58. 1]*

Madhura (bhāva) : ["The sweet (sentiment)", in *Vaiṣṇava bhakti.* The relation between the lover and the Beloved].

Madhuscutaḥ : Honey streaming. *[Ved.]*

Mahan arnavaḥ : The Great Water. *[Ved.]*

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Mahas pathaḥ : The great path. *[Ved.]*

Mahī : The Large, Great or Vast; she of the vastness of knowledge, who represents the Largeness (*bṛhat*) of the superconscient in us containing in itself the Truth (*ṛtam*); [also called *Bharati]. [Ved.]*

Maho arṇaḥ : The Great Water. *[Ved.]*

Maitrāyaṇī : The Maitrāyaṇī school is extremely rare, but there are unconfirmed reports of it being extant in and around Nasik, Maharashtra.

Maṇḍala : Circle, a "book" of the *Ṛg-veda;* [a district or province of a large kingdom].

Manisa : Intellect. *[Ved.]*

Manma : Expression of thought in mind; thought of the mind. *[Ved.]*

Mantra : The word Mantra is ethnologically connected with the root "Man" meaning "to consider, know or think"."Tra" is reasonably to be taken as an ending with the force of creating a noun of an abstract significance "that which is thought or to be thought.". Indian sources, however, connect it with a root "Tra", that is "protect, preserve or even save". Such concepts lie behind the use of the word in various religious connections in India and will require a more detailed study. Traditionally the word Mantra is used of the Ṛg-Vedic Hymns as distinct from the prose text of the Brāhmaṇas which give rules for the rituals of the sacrifices, whereas the hymns, the Mantras, are read or sung at fixed points in the performance. Its obvious function was to address and praise the Deity for which the sacrifice was being performed. While the hymns are intelligible in meaning they also permit an esoteric interpretation, which in later Hindu thinking was developed into philosophical systems from Vedānta to Aurobindo's Life Divine : "The Veda is a book of esoteric symbols, almost of spiritual formulae, which masks itself as a collection of ritual poems". The Hymns, however, in their formulation and use carry the concepts of special effects so readily attached to the word Mantra. Savitṛ for example takes away illness (I :35, 9), or to be more correct the hymns of Savitṛ has this effect. Uṣās is requested to give children (L, 92) and Varuṇa, as is well known and still believed, provides rain. In the middle of the 1960'ies when the rain failed in South India a Vedic sacrifice to Varuṇa was held in a village in the Ramnad District, in spite of the fact that Varuṇa is hardly known as a god and not at all worshipped. The Hymns were partly replaced by shorter formulas, Yajuṣ, written in prose or consisting of parts of the hymns. Thereby they became, more and more, efficient means to the success of

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the ritual and were even the object of worship and personified. This applies in eminent degree to the Gāyatrī (Ṛg 3:62, 10) Tat Savitur Vereṇiyam, Bhargo Devasya Dhīmahī Dhiyo Yo Naḥ Pracodayāt, ("Dieses vorzugliche Licht des Gottes Savitṛ emfingen wir, der unsere Gedanken anregen soll"). From a book on Gāyatrī we quote : "Gāyatrī the greatest and the most beautiful of all the ancient Mantras, universally hailed as the mother of the Vedas that has been chanted from time immemorial, has acquired such an enormous mystical power that, as Tagore writes : "By its help we try to realise the essential unity of the world with the conscious soul of man". The Mantra should be preceded by the syllable Om followed by the three Vyāhṛtis : Bh, Bhuvar, Svar representing the earth, the atmosphere and the sky. About Om we read : "The sacred syllable Oṁ consists of three letters A U M expressive of three aspects of God (creator, preserver and regenerator) and the three stages of consciousness : waking, dreaming and deep sleep". Every Brāhmin should read this 108 times twice a day. (Vīraswāmī Pathar Gāyatrī, Trichy 1970, p.t. and passim). With Gāyatrī and on we have already followed a development into an exclusive use of the Mantras. The rituals have differentiated into Śrauta and Gṛhya, public and private, and it is for the Sandhya rites at home, morning, noon, evening, the Brāhmins are expected to read the Gāyatrī. Parallel to this goes a philosophical speculation on the contents and effect of the Mantra. In the Kaṭha Upaniṣad L. 2.15 we read : The word which all the Vedas rehearse, and which all austerities proclaim, desiring which men live the life of religious studentship. That word to thee I briefly declare, That is Om", and 16-17 continue : "That syllable, truly, indeed is Brahma! That syllable indeed is the supreme! Knowing that syllable truly, indeed, whatever one desires is his. That is the best support, One becomes happy in the Brahma-world". We find three components in the effect of the Mantra already here, The Mantra contains the Veda, i.e. all essential knowledge in nuce. It is a means whereby one achieves what one wants. It gives happiness in the Brahma world, which can reasonably he considered as final salvatim. Mantras become the indispensable elements in all kinds of worship and in some instances replace all other requisites. When, for instance, circumstances do not permit a ceremonial bath, a Mantra may be substituted for it. Even in Bhakti it is so conceived as Bhagavad Gītā says (8 :12-13) : "All the gates of the body closed, the mind confined within the heart, having fixed his life-energy (or breath) in the head, engaged in firm yoga, uttering the one-syllabled Om, Brāhmaṇa, thinking of me, he who departs leaving the body, attains the supreme goal". Along with the

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speculation on the all-importance and effect of the Mantra comes very naturally a trend of deification. Gāyatrī becomes a goddess and is called upon as are other gods with so-called Avāhana Mantra (Gāyatrī, p. 9). There are also other Mantra Mūrtis (god-forms). Śiva is the very form of Mantra, Mantra Mūrti, says the dictionary, and as advaitic thinking pushes the Supreme into an unapproachable distance, Mantra becomes identified with Śakti, the divine power, the means of communication and identification with the ultimate reality. Already in the Ṛg-Veda the idea of the word as a creative force bringing the true knowledge about the universe is taking the form of a god, Vāc, and significantly a female, one of the few original goddesses in the Veda. J. Gonda writes about her. Similar concepts of the power and importance of Speech reappear under the term Mantra. The Āgamas, in Śaiva Siddhānta equal to the Vedas, open with chapters on the "descending of Tantras and Mantras". From the Mantra Avatāra of Kāmikam, the most authoritative of Saiva Āgamas we gather that Mantra consists of two parts, Man that is knowing everything, and Tranam, that is saving from the Saṁsāra, but it is also analysed as Vācyam -"meaning" and Vācaka—"word". The analysis is carried out further. The fundamental element is Sound, Nāḍa, from which comes the drop or seed, Bindu and then arise 16 vowel sounds and 34 consonants as in the Sanskrit alphabet. The same analysis is given in the book on Gāyatrī by Vīraswāmī Pathar. The 50 sounds are grouped according to the system of Sanskrit grammar giving the five classes a connection with the five elements (Bhudas) in the following manner : Gutturals— Vāyu (wind), Palatals—Agni (fire), Linguals—Pṛthivī (earth), Dentals—Appo (water) and Labials—Ākāśa (atmosphere). Thus the sound or speech is systematically made to represent the universe and all its forces. The book on Gāyātrī gives a further classification in saving that Mantras can consist of one or more syllables. When it has more than five syllables it is either Praṇava, Om, the mother of all Mantras, or Bīja (seed) signifying the object of the Mantra, or it presents the name of the Devatā. A general summing up of the art and nature of Mantras can be had from two books of recent origin. Man discovered a perfect parallelism between the physical process of the universe and the biological process in himself. He has found through spiritual experience that the entire universe exists in himself. His aspiration is to go deep into the matter and find out a concrete way by which he could discover the secrets of nature and merge himself with Śakti—the primordial force. This self-awareness led him to self-revelation which finally culminated in self-realisation. The Mantra, Tantra (theory), and

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Yantra (diagram) are meant to aid him to this. Mantras create ethereal vibrations in man which brings about him am extra-sensory perception. The origin of the Mantra is embedded in the basic belief of man that the divine word has creative power in it. The word is the subtle body of the object itself. The Mantra contains the subtle body of the God or Goddess it represents and at first the Sādhaka (the one who is aspiring to achieve realisation) cannot realise it. He has to follow the instructions of the Guru unquestioningly."Each Mantra has a power of consciousness embedded in it", writes M.P. Pandit. The Mantra is alive when this power or potency is aroused. This power can be awakened by the practicant by concentration and adoration, though this is difficult. Normally the awakening is done by the Guru who communicates the Mantra. He in stills his own spiritual energy, Tapasyā-power, into the Mantra and awakens its inherent consciousness. Both these, the power of the Guru and the life-consciousness, in the Mantra combine to lead the Sādhana, the accomplishing instrument, to fulfillment. Thus the success in the Mantra-Sādhanā does not normally come from the personal effort of the Sādhaka. It depends upon the spiritual dynamics of the Guru who transmits it through the Mantra in which he has acquired mastery.—A Mantra does not give fulfilment if adopted through unfair means of auditory stealing or picked up from any book by oneself". The effects of the Mantras are due to the right Mantra being used on the right occasion, that is which deity it is and what day it is. Mantras are available to counteract the bad influence of Saturn entering into the Taurus sign of the Zodiac as well as for more auspicious festivals. The effect is also increased with the number of tines the Mantra is read. In the daily Sandhyā rite the Brāhmin should read the Gāyatrī 108 limes thrice daily. The number 1008 for special occasions. Recitation of the Mantra at the morning, noon and evening helps the lowering of entropy of the individual. In other words, the useful energy available for external work may get considerably increased. This is entirely a mental phenomenon. Gāyatrī will not only lead us to beatitude but also will also give longevity of life and health and other aspects of worldly auspiciousness.

Mantic : The Vedas are mantic teachings. They consist of various mantic chants or hymns cognized by different seers or Ṛṣis from the Cosmic Mind. They set forth Dharma or natural law, which is mantra in manifestation. As such the Vedas are impersonal and eternal, just as cosmic law cannot vary. This same mantric knowledge gives rise to different sciences (vidyas) according to the angle of vision with which we approach it. Āyurveda,

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Vedic Astrology, Yoga, and Vedānta all arise from it and represent different ways of looking through it. The Vedic language is based upon an earlier more primordial language of seed (bīja) mantras. These are single syllable sounds or roots like OM that have multiple meanings and indications depending upon their intonation and the intention with which they are used. Out of the bīja or root language arises the language of the Vedic texts, which is already differentiated, though not fully, into nouns and verbs. These bijas are explained more in Tantra, which in its true sense (apart from current popular distortions) is also a science of the Divine Word. To introduce the reader to the Vedic mantric approach we will introduce a few important bīja mantras and then the main Vedic chant, the Gāyatrī mantra, of twenty four syllables. This will also help the reader understand the vision behind the American Institute of Vedic Studies, why it takes the name Vedic studies, and why it combines various Vedic disciplines. It is all a manifestation of the mantra. It is that mantric knowledge that we are directing our students toward, not to any mere book learning, nor reliance on the word of another. That inner mantra of the heart, which comprehends all, is the goal of our work. **Five Main Bīja mantras :** Om is the most important of all mantras. All mantras generally begin and often also end with OM. However, there is much confusion about OM. OM is the mantra of assent. It means yes and affirms and energizes whatever we say after it. That is why all mantras begin with OM. OM is also the mantra of ascent and causes our energy to rise upward into the infinite. OM is expansive and increases the fire, air and ether elements, particularly ether. It also gives strength, protection and grace. It connects us with the guidance power of the inner Guru. **The Four Great Goddess Mantras** There are four great Goddess mantras that govern the prime forms of energy as magnetic force, electrical force, heat, and delight. This is a Tantric teaching that reflects the Vedic Word and the four main Vedic deities. **hrīṁ**—hrīṁ (pronounced Hreem) is the prime mantra of the Great Goddess and ruler of the worlds and holds all her creative and healing powers. hrīṁ governs over the cosmic magnetic energy and the power of the soul and causal body. It awakens us at a soul or heart level, connecting us to Divine forces of love and attraction. hrīṁ is the mantra of the Divine Māyā that destroys the worldly māyā. It has a solar quality to it but more of a dawn-like effect. It is charming and alluring, yet purifying. Through it we can control the illusion power of our own minds. In Vedic terms hrīṁ is a mantra of the Sun, particularly in terms of illumination. It increases our aspiration and receptivity to Divine light, wisdom and truth.

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It opens the lotus of the heart to the inner Sun of consciousness. It is a mantra of the region of heaven or the consciousness space in which all the worlds exist. **Krīṁ**—krīṁ (pronounced Kreem) is the great mantra of Kālī, the Goddess of energy and transformation. It governs over prāṇa as lightning or electrical energy. krīṁ grants all spiritual faculties and powers — from the arousing of kuṇḍalinī to opening the third eye. It has a special power relative to the lower cakras, which it can both stimulate and transform. It helps awaken and purify the subtle body. As a mantra of work and transformation krīṁ is the mantra of Kriyā Yoga, the Yoga of practice. It is the main mantra of the Yoga Śakti. As it is a strong mantra it should be used with care. krīṁ is a mantra of Indra, the supreme deity of the Vedas, the Divine as the cosmic lord and enlightenment force. krīṁ is the thunderbolt or vajra that destroys the serpent of the ignorance and releases the light of absolute truth. It represents the force of the atmosphere (Ātmic sphere) and carries the supreme life force. **hūm**—hūm (pronounced Hoom) is a mantra of the inner fire or thermogenic force. It both calls the divine down into us and offers our soul upward to the Divine for transformation in the sacred fire of awareness. It is a Śiva mantra but also a mantra of Caṇḍī, the fierce form of Kālī. It is used to destroy negativity and creates great passion and vitality. As a powerful mantra it should also be used carefully. Yet it can be used in a more gentle manner to invoke divine grace and protection. Through it we can offer ourselves or our afflictions into the Divine for purification and transformation. hūṁ is a Vedic mantra of Agni or fire. It is the mantra used to make offerings into the sacred fire. It also is used to call or invoke the fire and to make it flame up more brilliantly. It represents the soul hidden the body, the Divine immanent in the world. It governs the earth and the material sphere in general. **śrīṁ**—śrīṁ (pronounced Shreem) is a mantra of love, devotion and beauty, relating to Lakṣmī, the Goddess of Beauty and divine grace. Yet śrīṁ works at a deeper level than merely to give us the good things of life, including health. It takes us to the heart and gives faith and steadiness to our emotional nature. śrīṁ allows us to surrender to, take refuge in, or be immersed in whatever we offer the mantra to. It is the mantra of beauty and delight and has a pleasing lunar quality. It also relates to the head and can be used to flood the senses with divine beauty and delight. It promotes health and aids in fertility and rejuvenation. In Vedic terms śrīṁ is a Soma mantra. It gives love, joy, bliss, beauty and delight. It has the light of the Moon and governs the mind and the realm between the atmosphere and heaven. It purifies and integrates the various aspects of our nature and

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renders them into ambrosia. These four mantras can be used together with OM : **om hrīṁ krīṁ hūṁ śrīṁ!** This brings about an integral development of body, mind and soul in harmony with the Divine or inner Self.

Manu : The creation of Manasputras by Brahmā had not achieved its objectives. So, he created Manu and Śatrūpā from right half and left half of his body. Brahmā ordered them to commence with the process of creation. Since the whole earth was submerged in water, Manu wanted the earth to be brought up from beneath the water. Hence, Brahmā requested Lord Viṣṇu to do the needful which He did. After the liberation of the earth from submerged water, both Manu and Śatarūpā started a penance. By the penance, they got purified. Two sons, Priyavrata and Uttānapāda and three daughters Āhuti, Devahūti and Prasūti were born to them. His first and eldest son Priyavrata was a great devotee who divided the earth into seven islands. The second son Uttānapāda had a son Dhruva who was the supreme devotee of Nārāyaṇa. His daughter Āhuti was married to sage Rūci and Lord Viṣṇu took incarnation as Yakṣa as their child. The second daughter Devhūti was married to the sage Kardama and Lord Viṣṇu took birth in their family and was known as Kapil. Prasūti was married to Dakṣa who was one of Mānasputras of Brahmā. All the human population today is the descendant of Manu. For the benefit of humanity, Manu had established laws which are compiled in the Manu Smṛti. Manu ruled this earth for a long time, but he felt a sense of dissatisfaction in spite of all the wealth, splendours and pleasures. After the completion of his 'Manvan-tara', Manu handed over the kingship to his sons and went to the forest along with Śatarūpā to observe penance. With the chanting of the twelve lettered mantra 'Om Namo Bhagavate Vasudevāya', they wanted to realize the supreme power, the omnipresent Lord Viṣṇu. Manu and Śatarūpā observed severe penance having water initially and nothing else and later on quit even this. They stood on one leg and during the penance. They were awaiting eagerly for a divine glimpse of Lord Viṣṇu. Pleased with their penance, Brahmā and other deities appeared before them, but their eyes only wanted to have the sight of Lord Viṣṇu. The severe penance had its effect and their bodies were reduced to skeletons. But even that did not deter their faith. Ultimately, Lord Viṣṇu was pleased with their penance and showered His divine grace on them. A voice from the sky was heard : "Manu, ask for any boon". Recognizing the voice of Lord Viṣṇu, their hearts were filled with joy. They bowed to Him in reverence and said : "Lord, if you are really pleased with us, then please allow us to see your, that divine appearance which Lord Śiva meditates upon and whose beauty

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the Śrutis describe. We want to experience that divine appearance which gives benediction to the whole world". Then Lord Viṣṇu appeared before them. The whole environment became as clear as the blue sky. They were so thrilled by the divine sight that their eyes stopped blinking. Manu's eyes were fixed on Him but his heart was still far from satisfaction. Lord Viṣṇu asked them to seek a boon. Manu hesitatingly replied : "O Lord, there is nothing which you cannot give, I do have a wish in my heart but I am feeling too shy to express it". After repeated insistence by Lord Viṣṇu to ask for anything without hesitation. Manu said : "O Lord, I want to have a son who is just like you". Lord Viṣṇu laughed at his demand. He accepted to take incarnation as his son. Śatarūpā too endorsed her husband's demand and said : "O Lord, the joy, the end, the devotion and the knowledge which your dearest of devotee is fortunate to have, we desire for the same joy, same end and the devotion". The same Manu was born as the king Daśratha and Śatarūpā as Kauśalyā in the Tretā yuga and Lord Viṣṇu kept His promise by taking incarnation as Śrī Rāma. How could have Lakṣmī remain separated from Lord Viṣṇu, so she took incarnation as Sītā in Janaka's palace and was later married to Śrī Rāma.

Manu Smṛti : Manu Smṛti, the Smṛti created by Dakṣa Prajāpati also sheds light on the contemporary Varṇāśrama system, which was based on castes and classes presenting the society. This Smṛti text discusses all the spheres of human life in a very sagacious manner. In the light of the knowledge emanated humans are appropriately guided and directed and they eventually attain their goals. Basically a compilation of Vedic teachings, this has been divided into seven chapters. The first chapter discuss the caste system. The second chapter discusses the rituals to be performed in the early morning and the Vedic rituals. Third chapter discuss the merit of becoming a householder and the fruits of donation. The fourth chapter discuss the qualities of a woman. The fifth chapter discuss the concept of cleanliness, purity and uncleanness. The sixth chapter deals with life and death and the seventh chapter deals with Samādhi and philosophy of Yoga. This Smṛti has vehemently explained the importance of caste and stresses that it is the only bid for imbibing the teachings of Vedas properly. The author of this Smṛti has even delineated method of repentance for the Brāhmin who transgresses the code of conduct even for one day. Dakṣa therefore has instructed that the thread ceremony of a Brāhmin boy should be carried out at the age of eight, after which he comes to be identified as a Brāhmin. Dakṣa has opined that by the age of sixteen, he should attain the state of Pūrva Gṛhastha (pre-householder) in which he has to strictly

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follow the tenets of the religious doctrines. Amongst all the Smṛtis, Hārīta Smṛti has a distinct significance. This Smṛti comprises of seven chapters and, despite being so brief and short, it highlights the Vedic teaching in such a manner that it turns useful for the welfare of one and all. The first chapter discuss the four Varṇas (castes) and stages, the second chapter discuss the analysis of the four Varṇas and the stages to be reached. The third chapter discuss the duties while practising celibacy, the fourth chapter discuss the life and duties of a householder, the fifth chapter discuss the life and duties of the one who goes to the forest for realization, the sixth chapter opines the concept of renunciation and the seventh chapter discuss the concept of Yoga.

Manuṣa : Men, human powers. *[Ved.]*

Manutāpastya : Ṛg-Vedic ṛṣi belongs to Vasiṣṭha gotra. Manyu Tāpasa is identifiable with Manyu Vasiṣṭha (joint composer of IX. 97). Tāpasa, an epithet signifying heat or passion, has an added symbolic significance in this case : Tāpasi Vasiṣṭha gotra. The word Manyu is translated, by Griffith, as a name in only one other hymn, X. 73. 10, composed by Gaurīvitī Sāktya a Vasiṣṭha.

Manyamanah : The thinkers of the word. *[Ved.]*

Manyu : Temperament, emotive mind. *[Ved.]*

Martanda : "He of the mortal creation", the eighth *Sūrya*, the black or dark, the lost or hidden sun. *[Ved.]*

Maruts : Maruts are storm deities who had great importance in Vedic times. In one hymn of the Ṛg-Veda they are said to be one hundred and eighty in number, in another twenty-seven. The Purāṇas speak of them as forty-nine. In the Rāmāyaṇa it is related that Diti, mother of the Asuras, sorrowed on the death, of her sons at the hands of the celestials and asked her husband Kāśyapa granted the boon and Diti conceived. But Indra coming to know of it, stole to her apartments and 'treated her in a very indelicate and barbarous manner, dividing with his tremendous weapon, vajra, the fetus, with which she was quick, into forty nine pieces; which at the request of the afflicted Diti, were transformed by Indra into the Maruts or winds. The leader of the Maruts is called Marut, Vāyu or Pavan, who is often mentioned in the Purāṇas as the god of physical strength. A scholastic on the Veda says, that after their birth from Diti, as above told Śiva and Pārvatī beheld them in great affliction, and the later asked Śiva to transform the lumps of flesh into boys, he accordingly made them boys of like form, like

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age, and similarly accounted, and gave them to Pārvatī as her sons, whence they are called the sons of Rudra. Other legends are that Pārvatī, hearing the lamentations of Diti entered Śiva to give forms to the shapeless births, telling them not to weep, and another that he actually begot them in the form of a bull on Pṛthivī, the earth, as a cow. All these legends have manifestly been invented to explain those passages of the Vedas, which make the Maruts the son of Rudra. The world of the Maruts called Maruta, is the appointed haven of Vaiśyas

Marut Gaṇas : In the Vedic period the Maruts are said variously to be the children of the earth under the name of Pṛṣṇi and Rudra and as children of the ocean they are said to behave like sons to Indra forms of a bull a cow. Generally they were very friendly to Indra and with their help strengthened him Vṛtrāsura. Only in a few instances they are described as having abandoned Indra and left him to kill Vṛtra single handed. The Maruts are the gods of the tempest and are sometimes included in the thirty three gods and sometime counted as outside this number; in some places they are said to be thrice sixty and in others, as only twenty seven in number. They were the favourite pursuit deities of some ṛṣis who have sung high praises about them. In these they are extolled as having spears resting upon their shoulders wearing animus golden ornaments and helmets, seated upon resplendent cars drawn by spotted deer and carrying light in their hands; they are ever engaged in gathering rain clouds and compelling them to discharge their contents. Divested of the poetic element and viewed in the ordinary sense, the Maruts are gusts of wind personified they are as fleet as deer and are really ever busy in gathering rain clouds, and helping Indra the gods of the atmosphere. The Aṁśumadbhedāgama contain a description of the images of these Maruts. They should all be of handsome looks dark complexion and possessing two arms and standing upon padmapīṭhas. They should be draped in white silk garments adorned with all ornaments and flowers and should have luxuriantly growing hair on their heads.

Mata devānām aditer anikam : Mother of the gods, force of the Infinite. *[RV 1. 113. 19]*

Mātarisvān : The aerial being who is represented in the Ṛg-Veda as bringing down fire for the Bhṛgus. By some supped to be wind

Mathitayamāyana : Ṛg-Vedic ṛṣi belongs to Bhṛgu gotra

Mati : General mentality; thought, feeling, mental state. *[Ved.]*

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Maudaśākhā : One of branches in Atharvana Veda as specified in Caraṇvyūha book. The Maudaśākhā as stated in the Pariśiṣṭa, is related to the policy of the state

Māyās : Bliss, beatitude, felicity. *[Ved.]*

Madhu-chandas : Son of Viśvāmitra, who had fifty sons older and fifty younger than this one, but they are spoken of as a hundred sons. He is the reputed author of some hymns in the Ṛg-Veda

Madhu kāsa : Described in the Atharvaveda as brilliant grand daughter of the Marus, the mother of the Ādityas the dāughter of the Vasus, the life creatures, and the centre of immortality. She 'sprang from the sky, the earth, the air, the sea, fire and wind' and it is added, all creatures, worshipping her who dwells in immortality, rejoice in their hearts..

Madhukī : Teacher whose name is specified in the White Yajur Veda

Madhyamdinas : The principal school of White Yajur Veda

Madhyandina : A Vedic school subdivision of the Vājasaneya school, and connected with the Śatapatha Brāhmaṇa. It had also its own system of astronomy, and obtained its name from king moon the starting point of the planetary movements

Māgadha : Name of tribal people, who appear throughout the Vedic literature

Meat Eating : Hindu scripture speaks clearly and forcefully on non-killing and vegetarianism. In the ancient Ṛg-Veda, we read : "O vegetable, be succulent, wholesome, strengthening; and thus, body, be fully grown." The Yajur Veda summarily dictates : "Do not injure the beings living on the earth, in the air and in the water." The beautiful Tirukural, a widely-read 2,000 year-old masterpiece of ethics, speaks of conscience : "When a man realizes that meat is the butchered flesh of another creature, he must abstain from eating it." The Manu Saṁhitā advises : "Having well considered the origin of flesh and the cruelty of fettering and slaying of corporeal beings, let one entirely abstain from eating flesh." In the yoga-infused verses of the Tirumantiram, warning is given of how meat-eating holds the mind in gross, adharmic states : "The ignoble ones who eat flesh, death's agents bind them fast and push them quick into the fiery jaws of hell (Naraka, lower consciousness)." The roots of non-injury, non-killing and non-consumption of meat are found in the Vedas, Āgamas, Upaniṣads, Dharma Śāstras, Tirumurai, Yoga Sūtras and dozens of other sacred texts of Hinduism. Here is a select collection. ***LET YOUR AIMS BE COMMON,*** and your hearts be of one accord, and all of you be of one mind, so you

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may live well together. *[Ṛg-Veda Saṁhitā 10. 191].* Protect both our species, two-legged and four-legged. Both food and water for their needs supply. May they with us increase in stature and strength. Save us from hurt all our days, O Powers! *[Ṛg-Veda Saṁhitā 10. 37. 11. VE, 319].* One who partakes of human flesh, the flesh of a horse or of another animal, and deprives others of milk by slaughtering cows, O King, if such a fiend does not desist by other means, then you should not hesitate to cut off his head. *[Ṛg-Veda Saṁhitā, 10. 87. 16, FS 90*]. Peaceful be the earth, peaceful the ether, peaceful heaven, peaceful the waters, peaceful the herbs, peaceful the trees. May all Gods bring me peace. May there be peace through these invocations of peace. With these invocations of peace which appease everything, I render peaceful whatever here is terrible, whatever here is cruel, whatever here is sinful. Let it become auspicious, let everything be beneficial to us. *[Atharva Veda Saṁhitā 10. 191. 4].* Those noble souls who practice meditation and other yogic ways, who are ever careful about all beings, who protect all animals, are the ones who are actually serious about spiritual practices. *[Atharva Veda Saṁhitā 19. 48. 5. FS, 90].* If we have injured space, the earth or heaven, or if we have offended mother or father, from that may Agni, fire of the house, absolve us and guide us safely to the world of goodness. *[Atharva Veda Saṁhitā 6. 120. 1. VE, 636].* You must not use your God-given body for killing God's creatures, whether they are human, animal or whatever. *[Yajur Veda Saṁhitā 12. 32. FS, 90].* May all beings look at me with a friendly eye. May I do likewise, and may we all look on each other with the eyes of a friend. *[Yajur Veda 36. 18].* Nonviolence is all the offerings. Renunciation is the priestly honorarium. The final purification is death. Thus all the Divinities are established in this body. *[Kṛṣṇa Yajur Veda, Prāṇa Upaniṣad 46-8. VE, 413-14].* To the heavens be peace, to the sky and the earth; to the water be peace, to plants and all trees; to the Gods be peace, to Brāhmaṇa be peace, to all men be peace, again and again-peace also to me! O earthen vessel, strengthen me. May all beings regard me with friendly eyes! May I look upon all creatures with friendly eyes! With a friend's eye may we regard eachother! *[Śukla Yajur Veda Saṁhitā 36, 17-18. VE, 306; 342].* No pain should be caused to any created being or thing. *[Devīkalottara Āgama, JAV 69-79. RM, 116].*

Metals : The industry of the Vedic period was mainly concerned with six metals, ayas in the sense of iron, copper or bronze, gold, silver, copper, lead and tin. The last four are found nowhere in the Ṛg-Veda, but mentioned in the AV and other Saṁhitā-s and Brāhmaṇas. Gold. Chandra denotes gold in RV and other Vedic texts. (RV 2.2.4; 3.31.5; TS 1.2.7.1; KS 2.6; VS 4.26 and

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19.93; ŚB 3.3.3.4). Jātarūpa is also used in the same sense. (AB 8.13; Bṛ Upa. 6.4.25 and Naighaṇṭuka 1.2). 'rajatajātarūpe (silver and gold) is mentioned in Lāṭyā. Ś.S. (Lāṭ Ś. S. 1.6.24) and Śāṅkh Ś.S. (Śāṅkh. Ś.S. 3.19.9). Hiraṇya in the sense of gold is frequently referred to in RV and later texts (RV 1.43.5; 4.10.6; AV 1.9.2; 2.36.7; 5.28.6). The extraction of gold from earth was also known. (RV 1.117.5; AV 13.1.6, 26 and 44). Washing for gold is also noted in TS (TS 6.1.7.1) and ŚB. (ŚB 2.1.1.5 : suretasam-eva kṛtsnam agnim ādhatte tasmād-dhiraṇyaṁ sambhavati). Gold was also won from the bed of rivers and that is why the Indus is called hiraṇmayī in the RV (RV 10.75.8). The Sarasvatī is also depicted as hiraṇyavartanī (AV 6.61.7). According to Shcrader gold was known to Indo-Āryans, as proved by the similarity between Sanskrit 'hiraṇya' and Zend 'zaranya'. In the plural 'hiraṇya' means ornaments of gold. (RV 1.122.2; VS 15.50). A golden currency, weights of gold, aṣṭāprud is mentioned in the KS (KS 11.1) and TS (TS 3.4.1.4). A golden śatamāna means weight of a hundred kṛṣṇala-s in ŚB (ŚB 5.5.3.16) and TS (TS 2.3.11.5). Gold was obtained by smelting from ore, was evidenced in ŚB 6.1.3.5; 13.4.3.1). Gold was an object of gift, as recorded in RV where we learn of the gift of ten lumps of gold, daśa hiraṇya piṇḍān to a priest by Divodāsa. (RV 6.47.23). The AV refers to belief of the people : '... one that dies of old age becomes he who wears it (gold)... For lifetime thee, for splendour thee and for force and strength that with brilliancy of gold thou may shine out among the people.' (AV 19.26.1-3). "The term 'anya' or 'añji' in the sense of ornaments is found in the RV (citrai-r-añjibhi-r-vapuṣe vyañjate vakṣahsu rukmā adhi yetire śubhe : RV 1.64.4); but the word 'alaṁkāra' is mentioned for the first time in ŚB (ŚB 3.5.1.36; 13.8.4.7) and Ch.Upa. (Ch.Up. 8.8.5 : pretasya śarīram vasanenālaṁ kāreṇa saṁskurvanti). During marriage gold-ornaments were gifted to the daughter by the father, as for example, niṣka in RV (2.33.10); kurīra in RV (10.85.8) meaning head-ornament, karṇaśobhana, i.e. ear-rings in RV (8.78.3). The AV also mentioned 'tirita' (AV 8.6.7), 'parihasta' (AV 6.71.1-2) meaning 'hand-clasp', according to Whitney, parīhasta is found in Kauśikasūtra (35.11) as an ornament used as an amulet. The AV refers to pravarta (ear-ornament) (15.2.1), golden amulets (1.35), niṣkagrīvā (necklace of niṣka-goins) (5.14.3) and kurīra (6.138.2). "The VS mentions goldsmith (30. 17), jeweller (maṇikāra) (30. 7) and golden ornaments (hiraṇyaiḥ) (15. 50) like opaśa (11. 56; cf. TS 4.1.5.3 and PB 4.1.1 and MS 2.7.5). The ŚB refers to 'rukmapāśa', a golden chain. (ŚB 6.7.1.7). The Bṛh. Upa. (tadyathā peśaskārī peśasya peśaso mātrām apādāyānyannavataram kalyāṇ ataram rūpam tanute : Bṛ Up. 4.4.4), speaks

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of goldsmith taking a piece of gold, turns it into another, newer and more beautiful shape. Golden ornaments were worn on the breast even as early as the RV (vakṣahsu rukmā... : RV 1.166.10). Indra is said to have worn golden ornaments on his hands. (hastāvajram hiraṇmayam : RV 8.68.3). Maruts are also said to have worn golden ornaments like young suitors, sons of wealthy houses. (varāiva raivatāso hiraṇyaiḥ : RV 5.60.4). Elsewhere, the Aśvins are invited to 'ascent the car with golden seats'. (RV 8.5.28-29) The Chānd. Upa. (Ch. Up. 4.17) refers to properties of some metals : tad yathā lavaṇena suvarṇam samadhyāt suvarṇena rajatam rajatena trapu trapuṣā sīsam sīsena loham lohena dāru dāru charmaṇā, i.e. as gold is joined by salt, silver by gold, zinc by silver, lead by zinc, iron by lead, wood by iron and leather. According to Max Müller lavaṇa is 'a kind of kṣāra'. (SBE I, p. 71n). It is evidently borax which is still imported from the East Indies under the name of tincal, and used as a flux in chemical processes. "Bodhāyana Ś.S. mentions goldsmith and blacksmith separately. (BŚS 6.13). Śāṅkhyāyana Gṛh. S. states that in sīmantonnayana the wife is to sing merrily by wearing many gold ornament. (Modamayīm gāpuyeta mahām haimavatīm vā : ŚGṛ S. 1.22.16-17). Bodh. Gṛ S. refers to the system of bedecking with seasonal ornaments in the beginning of every season. (BŚS 2.10.1-8). Āpas. Ś. S. draws our eyes in connection with the Ās'vamedha ceremony, to one thousand golden jewels, one thousand silver jewels and one thousand pearls. (Āp. ŚS 20. 15. 9). Kātyāyana Ś.S. enjoins that all priests, the sacrifice and his wife should put on golden chains before the extraction of soma at Vājapeya. (KŚS 14.1.23-24). The use of ear-rings is also heard of in Āpas. Ś.S. (20.2.5), Bodh. Ś.S. (10.57) and Śāṅkh. Gṛh. Sūtra (3.1.18)."Ayas. It is difficult to determine the sense of this word as used in the RV. (RV 1.57. 3; 163.9; 4.2.17; 6.3.5). The epithets of Agni as 'ayodaṁṣṭra' (with teeth of ayas) (RV 1.88.5; 10.87.2), referring to the colour of his flames, and the description of the car-seat of Mitra and Varuṇa as 'ayo-sthūṇa' (with pillar of ayas) (RV 5.62.8) lead us to assume that it meant more a bronze than iron. Ayas is noted in VS in the list of six metals beside śyāma and loha. (VS 18.13). If śyāma is taken in the sense of black and loha in that of red metal, i.e., as iron and copper respectively, ayas may be better explained as 'bronze'. 'Lohāyasa' in ŚB (ŚB 5.4.1.1), lit. red metal is either copper or an alloy of copper and some other metal. Lohāyasa in MS (MS 2.11.5) and KS (KS 18.10) also mean copper; whereas śyāmāyasa in AV (AV 9.5.4 and 11.3.7) and Kārṣṇāyasa in Ch. Upa. (Ch. Up. 4.17.7 and 6.1.5; Jaim. Up. Bṛ 3.17.3) mean iron. Ayas in AV (5.28.1) means definitely ironyasyā ayo mukham in RV (RV 6.75.15) describing the arrow as pointed

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with 'ayas' is also in favour of the sense of iron. Schrader (*Prehistoric Antiquities*, p. 212) thinks that loha meant originally copper but iron later on. "The epithets, vāśimanta, ṛṣṭimanta, sudhavāna, iṣ umanto, niṣaṅginaḥ, svāyudhā with reference to Maruts in the RV show the manufacture of weapons, obviously of iron in the Rig vedic age (RV 5.57.2). The RV refers to ṛṣṭi or spear, weapons for guarding shoulders and to śipra, helments of the Maruts. (RV 5.54.11). The AV mentions āyudha in the shape of horse-chariot (aśvaratha), bows and arrows (iṣu-dhanva) and corsselet (kavaca). (AV 7.19.2). The ṛc speaks of the warrior, armed with bow and arrows on his chariot and clad in armors (varman) and with a guard (hastaghna) on the left arm. (RV 6.75). Another ṛc refers to coarselet as consisting of many pieces fitted together (varmeva syūtam), made kavaca of another metal plates or of soft material plated with metal. (RV 1.31.15). The ṛc (gharma-ś-chittapaḥ pravṛje ya ādīd-ayasmaya-s-tam vādāma viprāh : RV 5.30.15) shows how the singers received the cauldron of metal which was heated for 'pravargya'. (emphasis added). Smelting of the blacksmith is referred to in the RV (brahmaṇ aspati-r-etāḥ sam karmāra ivādhamat : RV 10.72.2); and in another ṛc (... ayo na deva janimā dhamantaḥ : RV 4.2.17) where gods are depicted as smelting like ore the human generations The RV states again that Agni's flames when the smoke is sent forth, reach the heaven as a smelter fans and sharpens fire. (RV 5.9.5; cf. RV 9.112.2). The VS also refers to smelting of iroṇ (VS 10.27 and 30.14). The Maitrāyaṇ a Brāhmaṇ a Upaniṣad refers to the function of a blacksmith : 'Even as a ball of iron pervaded by fire and hammered by smiths, becomes manifold (i.e. assumes various shapes, large and small), thus the self pervaded by the inner man and hammered by the qualities becomes manifold.' (Maitr Bṛ Upa. 3.3). "The smith manufactured abhri (spade) (AV 4.7.5.6 and VS 5.22), dātra (sickle) (RV 8.78.10 and Nirukta 2.1), sṛṇik (sickle) (RV 10.101.3 : sṇyaḥ pakvam eyāt), and phāla (ploughshare) (RV 4.57.8 and 10.117.7; cf. KS 19.1) for the purpose of agriculture. Other iron materials were swords (asi) (RV 1.162.20 and RV 10.79.6), axe (paras'u) (RV 1.127.3; 7.104. 21; 10.28.8; AV 3.19.4; 7.28.1; ŚB 3.6.4.10), iron-hook (ayasmaya) (AV 7.115.1), lance (pavīra) (RV 10.60.3), arrows; spears and daggers (vāśī, ṛ ṭ i and iṣ u) (RV 5.57.2), sharp-edged swords (ayaso dhārām) (RV 6.47.10), sharp-pointed shafts (parṇino didyava-s-tigma-mūrdhānaḥ) (RV 6.46.11) and weapons for protection like mailed Armour (varmiṇaḥ) (RV 6.27.6; drāpi in RV 4.53.2) and helmets (śipra) (RV 5. 54.11) and anklets for foot (khādayaḥ) (RV 5. 54.11). We learn also of iron-razor (AV 6.68.1), pair of nail-scissors (kṛṣnāyasam) (Ch. Up. 6.1.6), iron-nets and fetters of iron

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(ayojālāḥ... ayasmayaiḥ pāśaiḥ) (AV 19.66.1). Iron-forts and iron-castles and iron-posts (drupadāh) are also referred to in AV (AV 19.58.4) and VS (VS 5.8) and AV (AV 6.63.3) respectively. The AV mentions needles made of gold, silver and lead (iron, according to Mahīdhara) meant for marking out the lines on the body of the sacrificial horse which the knife of the dissector is to follow. (AV 23.7). Iron was also used in amulets, as noted in AV. (AV 5.28.1). The AV (ayojālā asurā bhāmino'yasmayaiḥ pāśai-r-aṅkino ye caranta : AV 19.66.1) speaks of asuras, expert in ironworks and āsuri-vidyā is frequently referred to in Vedic texts, obviously the technical knowledge of iron-industry. It deserves mention that the modern tribes of Asuras in Chotanagpur plateau are still good iron-smelters It is interesting to note that iron-axes cleared the jungles in Ganges valley and more alluvial land was brought under cultivation in the Vedic age. The use of the plough, iron-tipped and iron hoe helped the rise of production to a large extent and led to the economic development of the land and her people. "Maṇi is heard of as a jewel in Vedic literature, used as an amulet against all kinds of evil. (RV 1.33.8; AV 1.19.1; TS 7.3.4.1; AB 4.6; Nir. 7.23; Ved. Ind. II, pp. 119-120). Maṇigrīva in RFV shows that maṇi could be strung on a thread and thus worn round the neck. (RV 1.122.14; cf. PB 20.16.6). Maṇikāra, a jeweller, enlisted as a victim at the puruṣamedha shows the prevalence of the industry of jewellery in the Vedic period. (VS 30.7 and TB 3.4.3.2). "The metal bowls were probably made of bronze, as evidenced by the AV which mentions 'a hundred metal dishes (kāṁsa), placed on the back of a cow'. (AV 10.10.5). Elsewhere we find 'Tvaṣṭṛ' making the axes sharp wherewith he fashions bowls to hold 'amṛta'. (RV 10.53.9-10). Bell-metal (kāṁsya) vessels, made of an alloy of copper and tin are mentioned in Chānd. Upa. (Ch. Up. 5.2.8). Vessels of brass or pittala, an alloy of copper and zinc are heard of in Maitrāyaṇa Brāhmaṇa Upaniṣad (Maitṛ Bṛ Up. 6.22). Spoons of bell-metal are also noted in Gobhila Gṛ S. (kam. sam chamasam va annam pūrayitvā : Gob. Gṛ S. 1.9.7). Kātyāyana Ś. S. (kāṁsya vānaspatya mārtikai-r-abhicāra brahma-varcasa-pratiṣṭhākāma yathāsaṁ khyam : KŚS 2.3.5) mentions vessels, made of earth, bell-metal and wood. "Silver 'Rajata' in the sense of silver occurs in TS. (TS 1.5.1.2). Ornaments (rukma) (ŚB 12.8.3.11), dishes (pātra) (TB 2.2.9.7), and coins (niṣka) (PB 7.1.14) all made of silver are also mentioned. The AV refers to silver amulets bestowing on the wearer 'dexterity with favouring mind'. (AV 5. 28.1 and 5). The Bṛh. Upa. refers to two vessels called 'mahimā', one of gold and another of silver to be placed on two sides of the horse in the Aśvamedha sacrifice. (Bṛ Up. 1.1.2). The Chānd. Upa. (suvarṇena rajataṁ rajatena

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trapu... : Ch. Up. 4.17.1) speaks of union of gold with silver and of tin with silver. From the above reference we may assume that silver was also manufactured into different articles in the Vedic age. Lead (sīsā) was much used for amulets in sorcery, as evidenced by the AV which states that it is blessed by Varuṇ a, Agni and Indra and that 'it is a dispeller of familiar demons'. (AV 1.16.2; 12.2.1.19 and 53). The VS (sīseva tantram... : VS 19.80; cf. V. 1. II. 452 and Ch. Up. 4.17) refers to its use by a weaver as weight Griffith, however, in his translation of VS (VS 183, n.) comments that lead is used not as a weight but as a charm against demons and sorcery. Trapu. In AV, KS, VS, MS, TB, Ch. Upa. and TS, 'trapu' means tin. (AV 11.3.8; KS 18.10; VS 18.13; MS 2.11.5; TB 3.12; Ch. Up. 4.17.7; TS 4.7.5.1). Its quality of being easily smelted is, according to Roth, indicated by its very name, derived form the root 'trap' (= to be ashamed), alluded to in the AV noted above. "Kṛṣṇa is first mentioned in RV as used in adorning the ear of Savitṛ and a horse. (RV 1.35.4; RV 10.68.1). Elsewhere, the horse is described as 'kṛṣṇāvato' (pearled one) (RV 1.126.4). The people of India believed in the origin of pearls by transformation of raindrops falling into the sea as early as the Vedic period, as reflected in the AV : 1. 'Born from the wind out of the atmosphere, out from the light of lightning, let this gold-born shell, or pearl, protect us from distress'. 2. 'Thous that was born from the top of the shining spaces, out of the oceaṇ . .' 7. 'The gods' bone became pearl, that goes about within the waters, possessing soul, that do I bind on thee in order to lifetime, splendor, strength, to length of life for a hundred autumns, let (the amulet) of pearl defend thee', and 'what the ocean roared against, (and) Parjanya with the lightning, there form was born the gold drop (bind).' (AV 4.10 and 19.30.5). Here Pischel thinks that the drop refers to pearl. (*ZDMG*, 36.135). [Haripada Chakrabarty, 1986, *Socio Economic Life of India in the Vedic Period*, Calcutta, Sanskrit Pustak Bhandar, pp. 161 to 168; pp. 206 to 228].

Mitra : The Lord of love and harmony *[Ved.]*; the name also means "friend" and is the ordinary Sanskrit word for friend.

Mitrasya dhamabhiḥ : By the foundations, statuses, placings of *Mitra. [Ved.]*

Moon : In Hindu mythology the moon is a male deity. One of his names is Soma and in the Vedas the word is used as the name of a planet from which the drink Soma was extracted. In the Purāṇas, the moon is generally called Candra. In another account he is said to be the son of Sūrya. A third story is that he is the son of Atri. In the Viṣṇu Purāṇa the moon is said to receive Amṛta from the sun and distribute it among the gods, men animals

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and plants.' The radiant sun supplies the moon when reduced by the draughts of the gods to a single Kāla with a single ray, and in the same proportion as the ruler of the night is exhausted by the celestials it is replenished by the sun, the plunderer of the water, for the gods Maitreya drink the nectar and ambrosia accumulated in the moon during half of the month, and from this being f their food they are immortal. Thirty six thousand three hundred divinities drink the lunar ambrosia. In this manner the moon with it s cooling rays nourishes the gods in the light fortnight the Pitris in the dark fortnight vegetables, with the cool nectar aqueous atoms it sheds upon them, and through their development in sustain is men animals and insects at the same time gratifying them by its radiance. The Hindus have a lunar zodiac divided into twenty seven mansion called Nakṣatras. They are said to be Dakṣa's Daughters whom Candra married Of these wives Candra was particularly fond of Rohiṇī the fourth daughter of Dakṣa and the other wives grew jealous of this point partiality and complained to their father. Dakṣa argued with his son in law who proved incorrigible and in his anger cursed Candra with a consumption that continue fifteens days at the end of which the ailing god, repented and Dakṣa restored him to health in as many days. The meaning of the myth is obvious. The Candravaṁśa derives its name from the moon. Candra's criminal passion for Tārā wife of Bṛhaspati the preceptor of the gods, led him into a good deal of trouble. He performed the Rājasūya sacrifice and secure from all harm by its power abducted Tārā. In vain did Bṛhaspati entreat and the seven Ṛṣis preach. The bold sinner refused to return the lady and Bṛhaspati appealed to Indra who decided to reclaim his preceptor's wife by force. Candra was informed of Indra's intentions and he entered into an alliance with the Asuras. There was an indecisive action, but Brahma made a last appeal to reason and asked Candra to return the lady to Bṛhaspati. The moon had by now grown somewhat tired of Tārā and he sent her back to Bṛhaspati. But the lady was found pregnant and Bṛhaspati would not accept her till the birth of the child. At Brahmā's command Tārā gave birth to the child immediately, but seeing the beauty and splendor of the baby both Candra and Bṛhaspati claimed him. Tārā was then asked to name the father of the child and after a good deal of coaxing she admitted that Candra was his father. The enraged Bṛhaspati immediately cursed Tārā and she was reduced to ashes. Brahmā however, revived her after purification ceremony Tārā was received back by Brahaspati. The trouble however did not end here. Varuṇa father of Candra (because of his birth from the sea the moon is said to be a son of Varuṇa,

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the sea god). But Lakṣmī Candra's sister, requested Pārvatī to influence her husband do something for her brother. Pārvatī's suit was successful and Śiva to exact Chandra to wore him on his forehead. Thus ornamented Mahādeva went to feast of the gods

Moriz Winternitz : Unfortunately, not all scholars appreciated the timeless wisdom of the Vedas and Upaniṣads. Some scholars were so convinced of the superiority of Christianity and western philosophy that they had no qualms in shamelessly expressing their feelings publicly. In 1925 The Professor of Indian Studies at the German University of Prague, Moriz Winternitz (1863-1937), denounced Schopenhaur for his admiration of the Upaniṣads with the following words—'Yet I believe, it is a wild exaggeration when Schopenhauer says that the teaching of the Upaniṣads represents 'the fruit of the highest human knowledge and wisdom' and contains 'almost superhuman conceptions the originators of which can hardly be regarded as mere mortals...' On the subject of the Vedas, Winternitz had this to say—'It is true, the authors of these hymns rise but extremely seldom to the exalted flights and deep fervour of, say, religious poetry of the Hebrews.'

Mudgala : Vedic ṛṣi from whom Maudgalaya Brāhmaṇa sprang.

Music : It is generally accepted that the *Veda*s are a probable source of Indian music, which has developed over the centuries into the sophisticated system that it is today. The word "*Veda*" means knowledge. The thousands of hymns in the *Vedas*, which are dedicated to the Gods and Hindu rituals, in the form of chants were passed down by oral tradition from generation to generation. There are four *Vedas—Ṛg, Yajuṣ, Sāma* and *Atharvana*. Of these, the *Sāma Veda* is said to have laid the foundation for Indian music. *Sāma Veda* consists mostly of *Ṛg*-Vedic hymns, set to musical tunes. These used to be sung during Vedic sacrifices, using musical notes (3 notes - 7 notes), Sometimes accompanied by a musical instrument.

N

Nairuktas : A school of Vedic interpreters. According to this school, the Vedic legends represent either the daily triumph of light over darkness, or the conquest of strom god over the dark clouds that imprison the feritlising waters and the light of the sun.

Nakasya prṣṭhe : [In] the highest level of Heaven. [*RV 1. 125. 5*]

Nakṣaddabham taturim : Victorious in his march, breaking through (to the

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goal). [*RV 6.22.2*]

Nakṣantaḥ : [They who travel to]. *[Ved.]*

Nakṣatrakalpa : The author of Atharva saṁhitā.

Naktoshasa : Night and Day [Dawn]. *[Ved.]*

Nama range : Pasture. *[Ved.]*

Name goḥ : In the pasture of the cow. [*RV 3. 39. 6*]

Namuci : A demon slain by Indra with the foam of water. The legend of Namuci first appears in the Ṛg-Veda where it is said that Indra ground 'the head of the slave Namuci like a sounding and rolling cloud', but it is amplified by the commentator and also in the Śatapatha Brāhmaṇa and Mahābhārata. When Indra conquered the Asura there was one Namuci, who resisted so strongly that he overpowered Indra and held him. Namuci offered to let Indra go on promise not to kill him by day or by night, with wet or with dry. Indra gave the promise and was released, but he cut off Namuci's head at twight, between day and night, and with foam of water, which was according to the authorities neither wet nor dry.

Nandin : Vṛṣabha was at first the attributive epithet of several Vedic divinities including Rudra, but it came to denoted Rudra, Śiva specifically in the post of Vedic age. The idea of bull being the Vāhana the god appears to have originated before the first century B.C. Nandī.

Napatibhir... vivasvataḥ : By the grand children or descendants of the Sun. *[RV 9. 14. 5]*

Nara man : The human being. *[cf. Nara-Nārāyaṇa] naraḥ* [plural], men; human powers. *[Ved.]*

Nārada : A ṛṣi to whom some hymns of the Ṛg-Veda are ascribed. He is one of the prajāptis, and also one of seven great . The various notices of him are somewhat inconsistent. The Ṛg-Veda describes him as 'of the Kāṇva family'. Another authority states that he sprang from the forehead of Brahmā and the Viṣṇu Purāṇa, makes him a son of Kāśyapa and one of Dakṣa's daughter.

Nārada : The great sage Vedavyāsa divided the Vedas into four branches—Ṛg, Yajur, Sāma and Atharvana. Vedavyāsa felt that common people could not comprehend the Vedas, and therefore wrote the Purāṇas which explained the meaning of the Vedas. He also wrote the Mahābhārata; he brought out the essence of the Upaniṣads in a chapter called 'Bhagavad Gītā' using very simple language. The great sage was not satisfied even

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with such wonderful writings meant for the good of humanity. He was somehow convinced that there was yet one more work to be carried out by him for the benefit of humanity. A worried Vedavyāsa was once sitting on the banks of the river Sarasvatī. Nārada came there. Nārada knew what was worrying the sage Vyāsa. He said : "Great sage, you have done so much for the welfare of humanity. And yet you are not satisfied. It is because none of your writings thoroughly describes the glory of Lord Nārāyaṇa. You have not adequately brought out the greatness of devotion. In the coming Kaliyuga people will not live for as long a period as in the present era. For them it will be a tough task to acquire spiritual knowledge. The best way for them will be the Path of Bhakti or Devotion. You must write a book, which will describe the glory of the Lord and the greatness of Bhakti. Only then will you find peace. The company of good men generates Bhakti. O sage Vyāsa, words fail to describe the all-pervasive influence of good men and their devotion towards God. I was once a very ordinary man. But today I am revered as Saint Narada. I owe this entirely to the company of great men; to the devotion I have towards God." Sage Vyāsa was dumb-founded. Is it ever possible that this universally respected 'Devarṣi' was once upon a time an ordinary man? A baffled Vyāsa stared at Nārada in wonder. Narada could read his mind. So he explained : "O Vyāsa, I was once an angel. I was called Upabarhana. I was an expert in music and I was handsome to look at, too. Once Dakṣabrahma decided to perform a sacrifice. He arranged a big function. I sang devotional songs on that occasion. But I was not concentrating; my attention was diverted towards the apsaras (heavenly damsels). Dakṣabrahmā was upset by my behavior. He turned towards me and cursed me, 'You lecherous gandharva! Let the devil take away your entire Knowledge and spiritual splendor. You don't deserve to live in Heaven. May you be born as a little, despicable human being on earth!' "I came to my senses only after I had heard the dreadful curse. I begged for his forgiveness. Dakṣa then said : 'Do not lament, O Upabarhaṇa. You will be blessed by the company of good men. "O Vyāsa, it was owing to that curse that I was born to a slave woman." "Later, my mother started working as a servant-maid in an āśram. I was a little boy then. The rainy season came. Some sannyāsins came to the āśram and stayed there. They were learned men and great devotees of God. Every day they conducted prayer meetings in which they sang the glory of Lord Nārāyaṇa. Their preaching changed my very behaviour. I became increasingly attracted to their preaching as days passed. Gradually I became more and more devoted to God. The sages began to like me.

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They would offer me fruit and speak to me with much warmth. I carried out devotedly whatever work they assigned to me." "The rainy season came to an end. The sages prepared to leave for another place. I felt very sad. The kind sages understood my feelings and consoled me. 'Do not worry. Have trust in God and be always eager to realize Him. Do not while away your time on earth. This world is a creation of God and it finds its ultimate fulfillment in Him. Not a straw moves without the will of God. Keep repeating with whole-hearted devotion the mantra 'Om namo bhagavate vāsudevāya' and you will be blessed. Having uttered this benediction, the sages went away." "The departure of the sages made me sad beyond words. I spent all my time thinking about God." "Days passed. One day my mother died bitten by a snake. I placed all my trust in God and headed northwards. I had no particular destination. After a great deal of wandering, I came to a beautiful uninhabited place. I took my bath and drank the water from a nearby pond. I felt comforted. Body and mind became light. I remembered the good words the holy men had preached in the āśram. I sat under a people tree contemplating on God." "Many years passed by. I lived on the fruits and leaves of the forest. My mind was immersed in contemplation. As time passed, I realized that God is present everywhere and in all objects. One day I saw a brilliant flash of divine light. I saw that the Lord was standing before me. His magnificent form thrilled me. Everything else looked meaningless. I was over-whelmed. I began to wander everywhere. I longed to see that divine form again. Then I heard a divine voice : 'You will not see me once again in this birth. I do not appear before people who have not rid themselves of desire and anger. As you have seen me once, your devotion for me will now become more steadfast, especially since you keep company with good men. In your next birth you will be one of my close attendants." "I felt somewhat relieved after I heard that voice. I felt a surging spirit of renunciation. The world appeared to be pervaded by the Lord. There was no trace of ego in me. I remained loosely attached to that body for a while like a drop of water on a lotus-leaf. Once, while I was in deep meditation, I felt as if a divine light touched me. Immediately I cast away my body. Then the deluge came. I along with all the living creatures became absorbed in the body of the Lord." Some time after the deluge, new creation began. Out of the navel of Lord Nārāyaṇa came Brahmā. He engaged himself in the work of creation, in accordance with the Lord's command. Then Brahmā created Marīcī, Atri and the other eight Prajeśvaras. I happened to be one of them. Vyāsa, I became Nārada thanks to the blessings of the Lord. I am wandering

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round the world singing the glory of the Lord accompanied by this Vīṇā Mahatī. It has since then been my aim to convert people into the Path of Devotion (Bhakti) and Piety. In the future Kaliyuga, the chanting of the Lord's name will bring greater reward than performance of sacrifices. The Path of Devotion is the easiest and best. The mind becomes steady, cleansed of passions like greed and anger. Knowledge can be attained only when the mind becomes pure. Of course you are aware of all these things. I therefore ask of you to compile a book setting out the greatness of Devotion (Bhakti) and the glory of God. I shall narrate to you the ideas of Vedānta, which Brahmā has taught me briefly. Let this be the basis of your great work. That book will make people happy and will bring mental peace to you." And then Nārada communicated to Vyāsa the secrets of Vedānta. Vyāsa composed the Batavia deriving inspiration by Narada. Nārada had a part to play even in the composition of the Rāmāyaṇa. Once sage Nārada came to the hermitage of Valmīki. He was received with warmth and the two hermits sat chatting with each other. Something had been worrying Valmīki for a long time. He wondered whether there was any man who tenaciously stuck to the path of righteousness even in the midst of the greatest odds; whether there was any man who could be pointed out as an ideal to the whole world. Nārada traverses in all the three worlds. Valmīki thought that Nārada might find an answer to his questions. He asked Nārada : "O great sage, you are all knowing. You have studied the Vedas. Can you tell me if there is any man in this world who is virtuous, pious, ever truthful and tenacious? Is there any one who wishes well or all living creatures and who are also a hero and a scholar? Such a man should be free from jealousy and be a man of invincible valor. He should be the most handsome among mankind. If there be such a man, please let me know." Nārada beamed with a smile and replied : "O yes. I understand you. You want to find out if there is a flawless perfect human being. It is no doubt difficult to come across such a man. But there is a man who has combined in himself all the virtues you have enumerated. He is Śrī Rāma the king of Ayodhyā." Then Nārada narrated the story of Śrī Rāma and went away. Sage Valmīki was thrilled to listen to the story of Śrī Rama. He decided that Śrī Rāma was truly the greatest living being. With the story of Śrī Rāma still fresh in his memory, Valmīki set out for the river Tāmasa for his morning ablutions. Two birds were seen playing about on the banks of the river. A hunter shot down the male bird. The female bird wailed sorrowfully for the loss of her male. Sage Valmīki was greatly moved by the misery of the stricken bird. Unable to restrain his sorrow, Valmīki

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cursed the hunter for his shameful deed. But no sooner did he utter the curse than it was converted into the form of a śloka—a verse. The sage was amazed. He returned to the hermitage after his ablutions. Meanwhile Lord Brahmā himself arrived there. Valmīki was astonished. Early morning was Narada's surprise visit; later, the death of the bird, and his utterance of a śloka; lastly it was Brahma's arrival. Lord Brahma said : "O sage, the śloka you have uttered is due to my inspiration. Your mind is now mature enough for writing poetry. Please write in poetic form the story of Śrī Rāma as narrated to you by Narada. Your poetry will be acclaimed all over the world as the 'Rāmāyaṇa'. The first 'sarga' or canto of Rāmāyaṇa written by Valmīki contains one hundred ślokas. These contain a concise account of the Rāmāyaṇa narrated by Narada. Again it was Nārada who popularized the story of Mahābhārata. The Mahābhārata that we know of today contains a hundred thousand ślokas, whereas the Mahābhārata written by sage Vyāsa contained three hundred thousand ślokas. Nārada recited it before the devatas (gods). Thus Nārada had a role to play in all the three great epics, namely the Mahābhārata, the Rāmāyaṇa, and the Bhāgavata. They are also Bharat's greatest contribution to world literature.

Nārāyaṇa : Nārāyaṇa who belongs to Viśvāmitra gotra. He has not given any patronymic and he is placed immediately after Renu Vaiśvāmitra (X. 89).

Nāsatya : "Powers of the movement", [two] lords of the movement, leaders of the journey or voyage. *[Ved.]*

Navagvas (Navagvas) : Those who sacrificed for nine months of the year; seers of the nine cows or nine rays who institute the search for the herds of the Sun and the march of Indra to battle with the paṇi. *[Ved.]*

Nirukta : Among the six organs or divisions of the Vedas, 'Nirukta' (undeclared) is incomparable. Today, this 'Nirukta' written by sage 'Yāska ' is the representative scripture of the 'Vedaṅga' (organ of the Veda). There are altogether fourteen chapters in 'Nirukta' out of which the first twelve chapters from the beginning are the main chapters and the two chapters in the end are given in the form of appendixes or supplementary. The last two chapters can not be considered as a subsequent addition because sage 'Uvvaṭa' in his annotation of 'Yajurveda' has taken excerpts from the Nirukta. Both he and sage 'Sāyaṇa' are well acquainted with the chapters of 'Nirukta'. This goes to prove that the Nirukta is more ancient than the time when both these sages existed. ' Nirukta' is the commentary of 'Nighaṇṭu'. In 'Nighaṇṭu' are compiled the difficult and complex terms of the Vedas. There are difference of opinions regarding the actual numbers

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of Nighaṇṭu. Only one 'Nighaṇṭu' is available nowadays. Some scholars are of the views that none other than 'Yāska ', but followers of ancient tradition creates 'Nighaṇṭu'. According to the Mahābhérata (Ch-342) of Mokṣa dharm ślokas 86-87) sage Kaśyapa is the creator of' Nighaṇṭu'. Therefore going by the statement made in the Mahābhārata it seems that it was the creation of 'Prajāpati Kashyap' during the Mahābhārata period. There are five chapters in 'Nighaṇṭu'. The first three chapters from the beginning are called 'Naighantuk and', the fourth and the fifth chapter are called 'Naigam kāṇḍa' and 'Daivatkāṇḍa' respectively. The first chapter contains words connected with nature and natural elements like earth. The second kāṇḍa consists of root-words or mono-words. The word 'Naigam' means the impossibility to know about the exact meaning of the words and their nature. In 'Daivat-kāṇḍa' is described the appearances of the deities and their abodes. 'Nirukta' tells us about the etymological expressions of words and its derivations. The meaning varies according to the etymological expressions. The important of the 'Nirukta' created by Yāska is very great. In the very beginning of his literary composition sage Yāska has illustrated about the principle of 'Nirukta in a scientific way. During his time the meanings of Vedas were interpreted on the basis of diverse opinions, which were as follows. Adhidaivata Adhyātma Ākhyāna Samaya Aitihāsikaḥ Naidanaḥ Nairuktah Parivrājakaḥ Yajñikaḥ. These above mentioned various opinions shed light on the history of different contemplation's of the Vedas. Sage Yāska had a great impact on many commentators of the Vedas in due course of time. Sage Sayan accomplished his commentaries of the Vedas after contemplating on his very system. Yask's processes are also accepted and followed by the linguists of modern age. Being the sole representative of the 'Nirukta', the importance of Yāskas volume is great. Although 'Nirukta' is itself is a commentary of the Vedas, but still, it is so complex at certain places that even the most learned commentators fail to understand its real meaning. Moreover the exact chapter of 'Nirukta' are nor available traditionally. Along with the difficult language that the 'Nirukta' contains its chapters are so complex at certain places that even a great annotator like Durgācārya experienced difficulty in understanding it. Because of its complex nature many scholars, before Vikram have tried their hands at writing commentaries onit. **Commentators of 'Nirukta'—(1) Durgācārya** : Durgācārya is one of the most ancient commentator of the 'Nirukta', but he is certainly not the first one to do so. Numerous commentaries of earlier annotators are mentioned in his volume. **(2) Skand Maheśvara** : This commentary is very ancient

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and scholarly. Commentary on the Ṛg-Veda is also available. **Importance of Nirukta** the term 'Nirukta' has been described by sage Sāyaṇacārya in the following way **'arthavabodhe nirpekṣātaya padjātam yatra tat niruktam" Meaning :** The collection of independent words which helps in understanding their meaning are called Nirukta. Durgācārya is of the opinion that 'Nirukta' is supreme among the 'Vedāṅgas' and volumes because it helps us to understand the meaning of the words. The meaning of the word is of primary importance and the word itself is of secondary importance. Grammar is nothing but the study of the words. In 'Kalpas' (part of Veda treating of rituals) the proper use of the Mantras in the Vedic ceremonies are described. The mantra is used only in such situation where the words contained in that mantra is capable of expressing themselves completely. Therefore 'Kalpa' too helps in gaining knowledge of mantras meaning. 'Nirukta' is of greater value than 'Kalpa' because it helps in understanding the meanings of words, in all of their probable permutations and combinations, where as 'Kalpa' helps to understand the meanings of mantras, which they consist of words. Although the study of grammar also helps in understanding the characteristics of words but I can not interpret the meaning of words as deeply as 'Nirukta'. Therefore the study of the 'Nirukta' is very necessary to understand the Vedas. It is a supplementary science of Grammar.

Nid : Obstructer, Restrainer, Censurer. *[Ved.] nidah* [plural]

Ninya vacamsi nivacanāni kavaye : secret words (of guidance) that speak out their sense to the seer. *[cf. RV 4. 3. 16]*

Nishtigrī : In the Ṛg-Veda, the mother of Indra.

Nīyati : Fate (the thing willed and executed by Nature according to a fixed law of its self-governed workings).

Niyut : Each of *Vāyu's* horses, a steed of the yoking. *[Ved.]*

Nighaṭṭu : A glossary, especially of synonyms and obsolete and obscure Vedic items. There was at least one work of this kind before the days of Yāska.

Nidana-sūtra : An old work upon the metre of Veda.

Nishtigrī : In the Righted it is specified as mother of Indra.

Nidāna-sūtra : An old work upon the meters of Vedas.

Nṛcaksasah : Those who have the divine vision. *[Ved.]*

Nṛmna : Strength. *[Ved.]*

Nṛtamo ṇṛnam : Most puissant of the powers. *[Ved.]*

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O

Om : The sacred syllable Om that forms a central core of modern Hinduism turns out to be more enigmatic as one studies its origin. Inspire of all the claims of its prehistoric origin and Vedic origin, om cannot be found in any document or archeological object, which antedate the Christian Era. Om is not mentioned in the ancient Ṛg-Veda. The only possible indirect reference is in hymns 1. 164. 39, which speaks of the syllable (akṣara) that exists in the divine and is in no way definitive or even indicative. Since the syllable and the mantra are so important, the fact that Vedic religion did not mention about it anywhere is significant. The earliest direct reference to Om is found in the opening hymn of the Śukla-Yajur-Veda (1. 1), the "white" recession of the Vedic hymnody dealing strictly with the performance of the sacrifices (yajuṣ). But historians consider this as a later addition . For the Taittirīya-Saṁhitā (5.2.8), which is appended to the Yajur-Veda, still cryptically speaks of the "divine sign" (deva-lakṣaṇa) that is written threefold (try-alikhita). The threefold constituents of om—A U M - are referred to, in the Praśna-Upaniṣad (V. 5) and the symbolic elaboration of this is found in the Māṇḍūkya-Upaniṣad. Even the early Upaniṣads written in Sanskrit, refer to it only indirectly as the udgītha ("up sound") and the praṇava ("pronouncing"). In the Yoga-Sūtra (1. 27), it is called the Word (vācaka) of the Lord (Īśvara). Patañjalī further states (in 1. 28) that in order to realize the mystery of the Lord, the om sound should be recited and contemplated. In the earliest Upaniṣads, (Bṛhad-Āraṇyaka, Chāndogya, and Taittirīya). The Meaning of Om. A century ago, the German scholar **Max Müller**, (M. Müller, Three Lectures on the Vedānta Philosophy, London : Longmans, Green, and Co., 1894) who introduced the Indian Scriptures to the west, had the idea that om might be a contraction of the word avaṁ, "a prehistoric pronominal stem, pointing to distant objects, while ayaṁ pointed to nearer objects. Avaṁ may have become the affirmative particle om, just as the French oui arose from hoc illud." This follows the common everyday use of a syllable produced by the "up sound" or exhalation producing om to mean "Yes, I agree" with the same meaning as "Amen". Chāndogya Upaniṣad clearly spells out the equation between the words udgītha and praṇava. The first record of this usage is in the Bṛhad-Āraṇyaka-Upaniṣad (3.9.1) itself, where om is employed seven times in this manner. Indeed, the Chāndogya-Upaniṣad (1.1.8) clearly states : "That syllable is a syllable of assent, for whenever we assent to anything we say aum [=om]." "If, then, om meant originally that and yes, we can understand that, like Amen, it may have assumed a

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more general meaning, something like tat sat, and that it may have been used as representing all that human language can express." (Max Müller) Māṇḍūkya-Upaniṣad explained the three constituent parts (mātrā) of the syllable—namely A U M—as past, present, and future; as the states of waking, dreaming, and deep sleep. The fourth part the silence that follows as the inexpressible Brāhmaṇa. Atharva-Śikhā-Upaniṣad expounds the syllables and associates them for easy memorization and interpretation. These are only to be considered as anemographic techniques for teaching to those who sit beside. (Upaniṣad)

P

Pad : Foot; step; the principle on which the soul founds itself.

Pada : 1. Step, place, foothold of being. **2.** [A quarter of a *sloka*]. *padam* [nominative] *padani* [nominative plural].

Pada : A quarter of a *sloka.*

Padapāṭha : A *[Ved*ic] text in which all euphonic combinations are resolved into the original and separate words and even the components of compound words indicated. *[cf. saṁhitā]*

Paippalāda : The Paippalāda recession was thought to be completely extinct, and was known only through one imperfect manuscript from Kashmir. However, in the 1960s, a living tradition of scholars were discovered in Orissa, and the Paippalāda Saṁhitā was edited and published by D. Bhaṭṭācārya. Furthermore, a few Atharvavedis affiliated to this school exist in South India. However, these scholars recite the Atharvaveda using the intonation system of the Kṛṣṇa Yajurveda.

Paippalādaśākhā : One of branches in Atharvana Veda as specified in Caraṇvyūha book. The Paippalādaśākhā, which referred to in the Gopathabrāhmaṇa and Mahābhāṣya of Patañjalī is published in fragments and a few hand written ṃanscripts of which are available in Orissia.

Pañca bhūta : "The five elements", the five elementary states of substance : [*ākāśa, vāyu, agni* (*tejas*), *āpas* (*jala*), *pṛthivī*].

Pañca janaḥ : The five births; the five nations. *[Ved.]*

Pañca koṣas : The five sheaths.

Pañca kṛṣṭiḥ, pañcakṣitiḥ : The five worlds of creatures where works are done. *[Ved.]*

Pancabhautika : [Relating to the *pañca bhūta*].

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Paṇis : It appears from the authority of Ṛg-Veda that the Paṇis had the principal centre to the west of the Rasa, which flowed into the Indus through Khorāsān and Afghanistan. After the Vedic Āryans had succeeded in depriving the Paṇis of their possessions, the latter bade goodbye to this centre of their influence and were divided into two parties, sailing along the Indus and ultimately settling into the region of Sauvīra, and the other marching straight into Babylonia through Khorāsān. The Kalakyas had no doubt a principal centre in Sauvīra (Sind) and Hiraṇyapura. But here even they could not live in peace; the Āryans attacked them very frequently and made their life miserable till some of them found it necessary to migrate to the Deccan and others took to the hills of Eastern India.

Pāpa : Sin, demerit.

Parā : Supreme.

Parā : See *parā vāk*.

Parā bhava : The supreme being (of the Divine), the Highest; the ultimate becoming (of the soul). *param bhavaṁ* [accusative] *paro bhavaḥ* [nominative]

Parā gatiḥ : The supreme status (of the soul).

Parā māyā : [The supreme *māyā*]; Higher divine Nature.

Parā prakṛti (Parā Prakriti) : The supreme Nature; the very nature of the Divine; the infinite timeless conscious power of the self-existent being out of which all existences in the cosmos are manifested. *parā prakṛtiḥ* [nominative].

Parā sva prakṛtiḥ : [Own highest nature, highest self-nature].

Parā vāk : [The highest of the gradations of speech] : (probably) the revelatory and inspired speech.

Parā vidyā : The higher knowledge; the knowledge of the *brahman* in Himself.

Parabrahman : The supreme *brahman*; the supreme Unknowable; the Divine.

Paraḥ avyakta : The supreme Unmanifest.

Paraṁ : The supreme.

Paraṁ avyaktaṁ : The supreme Unmanifest.

Paraṁ bhavaṁ : See under *parā bhava*.

Paraṁ brahma : Same as *parabrahman*.

Paraṁ jyotiḥ : The supreme Light.

Paraṁ śāntiṁ : To a supreme peace. *[Gita 18. 62]*

Paraṁ siddhiṁ : [To the] supreme perfection. *[Gita 14. 1]*

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Parama paravat : The highest supreme, the highest summit. *paramasyam paravatī* [locative].

Paramam padaṁ : The highest seat.

Paramārtha : The highest spiritual truth; essential fact.

Paramasyaṁ paravat : See under *parama paravat.*

Paramātmān : The supreme Self or Spirit, the Absolute. *paramātma* [nominative].

Parame vyoman : In the highest ether. *[Ved.]*

Parameṣṭhaṁ (Parameshtham) [Standing at the top], that which is superlative and highest.

Parameṣṭhin : The one full of *parameṣṭham parameṣṭhi* [nominative].

Parameśvara (Parameshvara) : Supreme Lord. *parameśvaraṁ* [accusative]

Parameśvarī (Parameshvari) : [The supreme *Īsvarī*; the supreme Mother].

Paramhansa : See *paramahaṁsa.*

Paramparā : Succession (of *gurus* or spiritual teachers).

Para-puruṣa (Para Purusha) : Supreme Soul; God.

Parāśakti (Parashakti) : The supreme power.

Paratmān : See *paramātmān.*

Parātpara brahman : [*Brahman* higher than the highest].

Parātpara puruṣa (Paratpara Purusha) : [The *puruṣa* higher than the highest, the transcendent, infinite and universal : Personality.

Parātpara : The Supreme beyond the Most High, the supreme of the Supreme. *Parātparaṁ* [nominative].

Parātparam : See under *parātpara.*

Parigraha : Egoistic possession, making things one's own.

Pariṇama : Evolutionary change (out of the original substance or energy), a varying, developing, mounting movement of organised energy and its evolutionary consequences.

Parivrājaka : [A wandering religious mendicant], the free supersocial man.

Parjanya : The rain-cloud, giver of the rain [*vṛṣṭi*].

Paro bhavaha : See under *parā bhava.*

Parokṣa : Indirect knowledge (of that which is remote from and beyond our vision).

Parthivāṇi rājamsi : Earthly realms of light. *[Ved.]*

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Pārvatī : [A name of *Śiva*'s consort].

Parvatasya garbhah : The pregnant contents of the hill. *[Ved.]*

Pārvatī-Śaṅkara (Parvati-Śaṅkara) : [*Śiva* and his consort *Pārvatī*].

Paścima : Behind, west.

Pashupati : See *Paśupati.*

Paśu : animal *[Ved.]* : The cow of light; [in the *tantrika* distinction of *sādhakas*] : the nimal man.

Paśyanti buddhi : A seeing intelligence.

Paśyanti vāk : [The second level of speech], the seeing word, speech with the vision of truth in it.

Pātāla : Worlds of delusion and shadow; the subconscient below the earth.

Patañga prajāpātya : Ṛg-Vedic ṛṣi belongs to Prajāpāthya gotra.

Patati : Falls. [See the following].

Pātra : [One who is fit to receive; recipient].

Paurāṇika (Pauramiic, Puranic) : [Relating to the *Purāṇas*].

Pavitra : A strainer. *[Ved.]*

Piṇḍa : The symbolic food offered to the Fathers in the *paurāṇika* funeral and memorial rites.

Piśāca (Pishacha) : Demon; a [hostile] being of the lower vital.

Piśācavat : As the unbound vital being, the divine maniac or else the divine demoniac.

Pitāmaha : Grandsire.

Pitaro manuṣyaḥ : The human fathers. *[Ved.]*

Pīṭhasthāna : [One of fifty-one places consecrated to the worship of *Pārvatī* or, by extension, any place sacred to the Mother].

Pitṛloka : See *pitrloka.*

Pitṛs : See *pitaraḥ.*

Pitriyan : See *pitṣyāna.*

Pitrloka (Pitṛloka) : The world of the Fathers.

Pitṛṇ : See under *pitaraḥ.*

Pitrya dhiḥ : The ancestral Thought. *[Ved.]*

Pitṛyāna (Pitriyan) : The road of the Fathers, supposed to lead to inferior worlds attained by the Fathers who still belong to the evolution in the Ignorance.

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Poorṇa Yoga : See *pūrṇa yoga.*

Poosta : See *posta.*

Poṣa : Increase; the growth of all possessions internal or external in the life of the individual. *[Ved.]*

Posta (poosta) : [Hind.] [a debilitating drink, the infusion of opium-poppy heads].

Potṛ (Potri) : The purifying priest. *[Ved.]*

Pra cetayati ketuna : Makes conscious by the ray of intuition. [*RV 1. 3. 12*]

Prābhava : Birth.

Prabhu : The Lord; *[Ved.]* : becoming, coming into existence in front of the consciousness, at a particular point as a particular object of experience.

Pracetas : Conscious thinker (seems to correspond to the Vedāntic *prajñāna*). *[Ved.] pracetah* [nominative, feminine], she who has the perceptive knowledge.

Pradhāna : [In *sāṅkhya* philosophy] : basis; first substance, first state or arrangement of matter and its essential principle.

praja : Offspring.

prajapati : The father of creatures. *prajapatayah* (Prajāpatiṣ) [plural], original progenitors.

Prajāpati : Lord of creatures, a progenitor, creator. In the Veda the term is applied to Indra, Savitrī, Soma, Hiraṇya-garbha, and other deities. In Manu the term is applied to Brahmā as the active creator and supporter of the universe; so Brahmā, is the Prajāpati. It is also given to Manu Svayambhuva himself, as the son of Brahmā and as the secondary creator of the ten ṛṣis of Brahma from whom mankind has descended. It is to these ten sages, as fathers of the human race, that the name Prajāpati most commonly is given. They are Marīci, Atri, Aṅgīras, Pulastya, Pulaha, Kratu, Vasiṣṭha, Pracetas, Bhṛgu, and Nārada. According to some authorities the Prajāpatis are only seven in number, being identical with the seven great . The number and names of the Prajāpatis vary in different authorities, the Mahābhārata makes twenty-one.

Prajāpati Parameṣṭhin : Ṛg-Vedic ṛṣi who belongs to Viśvāmitra family. He is patriarch of this group of ṛṣis is identified with Prajāpati. (X 129. 6) All the hymns deal with the subject of creation.

Pramāgranda : The name of a prince in the Ṛg-Veda, where he is mentioned as king of Katas.

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Pralāpa : Pralāpa is found with other words of similar import in the Atharvana Veda and in the Brāhmaṇas of Ṛg-Veda. The phrase Altasa-Pralāpa 'discourse of Altasa' occurs as a designation of certain passages of the Atharvana Veda.

Prajāvanprajāpātya : Ṛg-Vedic ṛṣi belongs to Prajāpātya gotra.

Prajña : The Self situated in deep sleep [*susupti*], the lord and creator of things; the Master of Wisdom and Knowledge (*prajñā*).

Prajñā pūraṇī : [Ancient Wisdom]. [see the preceding].

Prajñāna : Apprehending consciousness; the consciousness that cognizes all things as objects confronting its observation; in the divine mind it is knowledge regarding things as their source, possessor and witness.

Prajñā-puruṣa : The Supreme Intelligence who is the Lord and dwells in the sleep-state holding all things in a seed of dense consciousness.

Prakāmya : [One of the *aṣṭasiddhis*] : absolute keenness of the mind and senses. *prakamyam* [nominative].

Prakāśa (Prakasha) : [Light]; enlightenment, clear radiance; [manifestation].

Prakrit : See *Prākṛta.*

Prakriti : See *prakṛti.*

Prākṛta : Brought forward.

Prākṛta (Prakrit) : [A name given to any of the popular dialects derived from or otherwise cognate with Sanskrit].

Prākṛti (Prakriti) : "Working out"; Nature; Nature-Force; Nature-Soul; executive or working force. *prakṛtayaḥ* [plural], natural powers. *prakṛtim* [accusative].

Prākṛti laya : Absorption in *prakṛti.*

Prākṛtiṁ svam : Own nature. [see the two following].

Prākṛto janaḥ : The ordinary man.

Pralaya : 1. The end of a cycle of a eons; temporary disintegration of a universal form of existence and all the individual forms which move in its rounds. **2.** Physical death.

Pramāda : [negligence, carelessness; error].

Pramāṇa : [One of the *ṣaḍaṅga*] : Proportion, arrangerlent of line and mass, design, harmony, perspective.

Prāṇa : 1. Life-energy; life; the breath of life. **2.** The five *prāṇas* : the five workings of the life-force : [*prāṇa* (see definition 3 below), *apāna, vyāna, samāna, udāna*]. **3.** [One of the five *prāṇas*] : it moves in the upper part of

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the body and is pre-eminently the breath of life, because it brings the universal force into the physical system and gives it there to be distributed.

Prāṇakoṣa : Vital or nervous sheath; nervous body.

Prāṇam brahma : [Accusative of the following].

Prāṇama (Pranam) : [Bowing, prostration, obeisance].

Prāṇamaya puruṣa : Soul in life; the (true) vital being.

Prāṇapratiṣṭhā : [Infusion of life into an image or idol].

Prāṇaśakti (Prāṇa Śakti) 1. [Life-energy]. **2.** [The full power (and perfection) of the life-force]. *prāṇaśaktiḥ* [nominative].

Praṇava : The basic syllable *om*, which is the foundation of all the creative sounds of the revealed word.

Praṇava jāpa : [Repetition of the syllable *om*].

Prāṇāyāma : The government and control of the respiration; regulated direction and arrestation by exercises of breathing of the vital currents of energy in the body.

Prapañca : Phenomena.

Prārabdha (karma) : Mechanical action of the instruments of the *prakṛti* continuing by force of old impulsion and habit or continued initiation of past energy.

Prasāda (Prasad) : 1. An illumined ease and clarity. **2.** [Food offered to a deity or to a spiritual teacher; this same food distributed to devotees as a blessing].

Prasannatā : Clear purity and gladness.

Prasantiḥ : A general state of peace and calm. *prasantir* [=*prasantiḥ*]

Prasava : (Self-)production.

Prasthāntrayī : The *Prasthānatrayī* refers to three sources that form the foundations of Vedic Hindu philosophy. They are Vedānta sūtras of Vyāsa, Upaniṣads of the Vedas that emphasize knowledge, and the well-known Bhagavadgītā of Vyāsa. These three sources are very well known in the world literature on philosophy. The universal and eternal nature of these three sources is evident from the innumerable commentaries on them by many ācāryas at different times. The three major systems are Advaita, Viśiṣṭādvaita and Dvaita used to seek, understand and realize the relationship between individual, universe and God. The ācāryas such as Śaṅkara, Rāmānuja and Mādhva who have written commentaries on these foundation scriptures have also shown through their lives the need of

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integrating (yoga) the practical aspects of devotion (bhakti), knowledge (jñāna) and actions (karma).

Prathamo manota dhīyaḥ : The first thinker of the Thought. [*RV 6. 1. 1*]

Prati samudram syandamanaḥ : [Flowing towards the ocean].

Pratibhānam : Genius, a reflection or luminous response in the mind to higher ideation.

Pratibodha : Realisation; *jñāna* of experience.

Pratidānam : [Giving in return].

Pratiṣṭhā : Support, foundation, pedestal.

Prātiśākhya : Treatises on the phonetic laws of the language of Vedas, dealing with euphonic combination of letters and the pecularities of their pronounciation as they prevailed in different śaktis. These treatise are very ancient, but they are considerable later than the hymns, for the idion of the hymns must have become obscure and obsolete before these treatises were necessary. Four such tareatises were known; Ṛg-Veda; One which is considered to belong to the Sakhalaśākhā of this Veda, and ascribed to Saṁhitā. It has been edited and translated into German by Max Müller. 2. Yajur Veda; Taittirīya Prātiśākhya, beloning to the black Yajur Veda. 3. Vājasaneyi Prātiśākhya; belongs to the White Yajur Veda, it is attributed to Kātyāyana. 4 Atharvanaveda; The Śaunakīya Caturādhyāyikā, treatises in four chapter.

Pratiśya : By purposeful impulsion. *[RV 10. 129. 4]*

Pratyāhāra : The drawing inward of the senses from their objects.

Pratyakṣa : (Knowledge of that which is) before the eyes, direct knowledge.

Pratyakṣadarśana : [Seeing as before one's eyes; direct revelation].

Pratyakṣa-dṛṣṭi : Direct sight.

Praveśa : Entrance.

Praviśya : Having entered.

Pravṛtta : Brought forward into the movement; engaged in action and works].

Pravṛtti (Pravritti) : The moving out and forward; the impetus towards action and works; the soul's evolution into the action.

Prayās : Delight; the outflowing of *māyās* as the delight and pleasure of the soul in all objects and beings. *[Ved.]*

Prayoga : Name of a seer specified in Yajur Veda saṁhitā.

Prayopaveśana : Fasting for a long time.

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Prema : Love.

Prema-sāmarthya : Power of [capacity for] love.

Prema-yoga : [*Yoga* of love].

Preraṇā : [Command; an impelling to].

Preta : [A spirit of a dead person, ghost].

Preyas : The pleasant.

Prishni : See *pṛṣṇi*

Prithivī : The earth or wide world. In the Vedas the earth is personified as the mother of all beings, and is invoked together with the sky. According to the Vedas there are three earths corresponding to the three heavens, and our earth is called Bhūmi. Another name of the earth is Urvī, wide. In the Viṣṇu Purāṇa she is represented as receiving her name from a mythical person named Pṛthu, who granted her life and so was to her as a father.

Prīti : Pleasure; ecstasy; love.

Prītiḥ : [Nominative]

Priya : Pleasant; the pleasant; *[Ved.]* : love. *priyaṁ* [nominative].

Pṛkṣā : [Material sense] : "Delicacy" or satisfying food; [psychological sense] : satisfaction, fullness, delight, pleasure. *[Ved.]*

Property : The Vedic Āryans were initially pastoral and swo they were interested in common pasture land. (RV 1.25.16)... Terms like rayi, rāya, bhaga, rikta, rekna, paṇa, dhana, apnas and māgha, used in RV (RV 2.1.12; 2.16.1; 2.38.10; 2.6.2; 6.20.7) indicates the idea of their wealth. In the earliest stratum of the RV when the Āryans were mainly pastoral, cow was their property. Gradually 'paśu' meaning cattle including horses (RV 5. 61.5) and even 'men' (RV 3. 62. 14) were accepted as wealth and ultimately 'rayī' became the generic term for wealth meaning little plants and food-grains. The RV mentions also other moveable property like gold (RV 2.15.9 and 33.9; 5.60.4) and copper (ayas) (RV 4.21.7; 5.30.15)..."Forests served as natural pastures and in some cases they were used as burial or cremation grounds. (RV 10.18.10). They supplied fuel to the people and the Ṛṣi prays : 'To us herbs and forest trees be gracious' (tan no rāyaḥ... oṣadhi-r-uta dyauḥ vanaspatibhiḥ pṛthivī sajoṣā... naḥ; sam no oṣadhi-r-vanino bharantu). (RV 7.34.23 and 7.35.5). The RV refers to a number of useful trees like aśvattha, śamī, semala etc., grasses like dūrvā, kúśa, muñja etc. and plants like soma and other medicinal herbs. The ṛc (RV 10.146.6) is addressed to 'araṇyānī', i.e. goddess of forests who is praised as sweet-scented, redolent of balm, mother of all sylvan things, who tills not but

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has stores of food (ānjanagandhim surabhim vahvannām-a-kṛṣīvalām prāham mṛgānām mātaram-araṇyā nim-aśamsiṣam). Big forests are mentioned in AB (3.44) and ŚB (13.3.7.10), evidently of north India. 'Khilya', i.e. waste land lying between cultivated fields is mentioned in RV (RV 6.28.2) and Pischel takes it to be pasture land. Houses were built of timber and mud and so easily perishable. The Indo-European people lived in houses, as indicated by the term 'dama', found in different languages and 'dama' and 'sadma' are found in RV in the sense of houses, treated as property. (RV 1.135.8; 10.31.10; 10.134.5 and 142.8). (RV 2.1.2; 8.38; 3.6.3; 48. 2; 3.55.14; 4.1.18; 5.87.7 and 6.11.5). The RV speaks of a gambler taking shelter in another's house and of being tormented when he sees 'a matron another's wife and his well-ordered dwelling'. (RV 10. 34. 10-11). Elsewhere, we find a prayer to Mitra and Varuṇa for 'a dwelling safe from attack' and for 'a home, which none may rival'. (RV. RV 6.50. 3; 6.67.2)..." Indra has been addressed as urvarāpate in the ṛc (RV 8.25.3) suggesting thereby the prevalence of an owner of field in real world also. Mandhātā has also been depicted as lord of fields. (Mandhātāram kṣaitrapatyeṣvāvatam) in the ṛc. (RV 1.112.13). Indra is said to have helped Trasadasyu in acquiring lan din the ṛc. (... trasadasyumāvaḥ kṣetrasātā... : RV 7.19.3). 'kṣetrāsām dadathu-r-urvarāsām...' in the ṛc (RV 4. 38. 1) indicates the significance of acquisition of new land by right of possession. The ṛc (RV 6.25.4) refers to fight for possession of cows, water and fertile fields. The ṛc (RV 1.110.5) referring to measuring of the fields (kṣetram-iva vi manu-s...) by the Ṛbhu-s with a rod points to individual ownership of land, confirmed by Apālā's prayer to Indra for the growth of hair on her father's head and for the fertility of his field in another ṛc (śira-s-tatasyorvarām : RV 8.91.5). The sense of a separate field is distinctly reflected in the RV (kṣetram na ran. vam-ūchuse : RV 10.33.6) and AV (yam kṣetra charu-r-... : AV 4.18.5). The ṛc (RV 2.15. 3 : sadmeva prācho vi mināya mānair...) and the ṛc (RV 3. 38. 2 :... sam mātrābhi-r-mamire...) mention clearly the land-measurement showing separate holdings for different individuals. The AV (AV 6.137.2 : abhiśunāmeyā āsan vyāmeṅānumeyāḥ) refers to two units of measure, abhīśu, i.e., a rein and vyāma, i.e. the space between the tips of fingers when they are extended. Whitney of course, means by vyāma 'a fathom' (AV, Vol. I, p. 383). The deity (kṣetrasya patiḥ) is invoked as the presiding deity of one's particular field. (RV 7.35.10)... Fields along with houses (kṣetram āyatanāni) are mentioned in the Chāndogya Upaniṣad (Ch.Up. 7.24.2) as instances of private wealth. The TS (aindrāgnam ekādaśa kapālam nirvapet spardhamānaḥ kṣetre vā sajāteṣu vā : TS 2.2.1)

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enjoins that 'he should make an offering to Indra and Agni on eleven potsherds, who has a dispute about a field or with his neighbours'. Keith takes it to be a clear evidence of separate ownership of land. (TS, tr. p. 147, fn. 1)..."...'nānānam vā u no dhiyo vi vratām janānām : RV 9.112, 1-6) this expression of the Ṛṣi is clear enough to show multifarious tastes and trades of men and also their different professions like that of a carpenter (takṣā), a physician (bhiṣak), a priest, and a smith (karmāra). The verse no. 3 : kāru-r-aham tato bhiṣag-upalaprakṣiṇī nanā nāṅnā dhiyo vasugavo... shows distinctly the different pursuits of life like that of a craftsman, a physician and a grinder of corn, adopted by different members of the same family, each desiring wealth..."Tvaṣṭṛis conceived as a god who forged for Indra the thunderbolt and hence smiths who manufactured weapons for men were respected in society... The RV may be quoted below (RV 1.113.5 and 6) : jihmaśye charitave maghonyābhogaya iṣṭaye rāya u tvam dabhram paśyadbhya urviyā vicakṣa uṣā ajīga-r-bhuvanāni viśvā kṣatrāya tvam śravase tvam mahīyā iṣṭaye tvam-artham-iva tvamityai visadṛśā jīvitābhiprachakṣa uṣā ajīga-r-bhuvanāni viśvā RV 1.113.5 and 6 : Ṛc Uṣā (Dawn), she sets afoot the coiled up sleeper, one for enjoyment, one for wealth and worship, those who saw little for extended vision, ... one to high sway, one to exalted glory, one to pursue his gain, and one his labour. All to regard their different vocations all moving creatures hath the Dawn awakened."In the fluid state of the society men took to different professions, as noted above in RV (RV 9.112.1-3)... The VS (VS 26.2) refers to 'blessed speech' : kalyāṇām vācam = Vedas) spoken to all four varṇas as the means of attaining grace of gods and donors... as evidenced by TS (TS 4.5.4.3-4) in which persons of different crafts and industries are reported to be given salutations : nama-s-takṣabhyo rathakārebhyuaśca vo namaḥ...

Prsni (Prishni) : dappled; used both of the Bull, the supreme Male, and of the Cow, the female Energy. *[Ved.] Prsnih* [nominative]

Prasnagarbha : That is a very meaningful name for the Almighty. It signifies food (anna), water (Jala), immortalizing nectar (amrtha) and the wisdom of the Veda. Since the Almighty Brāhmaṇa has all these in Him, in the womb (garbha), so to say, He is named Prasnagarbha. Brāhmaṇa is thus declaring His own Reality as the Form of Veda (Veda-rupa).

Prathmaja : Prathamaja is another name you mentioned. What does that word mean? Three (Trayī), that is to say, the Veda, is extolled as Prathamaja in the veda; "Upasthāya Prathamajam";—this statement reveals the belief that Vidyā (higher learning) could be attained by the upasthā (revered

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study) of Prathamaja or the Primal-born. Unless one studies with humility the sacred Veda-vāk (Word of the Veda), one cannot master knowledge of Brāhmaṇa (Brahma Vidyā) - This requires, not the verbal recitation of the Veda, but the constant 'service', the conscious worship, of the Veda with full awareness of what the word means and commands. This has been made plain in that statement.

Purodāś : Name of a sacrifical specifice in Ṛg-Veda.

Purohita : Name of a priest in Ṛg-Veda.

Purohta : Asura who was well versed in Atharvana Veda.

Purūravas : Name of a hero specified in Ṛg-Veda.

Purū-ravas : In the Vedas, a mythical personage connected with the sun and the dawn, and existing in the middle of the universe. According to the Ṛg-Veda son of Ilā, and beneficent pious prince, but the Mahābhārata says 'we have heard that Ilā was both his mother and his father. The parentage usually assigned to him is that he was son of Budha by Ilā, daughter of Manu, and grandson of the moon'.

Pururu : Name of a poet.

Puruṣa hastin : Man with hand found in Yajur Veda, it may be categorized as Ape.

Puruṣasūktam : The Puruṣa Sūktam is one of the Pañca Sūktams of the Śrī Vaiṣṇava sampradāya or tradition. The other four are the Nārāyaṇa Sūktam, Śrī Sūktam, Bhu Sūktam, and the Nīla Sūktam. The Puruṣa Sūktam is seen earliest in the Ṛg-Veda, as the 90th Sūktam of its 10th maṇḍalam, with 16 mantrams. Later, it is seen in the Vājasaneyi Saṁhitā of the Śukla Yajur Vedam, the Taittirīya Āraṇyaka of the Kṛṣṇa Yajur Vedam, the Sāma Veda, and the Atharvana Veda, with some modifications and redactions. In South India, the Puruṣa Sūktam, Viṣṇu Sūktam, Śrī Sūktam, and Nārāyaṇa Sūktam are generally chanted together in prāṇāyāma. The Śrī Rudram, Puruṣa Sūktam, Upaniṣads, the Gita, and the Viṣṇu Sahasra Nāmam are also recommended for daily prāṇāyāma-chanting. Since the Puruṣa Sūktam is seen in all Vedas, it is cited as the essence of all Śrutis by Veda Vyāsa in the Mahābhārata. Saunaka, Āpastamba, and Bodhāyana have also written concerning the use of the Puruṣa Sūktam. Puruṣa as Brahmā remained inactive, and Aniruddha Nārāyaṇa, one of the four aspects of Nārāyaṇa in the first tier at the base of the Viśākha Yūpa, asked him "Why do you do nothing?" "Because of not knowing, " Brahma replied."Perform a yajña. Your senses, the devas, shall be the ṛtviks. Your body shall be the haviṣ. Your heart, the altar. And I shall be he who

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enjoys the haviṣ—the offering. From your body sacrificed, shall you create bodies for all living creatures, as you have done in kalpas before this." Thus says the Śākalya brāhmaṇa. This yajña was called "sarvahut", the offering of all. The act of creation itself grew out of yajña, the rite of sacrifice. Who was worshipped at this sacrifice? It was the Puruṣa. Who performed it? Brahma, the creative aspect of the Puruṣa. Who were the ṛtvik priests ? The devas, who are the Puruṣa's senses. Who was tied as the beast of the sacrifice? Brahmā, again. What was barhīs, the altar of the sacrifice? All of nature. Who was the fire? The Puruṣa's heart. What was sacrificed? Again, the Puruṣa himself, his great body that contained all of creation. In a way, this is a message of love, that the Puruṣa would consume himself in the fire of creation, to create all the worlds. From this sacrifice did all of creation emanate. This is central to the message of the Puruṣa Sūkta. The Puruṣa in the title of the Puruṣa Sūkta refers to the Parama Puruṣa, Puruṣottama, Nārāyaṇa, in his form as the Virāṭ Puruṣa. He was the source of all creation. It describes this form of his, as having countless heads, eyes, legs, manifested everywhere, and beyond the scope of any limited method of comprehension. All creation is but a fourth part of him. The rest is unmanifested. 'This great Puruṣa, brilliant as the sun, who is beyond all darkness, I know him in my heart. Who knows the Puruṣa thus, attains immortality in this very birth. I know of no other way to salvation.'

Pūrvamīmāṁsā : Pūrva-Mīmāṁsā (First Vedāntic School) Mīmāṁsā (Sanskrit) [from the verbal root man to think] Profound thought, profound consideration. (Sanskrit) [from pūrva prior + mīmāṁsā profound or striving thought or meditation from the verbal root man to think] Inquiry into the first portion of the Veda—the matra portion; the fifth of the six Darśanas or schools of Hindu philosophy. The school of philosophy in our days considered to be chiefly concerned with the correct interpretation of the Vedic texts; hence sometimes called the First Vedāntic School. Jaiminī is reputed to be its founder, as well as the author of the Mīmāṁsā-darśana, the sūtras or aphorisms that constitute its chief doctrinal authority. This school is also sometimes termed Karma-mīmāṁsā because of the doctrine advocated that by its teaching one can be more or less freed from the making of new karma. Jaiminī (Sanskrit) Celebrated sage and philosopher of antiquity, pupil of Vyāsa, to whom the Sāma-Veda was transmitted by his teacher (Bh-P 1. 4. 21). The founder of the Pūrva-Mia-nsa or Karma-Mima-nsa system. There are two Mīmāṁsās, the older or Pūrva-mīmāṁsā, founded by Jaiminī, and the younger or Uttara-mīmāṁsā founded by

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Vyāsa. The older is commonly known as the Mīmāṁsā, and the younger as the Vedānta. These are connected together by intimate links of philosophical principles and postulates, so that to understand accurately the full nature of the universe and of the entire human constitution as an entity, as elabourated by the great Indian thinkers who founded these six schools, one should study all six. The different systems of these schools comprise expositions, according to the ideas of the respective founders, of the mysteries of cosmic and human nature, from the spiritual to the physical, explained and philosophically illustrated.

Pūrvayājñika : Pūrvayājñika or astronomical interpretation. The very phenomenon that the Vedas had subsisted all ravages of time during some thousands of years is testimonial of its unprecedented scientific significance. Indeed, some eminent philosophers among non-Indologists, such as late Leo Tolstoy, unhesitatingly recognised in the Vedas the oldest and deepest scriptures in the world. Dayānanda Sarasvatī and his followers go so far as to proclaim the Vedas to be not only the depositories of ancient wisdom but also the source books of modern science and saw in the Vedic Gods the vague symbols of astronomy, physics, chemistry and so forth (vide 23). V.G. Reel postulated even the extravagant anatomic-physiological symbolism of central nervous system (28). The Indologists also are fully aware of the fact that the Vedas conserved and transmitted the intellectual movements of wide spectrum and of high scientific value. But they are more moderate in their appreciations. For example, T.Y. Elizarenkova calls attention to the fact that the Ṛg-Veda, though forming the great beginning of the Sanskrit literature, "in no way may be compared to a feeble streamlet, which had formed in due course a big river. It is more like great magnificent lake, which astonishes much more stronger than what had sprung up out of it" (11, p. 426). Naturally, the vagueness of the first science-oriented theories was the cause of the serious scepticism. Multiple references to basically astronomical calculations recovered by H. Jacobi and B.G. Tilak were considered in the last book of D. Chaṭṭopādhyāya as "so desultory—and what is worse, so deeply embedded in discussions concerning ritual trivialities and theological disputations"—that "it is indeed difficult to imagine people with any genuine interest in astronomy talking of astronomy in such a casual manner and using astronomical knowledge for this kind of mystery-mongering" (8, p. 254-255). D. Chaṭṭopādhyāya really was sceptical to such an extant that he stated that "from what we actually read about the technological development of the Vedic people in the Ṛg-Veda itself, it requires a great deal of Āryan chauvinism to imagine that

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during this period of the oral composition of this vast literature they could by any chance improvise the time-measuring instrument—something quite sophisticated as judged in the ancient context" (8, p. 273). This scepticism, however, in its turn, is the consequence partly of the non-contextual and non-semantic approach to the Vedic texts (which narrows the past with literal word-for-word translations of the sacred texts into modern languages) partly of the modernisation of the past, which consists in superimposition of modern lineal discourse on the ancient multidimensional syncretised text. 1. The progress towards more and more consistent astronomical interpretation is obvious, though. G. Dumesil emphasised cosmic and social functions of the Indo-European Gods. B. Oguibenin supports the cosmological theory (27). D. Frawley sees in the Vedic Gods symbols of light (13, p. 7). T.Y. Elizarenkova, following the theory of F. B.J. Kuiper, believes that in the last account it is cosmology explaining the world's evolution, which is the key to the understanding of the Vedic religion (11, p. 496). The majority of Sanskrit scholars (A. Bergaigne, K.F. Geldner, V. Henry, J. Kuiper, A. Ludwig, A.A. Mackdonell, M. Müller, H. Oldenberg, P. Pischel, L. Renou, B.G. Tilak, M. Witzel) obviously interpret the Vedic Gods as physical, mainly astronomical, phenomena. J.N. Bhasin (4) and J.K. Trikha (35) consider the Vedic Gods without any hesitation as symbols of astronomy. But when treated in the frame of a static descriptive cosmography—a very common affair—desultory and inconsistent becomes even the most attractive mode of interpretation—the cosmic symbolism of the *pūrvayājñikas*, which postulated an astronomical significance of the Vedic rituals. 2. Fortunately, there exists a tendency to more precise and adequate analysis of the Vedas. S.K. Kapoor assumes that Vedic knowledge is organised on geometric format, and as such this knowledge is mathematical. Kṛṣṇa Tīrtha unfolds the principles of Vedic mathematics and insists on the mathematical design of the Vedic cosmos. T.Y. Elizarenkova observed the present time alignment of the greater part of the Ṛgvedic hymns in her paper prepared for the IXth World Sanskrit Conference (Melbourne, 1994 see 10). P.A. Grintser (in a similar paper entitled "A Lunar Myth in Bāṇa's Kādambarī"? pp. 21-31) detects the predominance of Lunar mythology in Vedic mythology and classical Sanskrit *kāvyas*. Besides, he remarked the calendrical arrangement of epic recitations as it is depicted in the Mahābhārata and the Valmīki-Rāmāyaṇa (16, p. 27). The caledrical character of many Proto-Indian seals becomes more and more evident from the studies of scholars led by A. Parpolla (S. Parpola, S. Koskenniemi, P. Aalto) and Yu. V. Knorozov (M.F. Albedil, B.Y. Volchok and others). D. Chaṭṭopādhyāya does not exclude the possibility of

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direct influence of Harappan mathematics, technology of brick making and astronomy on the literary editors of the Vedas (8, p. 253, 259). I.D. Serebryakov remarks that "the material of the Ṛg-Veda is so rich and diversified, is a testimony of so high level of development of the literature that it is unbelievable that it could be attained by tribes with nomadic organization [...] The content of the Ṛg-Veda may, possibly, be only a little fragment of a previously very rich literature having flourished in the Indus Valley cities" (32, pp. 67-68). Paule Lerner regards astronomy and astrology as the key to the interpretation of the Mahābhārata's names of the main characters and episodes. The plot itself is treated as a mythological picture of the important precessional shift (vide 20). Our logical approach, a direct output of the previous analysis, is indirectly justified by the remark of Yāska , who says : "Touching upon the *mantras*, nobody can pretend to understand their meaning unless he is a *ṛṣi* or a spiritual genius... When the *ṛṣis* had disappeared, the men asked the Devas : "Who will be the *ṛṣi* for us?" The Devas had given them the reason as a leader. That's why the person who speaks reasonably in harmony with the meaning of words becomes as good as the utterance of a *ṛṣi* ... This knowledge is the kind of revelation and dawn of the reason. Its main object is to be comprehensible spiritual enlightenment" (Nirukta, XIII, 12.13). The composers of Dharmaśāstras, verily, call the Vedas unique *śabda-brahma*, i.e. Verbalised Brahma or Sonorous (Sounding, Speaking) Eternity, as the life-span of Brahma embraces the eternity itself. Veda is declared eternal, indestructible and non-produced. Ancient celestial *ṛṣis* in the time out of mind discerned inaudible sound or word (*śabdam, vāc*) thanks to their power of concentration (*yoga-śakti*), that's why the Vedas are called *śruti*, the "heard word". To our view, this legend must mean that Veda represents actually the product of long empirical observation and codifies in its *mantric* package chronological laws. The technique of retaining this vast literature compiled as the Vedas, which contains certain concepts with an exceedingly interesting science-potential in an almost incredibly meticulous form, as also the technique of interpretation its songs with a host of formal sciences are the distinct pointers to the great practical value of the Veda. It is also to be kept in mind that there is a huge mass of Vedic texts of sufficiently remote antiquity with a scientific (astronomical and other) purport such as *Brāhmaṇas, Vedāṅga Jyotiṣa, Śulva sūtras, Purāṇas, Tantras* and *Itihāsas*. Some texts, though being linguistic, should, nevertheless, be considered worthy of being called exact science as well (v. infra Part II. 1). To our mind, the latter texts are, presumably, auxiliaries of exact time reckoning through the Veda-recitation. These observations

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led us insistently to the conclusion that the Ṛg-Veda is primarily a source of history of calendar. The incontestable, finished elucidation and decoding of the Vedic Gods, ritualistic recitations and enigmas will become possible, we hope, only in the Vedic context of *ṛta* and *amṛta* or annual and monthly cyclic movements of planets. In the present form the Vedas produce the most splendid and enigmatic celestial drama with hundreds of divine personages who are, no doubt, the embodiments of luminaries and time units, which interact in a constant circulation, rising, opposing each other, culminating, setting, being conjunct, eclipsed, and, certainly, speaking and singing. The effect of this sacred drama upon the audience largely depends upon the success with which the illusion of eternal unlimited time and its cyclical circulation represented as a divine competition really taking place is kept up. This is the condition *sine qua non* of every scenery production (22, p. 3). In the case of the Vedas, even the smallest discontinuity of time—as it will be shown further—tends to destroy this illusion. If our conclusions turn to be true, the traditional approaches to the Vedas and in general to Sanskrit literature, ethics, science, education and civilisation should be revaluated and modified. Besides, these issues should be acknowledged in the long debate concerning the adoption of the universal perpetual calendar.

Pūṣan : A deity frequently mentioned in the Vedas, but he is not of a distinctly defined character. Many hymns are addressed to him. The word comes from the root push, and the primary idea is that of nourished or providence so the Taittirīya Brāhmaṇa says 'when Prajāpati formed living creatures Pūṣan nourished them. The account given in Böhthink and Roth's dictionary and adopted by Dr. Muir is as follows;— Pūṣan is a protector and multiplier of cattle and of human possession s in general. As a cowherd he carries an ox-goad, and he is drawn by goats. In the character of a solar deity, he beholds the entire universe, and is a guide inroads and journeys and to the other world. He is called the lover of his sister Sūrya. He aids in the revolution of day and night and shares with Soma the guardianship of living creatures. He is invoked along with the most various deities, but most frequently with Indra and Bhaga. He is a patron of conjurors, especially of those who discover stolen goods, and he is connected with the marriage ceremonial being besought to take the bride's hand and bless her. In the Nirukta, and in works of later date, Pūṣan is identified with the sun. He is also called the brother of Indra, and is enumerated among the twelve Ādityas. Pūṣan is toothless, and feeds upon a kind of gruel, and the cooked oblations offered to him are of ground materials, hence he is called Karambhad. The cause of his being toothless is variously explained.

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According to the Taittirīya Saṁhitā, the deity Rudra, being excluded from a certain sacrifice, shot an arrow at the offering and pierced it. A portion of this sacrifice was presented to Pūṣan, and it broke his teeth.

Pūta kratu : The name of a patron on Ṛg-Veda, apparently the son of Aśvamedha.

Pūta-krata : Name of a woman in Vālakhilya hymn of Ṛg-Veda, perhaps she was wife of Pūtakratu, but this doubtful, since the more regular from would be Pūtakratayī.

Putudrua : Another name for deodar in Atharvana Veda.

R

Raṇayānīya : The Raṇayānīya rescension of the Sāma Veda does not differ much textually from the Kauthuma recension. However, this śākhā is attached to the Drahyāyana śrauta sūtras. The Ranayaniya Sāmaveda is extant among the Havik brāhmaṇas of northern Karnataka. Their numbers are perilously low.

Richard Garbe : German Sanskritist was Richard Garbe (1857-1927), who held the post of Professor of Sanskrit at the University of Tubingen. Garbe travelled to India in 1885 in order to get acquainted with the culture and wisdom that he admired so much. His visit however was a harrowing and disappointing experience. Although he was not a British citizen, Garbe quickly found himself sympathizing with his fellow Europeans. While he diligently pursued his main objective in India, which was to study with the panditas of Vārāṇasī, his attitude became increasingly one of colonial contempt rather than the respect of a scholarly supplicant. Garbe edited many Sanskrit works. Besides these, in 1914 he wrote a work meant for missionaries, entitled 'Indien und das Christentum'. His religious bias is quite evident in the book.

Ṛg-Veda : ("Veda of verses"; from *ṛc*, or before sonants "*ṛg*, "laudatory stanza") From the point of view of knowledge, the Vedas are indivisible, but on the basis of subject-matter etc. the Vedas are four, viz, the Ṛg-Veda, the Yajur Veda, the Sāma Veda and the Atharva Veda. Ṛg is a derivative from the root 'rich Stutau' (to praise) meaning "Satuvanti padārthānām, guṇa-karmaswabhāvān yayā sā Ṛk. Ṛk cāsau vedaśca Ṛg-Vedaḥ" i.e. one which contains attributes, functions and nature of all material objects is Ṛk, and the container of true knowledge is veda. is the oldest and most important of these collections. In its present form it contains 1028 hymns (including eleven supplementary ones in the eighth book), arranged in ten *maṇḍalas* (cycles), or books, which vary in extent, only the

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first and tenth being approximately equal. The poems themselves are of different authorship and date from widely different periods. According to the generally accepted view the oldest of them dates back to 1500 B.C., when the Āryan conquerors spread over the Punjab in Northern India and occupied the land on both sides of the Indus. The texts themselves show that the collection is the result of the work of generations of poets, extending over many centuries. Books II to VII inclusive are each the work of a single poet, or *ṛṣi* (seer), and his descendants; hence they are aptly called "family books". Book III is attributed to the family of Viśvāmitra, IV to that of Vāmadeva, V to that of Vasiṣṭha. The hymns in books I and X are all composed by different families. The ninth consists exclusively of hymns addressed to Soma, the deified plant, the juice of which was used for the Soma sacrifice. Books II to VII are the oldest, and book X the most recent, in point of origin. The monotony of the Ṛg-Veda is due not only to the nature of its mythological content, but also to the fact that hymns to the same deity are usually grouped together. Thus, approximately 500 hymns are addressed to two gods alone : Indra, the god of lightning and storms, and Agni, the god of fire. The element of nature- worship is a marked feature in most of the hymns, with are invocations of different deities. The value of the great collection as presenting the earliest record of the mythology of an Indo-European people is apparent. Several of the gods go back to the time of Indo-Iranian unity, e. g. Yama (the Avestan Yima), Soma (Haoma), Mitra, (the later Persian Mithra). Some of the divinities, especially the higher ones, still exhibit the attributes, which enable us to trace their origin to the personification of natural phenomena. Thus Indra personified thunder, Agni fire, Varuṇa the sea, Sūrya the sun, Uṣas the dawn, the Maruts the storm, and others were of a somewhat similar character. Indra was the favorite god of the Vedic Āryans; almost one fourth of all the hymns in the Ṛg-Veda are addressed to him and they are among the best in the collection. Next to Indra stands Agni. The hymns in his praise are often obscure in thought and turgid in phraseology and abound in allusions to a complicated ritual. Many hymns are in honor of Soma. Other gods invoked are the two Aśins, somewhat resembling the Diocsūrī of ancient Greece, the terrible Rudra, Parjanya the rain-god, Vāyu the wind-god, Sūrya the sun-god, Pūṣan the protector of roads and stray kine. Prayers are also addressed to groups of divinities like the Ādityas and the Viśve Devas (all the gods). Only a few hymns sing the praise of Viṣṇu and of Śiva in his earlier form as Rudra, though these two deities became later the chief gods of the Hindu pantheon. Goddesses play a small part, only Uṣās, the goddess of dawn,

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has some twenty hymns in her honor; these poems are of exceptional literary merit. The number of secular hymns is small, but many of them are of particular interest. They are of various content. In one (book X, 34) a gambler laments his ill luck at dice and deplores the evil passion that holds him in his grasp. In the same book (X. 18) there occurs a funeral hymn, from which important information may be gained concerning the funeral rites of the Vedic age. Evidently cremation was most in vogue, though burial was also resorted to. There are also some riddles and incantations or prayers exactly like those in the Atharva-Veda. Historical references are occasionally found in the so-called *dānastutis* (praises of gifts), which in most cases are not independent poems, but laudatory stanzas appended to some ordinary hymn, and in which the poet gives thanks for generosity shown to him by some prince. Some six or seven hymns deal with cosmogony speculations. It is significant that some of the hymns, chiefly in book X, are cast in the form of a dialogue. Here we may possibly discern the beginnings of the Sanskrit drama. The poetry of the Ṛg-Veda is neither popular nor primitive, as it has been erroneously considered, but is the production of a refined sacerdotal class and the result of a long period of cultural development. It was intended primarily for use in connection with the Soma sacrifice, and to accompany a ritual, which, though not so complicated as at the time of the Brāhmaṇas, was far from simple. The Ṛg-Veda has come down to us in only one recession, that of the Śakala school. Originally there were several schools : The "Mahābhāṣya" (great commentary), about the second century B.C., knows of twenty-one, while some later writings know of two only. In these schools the transmission of the hymns was most carefully attended to; a most elaborate mnemonic system was devised to guard against any changes in the sacred text, which has thus come down to us practically without variants. Max Müller, "Ṛg-Veda-Saṁhitā with the Commentary of Sāyaṇācārya", published editions of the Ṛg-Veda (6 vols. London, 1849-74; 2nd ed., 4 vols., 1890-95); "The Hymns of the Ṛg-Veda in the Saṁhitā and Pada Texts" (2nd ed., 2 vols., London, 1877); Aufrecht, "Saṁhitā Text", in Roman characters (2nd ed., Bonn, 1877); selections in Lanman's "Sanskrit Reader" (Boston, 1884); Böthlingk, "Sanskrit-Chrestomathie" (3rd ed., Leipzig, 1897); Windisch, "Zwolf Hymnen des Ṛg-Veda", with Sāyaṇa's commentary (Leipzig, 1883). Translations were made into : English verse by Griffith (2 vols. Benares, 1896-97); selections in prose by Max Müller in "Sacred Books of the East", XXXII (Oxford, 1891); continued by Oldenburg, ibidem, XLVI (1897); German verse by Grassmann (2 vols., Leipzig, 1876-77); German prose by Ludwig (6 vols., Prague, 1876-88). On the Ṛg-

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Veda in general see : Kaegi, "The Ṛg-Veda", tr. Arrowsmith (Boston, 1886); Odenberg, "Ṛg- Veda", books I-VI in "Gittinger Gesellschaft der Wissenschaften", new series, XI (Berlin, 1909). *:* Ṛcas of the Ṛg-Veda are eulogies and prayers through which deities have been invoked. The Yajurveda speaks of the different types of Yajña (religious sacrifices). The Sāma Veda consists of many a ṛcas from the Ṛgveda, which are indeed lyrical and musical. The Atharvaveda contains a lot of knowledge of the physical world and spirituality. Now let us know more about Ṛgveda. What is Ṛgveda? And what are it's contents? Ṛgveda is a Veda in form of ***'Sukti's***, which mean ***'beautiful statements'***. A collection of very beautifully composed incantations itself is a Sūkta. The Sūkta is also synonymous to Ṛcas. ***'Rig'*** means - an incantation that contains praises and ***'Veda'*** means knowledge. The knowledge of the ***'Ṛcas'*** or ***'Sūktas'*** is necessary to understand the meaning of Ṛgv. The Ṛcas of Ṛgveda are in fact eulogies through which deities have been invoked. Other than this it also has incantations containing deep thoughts which our ancient sages arrived at after their minute observation, contemplation and analysis of the natural phenomena. Every element of nature was an issue to contemplate upon for the sages. In the process they made salutations to all the forces working in the nature and tried to understand the cause behind them. The following hymns of Ṛg-Veda, Known as "Trica mantra", are considered to be most powerful, exclusively in curing all types of diseases both external and internal. In the words of "Griffith".

"Rising this day, O! Rich in friends
Ascending to the loftier heaven,
Sūrya, remove my heart's disease,
Take from me this my yellow hue;
To parrots and starlings
Let us give away my yellowness,
Or this my yellowness,
Let us transfer to Haritāl tree;
With all his conquering vigor,
This Āditya hath gone up on high
Giving my foe into mine hand,
Let me not be my foe man's prey."

For happy living of the mankind the following hymn prescribed in Ṛg-Veda;

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"Enjoying the purity of heart,
Clear vision, free from all ills,
Ailments and evils may we,
Thou most esteemed and eternal friend,
Live long worshipping, thee,
Sūrya, who rise every morning."

Within it are the three analogous kinds of food, the wind, the electricity and the water, and the leather like vessel of the sweet clouds rustling in the fourth one." "O! the source of the twin-forces (vitality and consciousness), bestower of protection and prosperity, we glorify you with our dedicated actions. O! Dearest twin-divines while coming to our place of worship when will you bring from the cosmic ocean, riches and nourishment?" There are some references in Ṛg-Veda to the making of artificial limbs adjusted to the needy in wounded parts. They prepared vigorous medicines and administered to old-aged sage 'Cyavana' to convert him to full youth. Some times they are appeared not only physicians and surgeons but also the givers of huge riches to devotees. It is said in 'Śrīmad Bhāgavatam' that who-so ever desires full span of life and best health, should worship these twin-divines. ***Rg-Veda is the oldest Veda.*** It comprises of ***10 Maṇḍalas, 102 Sūktas and contains 10, 552 mantras.*** These mantras are filled with powerful and inspiring thoughts. The ultimate aim of all these mantras is to purify the human mind through knowledge. Darkness symbolizes ***'ignorance'*** or ***'lack of knowledge'***, which makes us devoid of justness and sagacity. The Ṛg-Veda is divided into 2 parts—***(i) Maṇḍala, Anuvāk and Sūkta; (ii) Aṣṭak, Adhgaya and Sūkta.*** On the basis of the first division, the Ṛg-Veda consist of 10 Maṇḍalas. There are Sūktas of which Maṇḍalas are comprised of. In every Sūkta there are mantras or Ṛcas. In all the Ten maṇḍalas there are altogether 1028 Sūktas. Evidently there is an uneven distribution of Sūktas in all the Ten Maṇḍalas. The First and the Tenth Maṇḍala contains the maximum Sūktas (191) while the Second Maṇḍala contains just 43 Sūktas. The 10 Maṇḍalas of Ṛg-Veda contains 1028 Sūktas and 10, 552 mantras in all. The ***'Brāhmaṇas'*** stand second to the Vedas in importance. They provide us information on the appropriate methods and procedures of performing Yajña and rituals. The Brāhmaṇas are divided into 3 parts. ***(i) Brāhmaṇa, (ii) Āraṇyaka, (iii) Upaniṣad.*** There are 2 main Brāhmaṇa texts i.e. ***Kauṣītaki*** and ***Aitareya.*** These 2 texts share a very intimate relation. In both these texts critical appreciation is done of the same subject but the meaning of the mantras are surprisingly contradictory. These Brāhmaṇas texts describe the

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procedure of performing yajñas like ***Soma*** and ***Rājasūya Yajña***. A big portion of the Upaniṣads also find mention in Āraṇyaka. The ***Aitareya*** and ***Kauṣītaki*** are the two prominent Āraṇyakas. There are prominent Upaniṣads—Aitareya, Śatapatha, Kauṣītaki, Taittirīya and Chāndogya and each of them is known as ***Āraṇyaka***. The 2nd (Śatapatha) and 3rd(Kauṣītaki) are Brāhmaṇa texts but the remaining three are Upaniṣads. Kauṣītaki Āraṇyaka comprises of three parts. The first two parts of this Āraṇyaka contain information on the appropriate performance of rituals. The third part is referred to as ***Kauṣītaki Upaniṣad***. May you be pleased with us and protect us. The protector himself should be of good nature and disposition otherwise he would end up as the destructor. One should always remain in the company of such people that facilitates in the making of pure-mind and the preservation of goods thoughts-those who help us to be equanimous in all kinds of situation-joyous or painful. *See General information.*

Ṛṣis : The word , according to the Nirukta means the rays of the sun and these are said to be seven in number. By extension of meaning of the term came to be applied to the ṛṣis the seers just as the sun's rays spread everywhere and disclose the existence of all beings, the seer or the ṛṣis are able to perceive every thing. Again the Śatapatha Brāhmaṇa considers the ṛṣis as breaths and derives the word ṛṣis thus 'In as much as before all this universe, they desiring this universe, were worn out with toil and austerity therefore they are '. Later on, the ṛṣis were regarded as those who had reached the other end of jñānasamsāra. The origin of the ṛṣis according to the Nirukta Is as follows Brahmā took some dirt form his body and sacrifice it into the fire. From the flames there emanated ṛṣi Bhṛgu. After the five suspire another ṛṣi arose from the live charcoal and was therefore called Aṅgīras. A third ṛṣi was predicted to be born after the two former from the same fire and was called Atri; the name Atri is also capable of meaning not-three and hence that the number of ṛṣis was not going to stop with three and that some more were to be born from the kuṇḍa. When the Agni was removed and the kuṇḍa dug out a ṛṣi came into existence from the place where the kuṇḍa stood. He was known as Vaikhānasa. The Brahmāṇḍa Purāṇa gives a slightly. Different account of the birth of this . Marīci was born first at the time of the yāga was born Kratu. A third came into existence saying ahamtritīya I am the third and was born, called as Pulastya' the fifth with flowing hairs and called Pulaha, was next born. From the heap of coins and other Dakṣiṇās placed in the yāga śālā was born another ṛṣi and he was known Vasiṣṭha. All these were the mind begotten sons of Brahmā it is from these all other beings including the

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pitṛs were generated. The āgamas gives the name of seven ṛṣis differently thus the Aṁśumadbhedāgam, has Manu, Agastya, Vasiṣṭha, Pulastya Viśvāmitra, Gautama and Bhāradvāja, whereas the Suprabhedāgma enumerates them as Bhṛgu, Vasiṣṭha, Pulastya, Pulaha, Kratu, Kaśyapa, Kauśika, Parāśara, Jamadagni, Vālmīki and Sanatakumāra. The images of the ṛṣis should be sculptured as either seated or standing on a padma pīṭhas they must be shown as peaceful old people with beards, reaching up to the chest, with jaṭāmukuṭas on their heads, yajñopavītas, and with their foreheads marked with three streaks of vibhuti. They may have in their hands a walking stick and an umbrella or they may keep the right hands in the jñanamudrā, pose and rest the left arms on the knee of the left leg that must be bent and resting upon the seat. They should be clothed in garments made of barks of trees, which should be held in a position by Kaṭi sūtras their upper wear should be white clothes.

Rohita : Red. A red horse, a horse of the sun or of fire. 1. A deity celebrated in the Atharva-veda probably a form of fire or the sun.

Rudolph Roth : A fellow student of Müller's was the German indologist, Rudolph Roth. Both Roth and Müller studied together under the tutelage of Eugene Burnouf, the eminent French Sanskrit Professor. Roth wrote a thesis on the Vedic literatures called, Zur Literatur und Geschichte des Veda, and in 1909 he published his edition of Yāska's Nirukta dictionary. However, Roth's works were peppered with German ultra-nationalism and he asserted that by means of the German science of philology, Vedic mantras could be interpreted much better than with the help of Nirukta. Roth wrote many other things in this haughty vein. One such disdainful statement he made was : 'A qualified European is better off to arrive at the true meaning of the Ṛg-Veda.

Rudrāṣṭādhyāyī : The Rudrāṣṭādhyāyī emanates from the Śukla Yajur Veda, the oldest statement of spiritual wisdom known to mankind. It celebrates Śiva, the Consciousness of Infinite Goodness, in His form as the Reliever of Sufferings. When you realize the knowledge of Rudrāṣṭādhyāyī, you will then know that we are one with everything.

Rudra : A howler or rarer;—terrible. In the Vedas Rudra have many attributes and many names. He is the howling terrible god, the god of stroms, the father of the Rudras or Martus, and is sometime identified with the god of fire. In the Vedas the Rudras are mentioned as storm deities companions of Indra. The functions and nature of the Purāṇic Rudras are incomprehensible. According to the Viṣṇu Purāṇa, Rudra sprang up, half-

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male, half-female from the frown of Brahmā.' Separate yourself' Brahmā said to him; obedient to which command Rudra became two fold, disjoining his male and female natures. His male being he again divided into eleven persons of whom some were agreeable, some hideous, some fierce, some mild, and he multiplied his female nature manifold, of complexions black and white". On the one hand he is destructive deity who brings diseases upon men and cattle and upon the other he is a beneficent which afterwards developed into the god Śiva. It is worthy of note that Rudra is first called Mahādeva in the white Yajur Veda. As applied to the god Śiva, the name of Rudra generally designates him in his destructive character. In the Bṛhadāraṇyaka Upaniṣad the Rudras are 'ten vital breaths with the heart as eleventh'. In the Viṣṇu Purāṇa the god Rudra is said to have sprung from the forehead of Brahmā, and at the command of that god to have separated his nature into male and female, then to have multiplied each of these into eleven persons, some of which were white and gentle others black and furious. Elsewhere it is said that the eleven Rudras were sons of Kāśyapa and Surabhi, and in another chapter of the same Purāṇa it is represented that Brahmā desired to create a son, and that Rudra came into existence as a youth. He wept and asked for a name. Brahmā gave him the name Rudra, but he wept seven time more, and so he obtained seven other names, Bhava, Śarva, Īśāna, Paśupati, Bhīma, Ugra and Mahādeva. Other of the Purāṇas agrees in this nomenclature. These names are sometimes used for Rudra or Śiva himself, and at others for the seven manifestations of him, sometimes called his sons

S

Śaci : Wife of Indra.

Sadamsi : Seats. *[Ved.]*

Sadanad ṛtasya : From the home or seat of Truth. *[RV 1. 164. 47; 4. 21. 3]*

Sadanam : Seat; house.

Sadanam ṛtasya : The seat (or world or home) of the Truth. *[Ved.]*

Ṣaḍaṅga : The six limbs or essential elements of painting : *rūpabheda, pramāṇa, bhāva, lāvaṇya, sadṛśya, varṇikabhaṅga.*

Sadas : Seat; house. *[Ved.]*

Sad-ātman : [The Self (*ātman*) as pure Existence].

Sad-brāhmaṇa : (Sat brahman) Existence pure, indefinable, infinite, absolute.

Sadghanaloka : [World of dense Existence].

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Sadguru : [A good or true *guru*].

Sādhaka (Sadhak) : One who is getting or trying to get realisation [cf. *yogin*]; one who seeks siddhi by the practice of *sādhanā*.

Sādhanā : The practice of *yoga*; the practice by which perfection (*siddhi*) is attained; spiritual self-training and exercise.

Sādhanā śāstra (Sādhana Śāstra) : [A scripture (*śāstra*) of spiritual practice (*sādhanā*)].

Sadharmya : Becoming of one law of being and action with the Divine.

Sadharmya-gati : A coming to be one in law of being with the Divine.

Sadharmya-mukti : Liberation by assumption of the Divine Nature.

Sadhika : [A woman who practises *sādhanā*].

Sadhu : [A good or holy man, saint].

Sadhunam rajyam : The reign of the saints.

Sadhu-sammatam : [That about which good men agree; approved of by the good].

Sadhyas : A class of inferior deities, the personified rites and prayers of the Vedas who dwell with the gods or in the intermediate region between heaven and earth. Their number is twelve according to one authority, and seventeen according to antoher, and the Purāṇas make them sons of Dharma and Sadhya, daughter of Dakṣa.

Sadjana : The good man.

Sadṛśya : 1. Likeness (to the Divine). 2. [One of the *sadanga*] : correspondence, truth of the form and its suggestion.

Sadṛśya-mukti : Liberation by likeness to the Divine.

Saguṇa : [With quality, personal]; the Personal.

Saguṇa brāhmaṇa : The Eternal with (infinite) qualities; the Personal Divine.

Sahadharmī : [One who has the same *dharma*; a mate, spouse].

Sahaituka : [With motive (*hetu*)].

Sahaja : That which is born with us; natural, inborn, innate.

Sāhasam : active courage and daring; hardihood.

Sahasradala (padma) : The thousand-petalled lotus, the higher consciousness centre.

Sakalaḥ : With all aspects (*kalas*); all entirely.

Sakhibhiḥ : With (them as) comrades.

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Śākapūṇī : An author who arranged a part of the Ṛg-Veda and appended a glossary. He lived before the time of Yāska.

Śākhā : Branch sect. The Śākhās of the Vedas are the different recensions of the same text as taught and handed down, traditionally by different schools and teacher showing someslight variations, the effect of long-continued oral tradition. See Veda.

Śakrāṇī : Wife of Indra.

Sākṣād darśana : [The seeing (*darśana*) of something as before one's eyes].

Sākṣī (Sakshi) : Witness.

Śākta (Shakta) : [A worshipper of *śakti*].

Śakti (Shakti) : Energy, Force, Strength, Will, Power; the self-existent, self-cognitive, self-effective Power of the Lord which expresses itself in the workings of prakrti.

Śakti-catuṣṭayam (Śakti-Chatushtaya) : [the *catuṣṭaya* of power].

Śaktyam bhagavatī ca (iti sraddhā) : (Faith) in the Lord and his *śakti*.

Śākyamuni (Shakya-Muni) : "Sage of the *Śākyas*", a name of the *Buddha*.

Salilam : water.

Salilam apraketam : Inconscient ocean. *[cf. RV 10. 129. 3]*

Saluki : In one status and periphery of being with the Divine; dwelling of the soul in the Divine.

Salokya-mukti : Liberation by conscious existence in one world of being with the Divine.

Sam : Peace, bliss. *[Ved.]*

Sam mahema manias : Let us build by our thought. *[RV 1. 94. 1]*

Sama : Equal; evenly distributed.

Śama (Shama) : The divine quiet, peace, rest. *samah* [nominative]

Sama ananda : Equal *ānanda*.

Sāma Veda : The *Sāmaveda*, or Veda of Holy Songs, third in the usual order of enumeration of the three Vedas, ranks next in sanctity and liturgical importance to the *Ṛg-Veda* or Veda of Recited praise. Sāma Veda, this is derived from the root 'Śo antakarmaṇi'- The attributes of objects have been described by the Ṛg-Veda and the procedure and knowledge of their proper use have been mentioned in the Yajurveda. It contains 1549 verses, only seventy–eight of which have not been traced to the Ṛg-Veda. Its Saṁhitā, or metrical portion, consists chiefly of hymns to be chanted by the Udgātar

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priests at the performance of those important sacrifices in which the juice of the Soma plant, clarified and mixed with milk and other ingredients, was offered in libation to various deities. The collection is made up of hymns, portions of hymns, and detached verses, taken mainly from the *Ṛg-Veda*, transposed and re-arranged, without reference to their original order, to suit the religious ceremonies in which they were to be employed. In these compiled hymns there are frequent variations, of more or less importance, from the text of the *Ṛg-Veda* as we now possess it that variations, although in some cases they are apparently explanatory, seem in others to be older and more original than the readings of the *Ṛg-Veda*. In singing, the verses are still further altered by prolongation, repetition and insertion of syllables, and various modulations, rests, and other modifications prescribed, for the guidance of the officiating priests, in the Gānas or Song-books. Two of these manuals, the Grāmageyagdna, or Congregational, and the Āraṇyagāna or Forest Song-Book, follow the order of the verses of part I, of the Saṁhitā, and two others, the Uhagāna, the Uhyagāna, of Part II. This part is less disjointed than part I, and is generally arranged in triplets whose first verse is often the repetition of a verse that has occurred in part I. There is no clue to the date of the compilation of the *Sāma Veda Hymns*, nor has the compiler's name been handed down to us. Such a manual was unnecessary in the early times when the Āryans first came into India, but was required for guidance and use in the complicated ritual elabourated by the invaders after their expansion and settlement in their new homes. The tradition says that the Sāma Vedha had thousand schools, presently only three schools of the Sāma Veda are extant and are available to us. There are three recessions of the text of the *Sāma Veda Saṁhitā*, the Kauthuma Sākhā or recession is current in Guzerat, the Jaiminīya in the Carnatic, and the Rāṇāyaṇīya in the Mahratta country. The Kauthuma and Ranayaniya schools do not differ much from each other. Most of the texts belongs to both the schools. The Saṁhitā of this school is published along with the Gangranthas. Tāṇḍya Mahābrāhmaṇas, the principal Brāhmaṇa of this school is published and translated. At the sūtra level, we find that each school has a Śrauta and Gṛhya sūtra of its own. All these texts are published too. Coming to the Jaiminīya school, the picture changes drastically though the Saṁhitā and the Jaiminīya Brāhmaṇa are published, they are not studied, mainly because no commentary on the Jaiminīya Brāhmaṇa, is as yet known to exist. The Jaiminīya Gṛhyasūtra is published long back, but not the Śrauta sūtra. Only a part of it is published. However, a commentary on the entire sūtra is now available to us. The publication of the Jaiminīya

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Śrauta sūtra in its entirely, along with many ancillary texts, is a taks that needs to be performed. Yogeśvar Śrī Kṛṣṇa has stated the importance of Sāmaveda in the following manner—**vedānāma sāmavedo asmi** meaning "I am Sāmaveda myself, amongst the Vedas."(Gītā 10/22). There are 2 parts of the Sāma Veda (1) Pūrvarcik, (2) Uttararcik. In between both of them is 'Mahanamnayarcik which comprises of10 incantations. There are 4 parts of Pūrvarcika—Āgneya, Aindra, Pāvmān and Āsanya. The numbers of mantras in each skanda (Part) are as follows— There are 21 chapters in the Uttararcik, which contain 1225 mantras. Cumulatively, there are 1875 mantras in the Sāma Veda. On the basis of the style of singing and pronunciation there were once upon a time a thousand branches, but gradually became extinct. Now also we do not come across many that recite the Sāmagāna. Many of them are found in Southern India, especially Mysore. The 3 branches now known as Raṇayānī, Kauthumī and Jaiminīya. Many people believe that besides a few mantras, most of the Sāma veda mantras are extracted from the Ṛg-Veda. It is important to know that the method of pronunciation of Sāma veda and Ṛg-Veda is evidently different and in this language one alphabet can change the meaning and context of mantra altogether. After the Vedas come the Brāhmaṇas. Amongst the Sāma Vedic Brāhmaṇa texts, Tāṇḍava and Sāmavidhāna are more famous. Because the Tāṇḍava Brāhmaṇa consists of 25 chapters it is known as Pañcviṁśa Brāhmaṇa. There are many a miraculous stories in this Brāhmaṇa; therefore it is also referred to as Adbhuta Brāhmaṇa. The other Brāhmaṇas of Sāma veda is Ārṣeya, Vaṁśa and Saṁhitopniṣad Brāhmaṇa etc. The Āraṇyaka texts consist of extracts from Upaniṣads. The Āraṇyaka of Sāma Veda comes under the Sāma Saṁhitā. The Sāmvedic Brāhmaṇas sing the metrical mantras; therefore the name of this Āraṇyaka text is Chāndogya Upaniṣad. Amongst the Sāma Vedic Upaniṣads, the Chāndogya and Kenopinṣad are the most famous. The scholars state that Brāhmaṇa, Āraṇyaka and Upaniṣads represent 3 states of life, Gṛhastha (householders), Vānaprastha (going to the forest) and Saṁnyāsa (Total renunciation). All the mantras of the Sāmaveda are sung. Those mantras only are recited to invoke the Gods for whom the religious sacrifice is being offered to. The recitation of the Sāma veda includes 7 notes. One can therefore aptly find the roots of music embedded here. With respect to the evolution and development of Indian music, the Sāma Veda holds special significance. The Sāma-gāna is capable of giving the listener, divine peace. ***See General information.***

Sāma vidhāna : The third Brāhmaṇa of the Sāma Veda.

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Samabhavena : Without respect to differences.

Samādhi : Yogic trance (in which the mind acquires the capacity of withdrawing from its limited waking activities into freer and higher states of consciousness); [in the *Gītā*] : calm, desire less, griefless fixity of the *buddhi* in self-poise and self-knowledge. *samādhiḥ* [nominative].

Samādhiṣṭha : Arrived at the essential *samadhi* and settled in it.

Samaja (Samaj) : [Assembly, society, association].

Sāmam hi Brahma : [For the Brāhmaṇa is equal]. [cf. the preceding]

Sāman (Sāma) : The *mantra* of the divine *ananda*, the word of calm and harmonious attainment for the bringing of the divine desire of the spirit. *[Veda*]

Samāna : [One of the five *prāṇas*]; it is situated centrally in the body, and regulates the interchange of the *prāṇa* and *apāna* at their meeting place, equalizes them and is the most important agent in maintaining the equilibrium of the vital forces and their functions; it is the agent for the assimilation of food.

Sāmane urve : In the level wideness. *[Veda]*

Samarpaṇa : Surrender.

Samaṣṭi : The collectivity. *[cf. vyasti]*

Samata : Equality, equanimity.

Samatva : Equality.

Śambara : [The name of a demon in the *Veda*].

Sambhava : Birth.

Sambhūt : Becoming, the Birth.

Saṁgha (Saṅgha) : A fellowship and union (of those whom a personality and teaching unite).

Saṁhati : Cohesion.

Saṁhitā (Sanhita) : ["Conjunction"; the text of the *Veda* treated with respect to the rules of euphonic combination, the real continuous text of the *Veda* (cf. *padapāṭha*)].

Sami : Labour. *[Ved.]*

Sāmīpya : Nearness, proximity; dwelling of the soul with the Divine.

Sāmīpya-mukti : Liberation by *sāmīpya*.

Samiti : Assembly; [association].

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Saṁjñāna : Essential sense; contact of consciousness with its object; the in bringing movement of apprehensive consciousness which draws the object placed before it back to itself so as to possess it in conscious substance, to feel it.

Saṁkara : [Co-mingling]; confusion.

Sāṁkhya (Sāṅkhya) : The analysis, the enumeration and discriminative setting forth of the principles of our being; the abstract and analytical realisation of truth; [considered as one of the six *darśanas*]; [an adherent of the *sāṁkhya* school].

Saṁkīrtan : [(A gathering for) singing the glory of God].

Sammoha : [Bewilderment].

Sampradāna : [Bestowing one's daughter in marriage].

Sampradāya : [Sect], group.

Samrājya : Empire; perfect empire without; mastery of one's environment and circumstances.

Samrāṭ : Emperor; ruler of one's world-environment.

Saṁśā : Self-expression; that which brings out into the field of expression. *[Veda]*

Saṁsāra : Cyclic movement; the world; the ordinary life of the Ignorance.

Saṁsiddhi : Absolute spiritual perfection.

Saṁskāra : (Sanskara) association, impression, fixed notion, habitual reaction formed by one's past.

Samudre hṛdi : In the heart, in the sea. [*RV 4. 58. 11*]

Sāmudrika : [Interpretation of marks on the body; palmistry].

Samūha : Gathering together.

Saṁvatsara : Time in its periods determined by movement in Space.

Samyagjñānam : Integral knowledge.

Saṁyama : **1.** Self-control, rejection or self-dissociation. **2.** Concentration, directing or dwelling of the consciousness (by which one becomes aware of all that is in an object).

Saṁyamī : [One who practices *saṁyama*].

Sanātana : Dharma the eternal religion; the Indian religious and spiritual tradition.

Sanātana : Everlasting; without beginning or end.

Sanātanaṁ puruṣaṁ Purāṇaṁ : [To the everlasting ancient *puruṣa*].

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Sandhi : Joint, lock; [in Sanskrit grammar] : the principle of euphonic combination.

Sandhyā : 1. Twilight. 2. [=*sandhyāvandāna*]. 3. [=*yuga-sandhyā*].

Sandhyāvandana : [The morning, noon and evening prayers of a *Brāhmaṇa*].

Saṅkalpa : Resolution.

Saṅkalparambha : Initiation.

Saṅkhasukayamayana : Ṛg-Vedic ṛṣi belongs to Bhṛgu gotra.

Saṅkhayamayana : Ṛg-Vedic ṛṣi belongs to Bhṛgu gotra.

Sanmaya : [Composed of pure existence (*sat*)].

Sannyāsa : Laying aside; renunciation (of life and action).

Sannyāsa āśrama : (Saṁnyāsa Āśrama) [the last of the four *āśramas* : the period of the free super-social man.

Sannyāsin : [One who practises *sannyasa*; an ascetic].

Sanoh sanum : From level to level.

Sanoh sanum aruhat : Ascends from peak to peak. *[RV 1. 10. 2]*

Sansiddhicatuṣṭaya : See *saṁsiddhicatuṣṭaya*

Sanskāra : See *saṁskāra*.

Sanskrit : Sanskrit it is an extremely interesting language. It is amazingly logical. There are lots of rules but, once you have learnt them, there are none of the tiresome exceptions found in most languages. Also, once you have learned how to pronounce a letter, it is always pronounced in that way. Unfortunately, simply learning the letters is not sufficient to enable you to look up words in the dictionary. Letter combinations can look quite different from the same letters on their own. Also words found in the scriptures usually consist of combinations of many separate words and, when words join, they often change. An example that you will have seen in the book is *saccidānanda*. If you did not know this word, you would have to know the rules of these combinations in order to be able to work out that the separate words of which this consists—*sat*, *cit* and *ānanda*—in order to be able to look them up. You can see that, when a word ending in *t* combines with one beginning with ch, the *t* also changes to a ch. And the *t* at the end of chit becomes a d. Accordingly, you will not find this word in the dictionary under 'sach' but just after 'sat'. This particular word is present in its complete form because it is in such common usage but infrequent combinations will not themselves be listed and you have to break them down into the individual words to find out the meaning. (This

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is known as euphony or 'sandhi'.) Sanskrit uses an alphabet quite unlike ours. For a start, it contains nearly twice as many letters (more than three times the number of vowels) and these letters can look quite different depending upon where they appear in a word and which other letters are adjacent. The language is also written in 'Devanāgarī' script, which is quite unreadable without a lot of study and practice. There is an example at the top left-hand corner of this page—it is one of the mahāvāḳyas, the four aphorisms from the Vedas. This one is *tat tvaṁ asi*—perhaps the most famous—and means 'thou art that', i.e. you are the one unchanging reality, the Self, Brāhmaṇa or God. It is interesting to note in passing that there is a close parallel between the structure of the language and the Advaita-related myth of the creation. Indeed, some schools of thought, notably in the North of India and Kashmir, believe that the universe was 'spoken' into existence. Though this 'primordial' language is beyond ordinary sound, Sanskrit is its earthly manifestation as it were and embodies many of the 'universal principles'. The language itself is believed to embody the truth of the unity of the Self. Since pure Advaita claims that there is effectively no such thing as creation, the value of discussing these ideas is ultimately academic. Such studies can help prepare the mind to acknowledge those truths that remain forever beyond its grasp but they can also prove a hindrance. They have more appeal to those whose nature is inclined towards *bhakti* yoga rather than *jñāna*. The entire language evolves in an almost mathematical way from a fundamental sound. The laws governing the way that words are constructed, and the grammar used to join them, are strict. It is amazing that the language, though the most ancient known and no longer in general use, remains true to its original form and someone learning it now would be able to communicate perfectly well with someone speaking the language thousands of years ago.

Santa : Finite.

Sanhitā : That portion of a Veda which comprises the hymns. See Veda.

Santaha : [Good men], saints.

Śāntam : Calm.

Śānti (Shanti) : Calm, peace; spiritual peace.

Śānti-catuṣṭaya : (Shanti-chatushtaya) [the *catuṣṭya* of peace].

Śāntimaya Śiva : (Shantimaya Śiva) [*Śiva* full of peace].

Śānti-secana : (Shanti-Sechan) [a "pouring-out of tranquility"]; homage of hearts.

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Sanu : Level, peak, elevation.

Śāṅkhāyana : Name of a writer who was the author of the Śāṅkhāyana Brāhmaṇa of the Ṛg-Veda and of certain Śrauta sūtras also called by the name.

Sapta-sindhava : The seven rivers.

Sapanta ṛtam amṛtam : They touch Truth and Immortality. *[cf. RV 1. 68. 2]*

Sapta arcisa : The seven flames, tongues or rays (of *Agni*). *[Ved.]*

Sapta dhenavaḥ : The seven fostering cows. *[Ved.]*

Sapta dhitayaḥ : The seven forms of the Thought-principle. *[Ved.]*

Sapta dhīya : The seven thoughts. *[Ved.]*

Sapta gavaḥ : The seven Cows or the seven Lights. *[Ved.]*

Sapta haritaḥ : The seven brilliant horses of the sun. *[Ved.]*

Sapta jvālāḥ : The seven flames, tongues or rays (of *Agni*). *[Ved.]*

Sapta mātaraḥ : The seven mothers. *[Ved.]*

Sapta ratna (ratnāni) : The seven delights. *[Ved.]*

Sapta ṛṣaya : The seven seers. *[Ved.]*

Sapta sapta : Seven by seven, in septettes. *[Muṇḍ. 2. 1. 8]*

Sapta vaniḥ : The seven Words or fundamental expressions of the divine Mind. *[Ved.]*

Sapta vipraḥ : The seven sages. *[Ved.]*

Sapta-catuṣṭaya : (Sapta-chatushtaya) [the seven *catuṣṭayas*].

Saptagu : Seven-rayed. *[Ved.] saptaguḥ* [masculine] *saptagum* [neuter].

Saptagu Aṅgīras : Ṛg-Vedic ṛṣi . Belongs to Aṅgīras family. He composed X. 47 hymn in Ṛg-Veda, who is clearly the composer of these three hymns, which constitute a continuation of the theme in hymn 47. Hymn 47 is addressed to Indra as Indra Vaikuntha, and these three hymns, in the manner of a dialogue-hymn, constitute Indra's "reply" to Saptagu.

Saptaraśmiḥ : Seven-rayed. *[Ved.]*

Saptasyaḥ : Seven-faced or seven-mouthed. *[Ved.]*

Saptavadhrī : A Vedic ṛṣi. In a hymn he says 'Aśvins by your devices under the wickerwork for the liberation of the terrified, imploring Ṛṣi Saptavadhrī'. Concerning this the following old story is told. Sapta-vadhrī had seven brothers who determined to prevent his having intercourse with his wife. So they shut him up every night in a large basked which they locked and sealed, and in the morning they let him out. He prayed to the Aśvins, who

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enabled him to get out to his cage during the night and to return to it at daybreak.

Saramā : The Hound of Heaven, represents the faculty of intuition. *[Ved.]*. **2.** In the Ṛg-Veda the dog of Indra and mother of the two dogs called, after their mother Sarameyas, who each had four eyes and were the watchdogs of Yama. Sarmā is said to have pursued and recovered the cows stolen by the Panis a myth which has been supposed to mean that Sarmā is the same as Uṣās, the dawn, and that the cows represent the rays of the sun carried away by night.

Sarameya : [One of the four dogs of Yama]. *[Ved.]* The two children of Sarmā, Indra's watchdog, they were the watchdogs of Yama, and each had four eyes.

Saraṇyu : The fleet runner. A daughter of Tvaṣṭṛ. She has been identified with the Greek Erinnys. The beginning of this myth is in a hymn of the Ṛg-Veda, which says—'Tvaṣṭṛ makes a wedding for his daughter. (Hearing) this the whole world assembles. The mother of Yama, the wedded wife of the great Vivasvat, disappeared. **2.** They concealed the immortal from morals. Making of like appearance, they gave her to Vivasvat. Saraṇyu bore the two Aśvins, and when she had done so she deserted the two twins'. In the Nirukta the story is expanded as follows—'Saraṇyu, the daughter of Tvaṣṭṛ, bore twins to Vivasvat, the son of Aditi. She then substituted for herself another female of similar appearance, and fled in the form of a mare. Vivasvat in like manner assumed the shape of a horse and followed her. From their intercourse sprang two Aśvins, while Manu was the offspring of Savarṇa (or the female of like appended). The Bṛhad-devatā has another version of the same story—"Tvaṣṭṛ has twin children, Saraṇyu and Tri-śirās. He gave Saraṇyu in marriage to Vivasvat, to whom she bore Yama and Yamī, who also were twins. Creating a female like herself without her husband's knowledge and making the twins over in charge to her, Saraṇyu took the form of a mare and departed. Vivasvat, in ignorance, begot on the female who was left Manu, the royal ṛṣi, who resemble his father in glory, but discovering that the real Saraṇyu, Tvaṣṭṛ's daughter, had gone away, Vivasvat, followed her quickly, taking the shape of a horse of the same species as she. Recognizing him in that form, she approached him with the desire of sexual connection, which he gratified. In their haste his seed fell on the ground, and she being desirous of offspring, smelled it. From this act sprang the two Kumāras, Nāsatya and Dasra, who were lauded as Aśvins.

Saraṇyubhiḥ : With them as travelers on the path. *[Veda]*

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Sarasvatī (Saraswati) : "She of the stream, of the flowing movement"; *[Veda]* : the streaming current and the word of inspiration of the Truth; the goddess of the Word; [*Purāṇas*] : the Muse and goddess of wisdom, learning and the arts and crafts.

Śarva : A Vedic deity, the destroyer. Afterwards a name of Śiva and of one of the Rudras.

Sarasvatī : Name of a river. It is well known that in the Ṛg-Veda, the honour of the greatest and the holiest of rivers was not bestowed upon the Gaṅgā, but upon Sarasvatī, now a dry river, but once a mighty flowing river all the way from the Himālayas to the ocean across the Rājāsthan desert. The Gaṅgā is mentioned only once while the Sarasvatī is mentioned at least 60 times. Extensive research by the late Dr. Wakankar has shown that the Sarasvatī changed her course several times, going completely dry around 1900 B.C. The latest satellite data combined with field archaeological studies have shown that the Ṛg-Vedic Sarasvatī had stopped being a perennial river long before 3000 B.C. As Paul-Henri Francfort of CNRS, Paris recently observed, "*... we now know, thanks to the field work of the Indo-French expedition that when the proto-historic people settled in this area, no large river had flowed there for a long time.*" The proto-historic people he refers to are the early Harappans of 3000 B.C. But satellite photos show that a great prehistoric river that was over 7 kilometers wide did indeed flow through the area at one time. This was the Sarasvatī described in the Ṛg-Veda. Numerous archaeological sites have also been located along the course of this great prehistoric river thereby confirming Vedic accounts. The great Sarasvatī that flowed "from the mountain to the sea" is now seen to belong to a date long anterior to 3000 B.C. This means that the Ṛg-Veda describes the geography of North India long before 3000 B.C. All this shows that the Ṛg-Veda must have been in existence no later than 3500 B.C. *Āryan Invasion of India : The Myth and the Truth By N.S. Rajaram)* River Sarasvatī. ***In Ṛgveda*** the river called Sarasvatī is the most important of the rivers mentioned in the Ṛg-Veda. The image of this 'great goddess stream' dominates the text. It is not only the most sacred river but the Goddess of wisdom. She is said to be the Mother of the Veda. A few Ṛg-Vedic hymns which mention Sarasvatī river are presented below : *ambitame naditame devitame sarasvatī* (II. 41.16) (The best mother, the best river, the best Goddess, Sarasvatī) *maho arṇaḥ sarasvatī pra cetayati ketuna dhiyo viśva virajati* (I. 3.12) (Sarasvatī like a great ocean appears with her ray, she rules all inspirations) *ni tva dadhe vara a pṛthivya ilayspade sudinatve ahnam : dṛṣadvatyaṁ manuṣe apayāyam sarasvatyam revad agne didhi* (III. 23.4) (We set you down, oh sacred fire,

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at the most holy place on Earth, in the land of Ilā, in the clear brightness of the days. On the Drishadvati, the Apaya and the Sarasvatī rivers, shine out brilliantly for men) *citra id rājā rājāka id anyake sarasvatim aṇu; parjanya iva tatanadhi vṛṣṭya sahasram ayuta dadāt* (VIII. 21.18) (Splendor is the king, all others are princes, who dwell along the Sarasvatī river. Like the Rain God extending with rain he grants a thousand times ten thousand cattle) Sarasvatī like a bronze city : *ayasi puḥ;* surpassing all other rivers and waters : *viśva apo mahina sindhur anyaḥ;* pure in her course from the mountains to the sea : *sucir yati girbhya a samudrāt* (VII. 95.1-2). All these indicate that the composers of the Vedic literature were quite familiar with the Sarasvatī river, and were inspired by its beauty and its vasteness that they composed several hymns in her praise and glorification. This also inidates that the Vedas are much older than Mahābhārata period which mentions Sarasvatī as a dying river.

Sarga : Creation; [a section or chapter of some Sanskrit works such as the *Mahābhārata*].

Śarīra : The body.

Śarīra-catuṣṭaya : (Sharira-Chatushtaya) [the *catuṣṭaya* of the body].

Śarīrānanda : [*Ānanda* in the body].

Śarīrayātrā : The pilgrimage of the body; physical life.

Sarmā : In the Ṛg-Veda the dog of Indra and mother of the two dogs, called after their mother, Sarameyas, who each had four eyes, and were the watchdogs of Yama. Saramā is said to have pursued and recovered the cows stolen by the Paṇīs, a myth that has been supposed to mean that Saramā is the same as Uṣās, the dawn, and that the cows represent the rays of the sun carried away by night.

Śarma : Peace, joy. *[Ved.]*

Sarva : All, the All. *Sarvaḥ* [nominative, masculine] *sarvaṁ* [nominative, neuter] *sarveṣu* [locative plural], in all.

Sarvabhūtahite : In the good of all creatures.

Sarvabhūteṣu : In all existences.

Sarvadharman : All *dharmas.*

Sarvāhārī Aindra : Ṛg-Vedic ṛṣi belongs to Aindras gotra.

Sarvākarmaṇī : Works of all kinds.

Sarvākṛt : [Doer of all (actions)].

Sarvaṁ brahma : The *brahman* (that) is the All.

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Sarvam idaṁ : All this, all that is here (the common phrase in the *Upaniṣads* for the totality of the phenomena in the mobility of the universe).

Sarvamaṅgalaṁ : All good.

Sarvaṇi bhūtāni : "All things that have become", all becomings, all creatures.

Sarvatati : The formation or 'extension' of the universal being. *[Ved.]*

Sarvatha vartamānopi : However — even in all kinds of ways — he lives and acts...

Sat : Being, existence; Pure Existence; the thing that truly is; the right, the highest or best or real good.

Sat puruṣa : (Sat Puruṣa) the pure divine Self; God.

Śataka : A century [of poems, etc.].

Sat-asat : The existent and the non-existent.

Śatkoṣa : [The sheath of pure existence (*sat*)].

Satsaṅga : [Association with the good], good company.

Sattva (Sattwa) : [One of the three *guṇas*] : the mode of light and poise and peace; the force of equilibrium (translates in quality as good and harmony and happiness and light).

Sattvaguṇa (Sattwaguṇa) : [The quality (*guṇa*) of *sattva*].

Sattvapreraṇā : A direct indication from the inner being of what is to be thought, felt or done.

Sāttvika (Sattwic) : [Of the nature of *sattva*].

Satvabhiḥ : With them as fighters in the battle. *[Ved.]*

Satya : 1. True; truth; truth of being [cf. *rtam*]. **2.** [=*satyayuga*]. **3.** [=*satyaloka*]. *satyam* [nominative]

Satya (yuga) : [The first of the four Ages] : the Age of the Truth, the Golden Age.

Satya mantra : The true thought expressed in the rhythm of the truth. *[Ved.]*

Satyadharma : The Law of the Truth; the carrying out of *jñāna* in *bhāva* and action.

Satyaloka : World of (the highest) truth of being.

Satyam : See under *satya*.

Satyam ṛtam : Truth and Right. *[Ved.]*

Satyam ṛtam bṛhat : (Satyam Ṛtam Bṛhat) the Truth, the Right, the Vast. *[Atharva-veda 12. 1. 1]*

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Satyam sūryam : The true Sun. *[Ved.]*

Satyam tat : That Truth. *[Ved.]*

Satyam tat... sūryam : That true (illuminating) Sun. *[Ved.]*

Satyamantraḥ : They who have the true thought (expressed in the inspired Word). *[RV 1. 20. 4; 7. 76. 4]*

Satyamasti parmo dharmaḥ : There is no higher law of conduct [*dharma*] than truth.

Satyaśrutaḥ : Hearers of the Truth. *[Ved.]*

Satyena tiṣṭhate jagat : [The world stands by Truth].

Śaudram (Shaudram) : The *dharma* of the *śūdra.*

Saumya : [Sweetness, mildness].

Saumyatva : Sweetness (of heart), clarity.

Śaunaka : The Śaunaka recension of the Atharva Veda today survives only among a small group of scholars in Saurāṣṭra in Gujarat.

Śaunakīśākhā : One of branches in Atharvana Veda as specified in Caraṇvyūha book. The Śaunakiśākhā is well known and some of the saṁhitā portion of this branches are published.

Saundaryaṁ : [Beauty].

Saura : Pertaining to the sun; a worshipper of *Sūrya,* the god of the Sun].

Savas : Energy (with an association of the farther idea of light and flame); bright power. *[Ved.]*

Śavāsana : In *hathayoga,* the "corpse posture" in which one lies on the back and relaxes completely].

Savikalpa : (Trance) with formation or movement of the consciousness. Cf. *nirvikalpa samādhi.*

Savīra : Full of shining or flashing energy. *[Ved.]*

Saviraya dhiya : With their thought of flashing energy. [*RV 1. 3. 2*]

Sāvitṛ (Savitri) : The Creator or Manifester; the creative Sun. *Savitā* [nominative]

Sāvitrī (Savitri) : The Divine Word, daughter of the Sun; goddess of the supreme Truth who comes down and is born to save.

Sayujya : The absolute union of the divine with the human spirit.

Sayujyamukti : [Liberation by] self-oblivious abolition of the soul's personal being in the absorption in the One; the freedom born of unbroken contact of the individual being in all its parts with the Divine.

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Sailali : Teacher belongs to White Yajur Veda.

Saisiriyas : Name of a school which belongs to Ṛg-Veda Saṁhitā.

Saisiriya : Ṛṣi whose name is frequently mention in the Āśvalāyana śrauta sūtra.

Saityayana : Name of a school belongs to Ṛg-Veda.

Sakata : A rare word in the older literature for a cart. The creaking of a cart is referred to in Ṛg-Veda, as like the sound heard by night in the forest.

Śākāyana : Brāhmin whose name is specified in the White Yajur Vedas.

Sakdhūma : Hymns foun in the Atharavana Veda.

Śakun : Name of a bird mentioned in Ṛg-Veda.

Śakuntala : Name of a bird specified in the Atharvana Veda.

Śālaṁkāyana : Name of a school which belongs to Ṛg-Veda.

Śālaṅkayanas : Śālaṅkāyanas are ranked as Brāhmaṇas among the Vahikas and belongs to Sāma Veda school of thoughts.

Sambhava : Name of a Ṛg-Vedic ṛṣi.

Sambhavaha : Name of a Ṛg-Vedic ṛṣi.

Samvaraṇa : Dynasty belongs to Ṛg-Vedic period.

Samvaraṇa : Name of a Ṛg-Vedic ṛṣi.

Saṁyati : Dynasty belongs to Post Vedic period.

Samyu : Name of a Atharvana Vedic ṛṣi.

Samyu : Mythical son of Bṛhapsati. He is quoted as a teacher in the Yajur Veda.

Sanda : Descendant of Sanda, is the name of a man in Ṛg-Veda who is praised for his generosity.

Śāryāti : Ṛg-Vedic ṛṣi.

Śaryāti Haihaya : Ṛg-Vedic ṛṣi and descendant of Yādavas.

Śaryata Mānava : Ṛg-Vedic ṛṣi.

Saubha : A magical city, apparently first mentioned in Yajur Veda. An aerial city belonging to Hariścandra.

Satyāśravas : Descendatn of Vyāsa, and name of a Ṛg-Vedic ṛṣi.

śaulvayān : School brlongs to Ṛg-Veda.

Śaunaka school : The texts of Atharvana veda, is preserved only in Śauanaka school. It Saṁhitā consists in the present edition of it of 20 books, of these first 18 are subdivided into 32 chapters, with altogether 94 sections each containing number of mantras. The 19th kāṇḍa is not dividied into chapters,

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but into Anuvakas of which it contain seven khands, and thenth likewise divided into Anuvākas, has nine of which the third is subdivided into three paryāyas.

Śaunakīya : School belongs to Atharvana Veda.

Sailāli : Teacher belongs to White Yajur Veda.

Saisirīya : Ṛṣi whose name is frequently mentioned in the Āśvalāyan śrauta sūtra.

Saiśirīyas : Name of a school, which belongs to Ṛg-Veda Saṁhitā.

Saityāyana : Name of a sachool which belongs to Ṛg-Veda Saṁhitā.

Śakyana : Brāhmin whose name is specified in the White Yajuṙ Veda.

Śākapūṇī : Author who arranged a part of Ṛg-Veda and appended a glossary. He lived before the time of Yāska.

Śākaṭāyana : An ancient grammarian anterior to Yāska and Pāṇini part of his work is said to have been lately discovered by Dr. Bühler.

Shabāṣya Aṣṭreya : Ṛṣi with dark complexion and belongs to Atharavana veda.

Shaḍ-viṁśa : Twenty sixth. One of the Brāhmaṇas of the Sāma Veda. It is called the twenty sixth, because it was added to the Prauḍha Brāhmaṇa, which has twety five sections.

Shabhāṣya : Ṛg-Vedic ṛṣi.

Śikṣā Śāstra : Śikṣā śāstra is the very first of the six ancillary śāstras to Veda the knowledge of which is a must for a rightful and correct recitation of Vedic mantras and understanding of Vedas in their right perspective. Every Veda to be more specific every subsidiary branch of each individual Veda, has its own alphabet, accent. Hence every branch has its own Śikṣā text, many of which are not available today. Śikṣā śāstra teaches us the production and pronunciation of speech sounds. Siksha further deals with Vedic accent and its varieties. It teaches how to indicate the accents through the movement of right-hand or right fingers. Śikṣā instructs the student about the food to be taken by him so as to keep the articulacy system congenial for Vedic recitation. Today we have about Ninety Śikṣā texts with different subject matters. The Śikṣā śāstra discus more about the Vedic phonology, but with limited scope.

Sir Monier : Monier-Williams and the Boden Chair Sir Monier Monier-Williams (1819-1899) was born in Bombay, attending the East India Company's college and later teaching there. After the death of H. H. Wilson, Monier-Williams became Boden Professor of Sanskrit in Oxford University where

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he delivered an address wherein he stated—"I must draw attention to the fact that I am only the second occupant of the Boden Chair, and that its Founder, Colonel Boden, stated most explicitly in his will (dated August 15, 1811 A. D.) that the special object of his munificent bequest was to promote the translation of Scriptures into Sanskrit; so as to enable his countrymen to proceed in the conversion of the natives of India to the Christian religion." Brāhmanism, therefore, must die out. In point of fact, false ideas on the most ordinary scientific subjects are so mixed up with its doctrines that the commonest education—the simplest lesson in geography—without the aid of Christianity must inevitably in the end sap its foundations. "When the walls of the mighty fortress of Brāhmanism are encircled, undermined, and finally stormed by the solders of the cross, the victory of Christianity must be signal and complete.' In 1870 Monier-Williams wrote a book based on a lecture called 'The Study of Sanskrit in Relation to Missionary work in India' which was obviously written in order to promote Christianity and discredit the Vedic scriptures. He also wrote another work in 1894 called 'Hinduism which was published and distributed by the Society for Promoting Christian Knowledge. He is known mostly for his 'Sanskrit-English Dictionary' and for spending twenty-five years to founding an institution in Oxford disseminating information on Indian religion, philosophy and culture. In is interesting to note that Monier-Williams disagreed with the 'evolution to Christianity' theory of Max Müller. Refering to this he wrote –'There can be no doubt of a greater mistake than to force these non-Christian bibles into conformity with some scientific theory of development and then point to Christian's Holy Bible as the crowning product of religious evolution. So far from this, these non-Christian bibles are all developments in the wrong direction. They all begin with some flashes of true light and end in utter darkness.''It seems to me that our missionaries are already sufficiently convinced of the neccessity of studying these works, and of making themselves conversant with the false creeds they have to fight against. How could an army of invaders have any chance of success in an enemy's country without a knowledge of the position and strength of its fortresses, and without knowing how to turn the batteries they may capture against the for?

Śikhā : One of the four Vedic Brāhmaṇa disciples of Śveta.

Śiva : Name of tribal people occurs in Ṛg-Veda.

Skambha : The supporter. A name sometimes used in Ṛg-Veda to designate the supreme deity. There is considerable doubt and mystery about this name and deity. The meaning of the term is fulcrum as said by Goldstucke.

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Smārta rituals : The significance of human birth depends upon the achievements of four puruṣārthas, among which Dharma is the foremost one. The salutary ritual itself is Dharma and it is vividly described in Vedas. The Vedic ritual which once was one is now divided into two viz Śrauta and Smārta. Many Vedic branches have disappeared. The human sages foresaw it, summed up the procedure of rituals in the form of smṛtis etc, preserved the literature and passed it to the next generations. Thus, those rituals whose procedure is found available in Vedic branches are called Smārtas. The word Smṛti denotes also Dharma and Gṛhya sūtras. Though this literature is human derived it is treated as equivalent to Veda because it is based upon the lost and hence inferred Vedic branches. The ritual Garbhādhāna, is performed to consecrate the Bīja and Garbha. This ritual not only causes puṇya by pleasing the Almighty but also helps to get healthy and clever viviparity, by purifying the semen and the womb. These infants are citizens of tomorrow and they lead the nation on proper lines. Annaprāśana is another example. In this ritual, before habituating the staple food, cooked rice mixed with curd, honey and ghee is for the first time given to the baby, to eat. As ordained in the Śāstra during the 6th month of the child, this ritual should be performed. The Saṅkalpa then uttered reveals that the harmful infections etc, caused to the infant during the state of embryo and after birth are cured by performing this ritual. The Dharmasindhu observes that at the end of the ritual, pens book, should be put in front of the child. The child is allowed to pick up. This indicates the interest of the child. Thus the Smārta rituals have a two-fold benefit conducive to physical and spiritual evolution and we should be firm in performing them. The Smṛti literature prescribes sixteen ceremonies which are to be performed to all, starting from birth to death. The ceremonies are garbhādhānam, puṁsavanam, sīmanta, jātukarma, nāmakaraṇa, annaprāśana, caula, mauñjī, four vratas, godāna, snātaka and pitṛmedhika. These ceremonies are to be celebrated at the time prescribed by the smritis. For instance, the upanyana ceremony is to be performed to a Brāhmaṇa at the age of eight, to a Kṣatriya at the age of eleven, and to a Vaiśya to the age of twelve. The difference of time to each caste is thought of due to the difference in the attainment of maturity of mind.

Smṛti : In the Smṛtis (code of law), instructions have been given regarding religious cum moral behaviour of a man, in great details. These 'Smṛtis' have touched nearly every important aspects of human life like conduct, behaviour, education and his duty of seeking happiness inn the other world after his death by being virtuous. The experienced sages of these Vedic

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knowledge have transformed the Vedic principles into most practical forms in the Smṛtis and which they thought must be the objective of the Smṛtis. Even the most learned man having the knowledge of Brahma, spiritualism and philosophy gets respect from people only when he practices what he preaches otherwise his tremendous knowledge is covered by the darkness of his bad conducts. So it should be an endeavor of each man to make his life virtuous by following the teachings of these Smṛtis—the message of the Vedas. Subject division of codes of conduct. The learned men of religion have tried to categorize the scriptures of code of conduct mainly into three categories. Codes of Conduct (Ācāra Saṁhitā) Codes of behavior (Vyavahāra Saṁhitā) Codes of atonement (Prāyaścita Saṁhitā) Or Codes of punishment (Daṇḍa Saṁhitā). All these three aspects are very essential for a worthwhile existence of a man. If any of the aspect is absent then the all round development of a man not only gets blocked but also becomes impossible. Keeping this in mind the ancient sages of India preserved their memoirs, their conclusions in the form of code of conduct for the welfare of mankind stressing upon the importance of religion and salvation and his continuous endeavour in that direction codes of conduct. The first demonstration made in the Smṛtis is related with the right conduct of a man. The spiritual development of a man depends upon the implementation of the sixteen rites, wherein he is required to maintain his life style pure virtuous since his birth till his death by keeping away from sinful activities. Therefore for an achievement of bright future, ordinances have been made for different ceremonies and rites for different situations like conception, initiation into learning, sacred thread ceremony (yajñopavīta), marriage etc which brings respectability to a man and which helps him to develop real humanity in him. Although the education on the codes of conduct as directed in the Smṛtis had been originally categorized on the basis of the four castes i.e. Brāhmin, Kṣatriya, Vaiśya and Śūdra and similarly on the four stages of man's life i.e. Brahmacarya (maintaining celibacy), Gṛhastha (a householder's life), Vānaprastha (going to the forest) and Saṁnyāsa (renunciaton) but today in the Kaliyuga when the caste system has deteriorated to such an extent that there is a fear of it becoming extinct is not applicable. The permission has been given in the 'Smṛtis' to each individual and community according to his tendency, capability and efficiency so that a man can develop physically, mentally, intellectually and the whole society moves forward on the path of virtuosity. The two of the most important duties of a Brāhmin as described in the Smṛtis are (a) Penance. (b) Learning and acquiring knowledge. A Brāhmin by doing a penance liberates himself from all of his sins and by

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acquiring knowledge, he achieves the supreme status, The areas of activities where a Brāhmin is supposed to function are learning, teaching and help in the performance of Yajña (sacrificial fire). Similarly the Kṣatriyas have been ordered to rule efficiently and protect his subjects. Vaiśyas have been asked to accumulate the means and the commodities so as to earn money. The Śūdras have been asked to be at the service of all the above mentioned castes. The reason for such directions being given to Śūdras are because Śūdras are full of dark qualities and many faults are found in them connected with physical being and mental being. Codes of behaviour : The second subject that is ascertained in the Smṛtis is the code of behaviour. Man being a social being comes daily into contact with various people according to his requirements. In these processes of contacts, there are times when activities are not properly conducted either because of ignorance or because of selfishness. As a result of this difference of opinions develop in the society and the atmosphere gets vitiated. To prevent this from happening the creators of Smṛtis have directed the kings, administrators to bring those corrupt people back to the path of virtuosity by punishing them for their crimes. According to sage Yājñavalkya, the chief deity of the king is look after the welfare and the safety of his subjects and to take appropriate measures in that regard. For this to happen he must ensure that his subjects follow the path of virtuosity and punish those wicked people who cause hindrances and obstructions in the path of virtuous people by or minting them. And then this can happen only when the king is religious, fearless, alert, treats all as equal and keeps courtiers having such qualities too. The subjects are like children to a king, so it is his duty to look after their welfare just like a father looks after the welfare of his sons. Code of atonement : The third chief subject, which is ascertained in the Smṛtis or codes of conduct in codes of atonement. It is natural for a man to commit mistakes knowingly or unknowingly for which he feels sorry later on. To undo his sins and to attain peace of mind he wants to perform some virtuous activities. The third chapter of the Smṛtis deals with such virtuous activities by the performance of which a man alone can atone for his sinful activities. The different forms of sinful activities and their methods of atonement are elabourated in detail in this chapter for example sin committed by lust, by anger, by ignorance and by greed. Since the initial phase of the civilization there have been provisions for royal punishment for sins and crimes committed in society. But such 'mental crimes' of which others are ignorant and only the committer has knowledge, the Smṛtis have approved of mental atonement as the means to be free from his guilt consciousness. A sinner whose conscience does

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not allow him to rest in peace and who is always fearful of divine punishment for his sins makes his life a hell. Many Smṛtis have considered charity and Dakṣiṇā (giving alms) as the means for the atonement of his sins. But for the personification of penance, Sage Atri and Sage Baudhāyan have considered 'Prāṇāyāma' and the chanting of various mantras as the only means for the at one meant of sins. Smṛtis have bestowed upon the Brāhmins the right to make judgments regarding religion and virtuosity. It has also burdened them with the severe rules of atonement in case of their committing a sin. The rules of atonement are not that severe for a person belonging to other castes. For example a Kṣatriya has to atone half as compared to a Brāhmin, a Vaishya has to atone one-third as compared to a Brāhmin and a Śūdra has to atone for only one fourth as compared to a Brāhmin. Evolution of Smṛtis : The origin and development of Smṛtis blossomed after the Vedas and Vedāṅgas. Smṛtis that were created after the Vedic literature contain some serious topics as well as many preaching in simple language. As a result of this simple language common people have been able to gain knowledge about their rights and duties. It is said that a phase came after the Vedic period that could be called the Smṛti period because during that period the society was governed by the rules contained in the Smṛtis. During that period many Smṛtis were created apart from the main Smṛtis, keeping in mind the prevalent social and environmental conditions in which there is found great diversities in the rules although the basic principles remained the same. The names of Smṛtis : Since the Smṛtis normally contains the preaching and commands of great ancient sages therefore they are aptly named after them. According to sage Yājñavalkya the following names of twenty sages have been given in his Smṛti and they are also considered as the most prominent creators of the Smṛtis. They are :)1) Manu, (2) Atri, (3) Viṣṇu, (4) Hārīta, (5) Yājñavalkya, (6) Uśanā, (7) Aṅgirā, (8) Yama, (9) Āpastamba, (10) Samvarta, (11) Kātyāyan, (12) Bṛhaspati, (13) Parāśara, (14) Vyāsa, (15) Shaṅkha, (16) Likhita, (17) Dakṣa, (18) Gautama, (19) Śātātapa, (20) Vasiṣṭha. It is only the Smṛtis which teach us as to which religious activity is essential in a particular situation? Or which activity is of secondary importance? Or which activity is worth abandoning? It also determines how far a man can go in search of sensual pleasure and how important is purity and sanctity in our life. A clear demarcation in the above-mentioned things, though appears harsh and strict yet it helps in building a religious and virtuous society by creating an atmosphere of similarity, equality and tranquility. Apart from the basic religious overtones the Smṛtis also contain preaching on good manners. The golden period of Indian history was when the

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conduct of the people followed the preaching of the Smṛtis. During that time, India because of her supreme civilization and culture was famous and was respected by the whole world. So we Indians must try to follow the preaching of the Smṛtis so that our past glory is brough tback. Apart from the above-mentioned twenty Smṛtis, there is also a mention of other Smṛtis in the scriptures. Recently an organization by the name of 'Guru-Manual' of Calcutta had published the names of ten Smṛtis, they are : (1) Mārkaṇḍeya, (2) Saṅgākṣī, (3) Baudhāyana, (4) Laghvāśvalāyana, (5) Kapil, (6) Baghul, (7) Viśvāmitra, (8) Śāṇḍilya, (9) Kaṇva, (10) Bhāradvāja all of which are famous for their goodness and glory. This way, the Smṛtis which remind us about the Vedas are established supremely and are important historically, socially, culturally and have literary importance. It contains the ancient history of the world which is very beneficial for the human kind. The Āryan civilization has been glorified in it. The Smṛtis are created normally in 'Anuṣṭup' metre (verse of 32 letters) but some Smṛtis are also written in prose. Keeping in mind the weak memory of a man its language has been kept simple and natural. ***See General information.***

Soma : The juice of a milky climbing plant, extracted and fermented, foirming a beverage, offered in libations to the deities and drunk by the Brāhmaṇas.

Somakasahadevya : Descendant of Sahadeva, is the name of the king of the Śṛñjayas in the Ṛg-Veda.

Śravas : "Hearing"; fame; revealed knowledge, the knowledge which comes by inspiration. *[Ved.] śravaṁsi* [plural], inspirations.

Śravasyu : Which turns towards the knowledge. *[Ved.]*

Śreṣṭha : The best.

Śreyas : The good.

Sṛṣṭa : Projected, [created].

Sṛṣṭi : Projection (of a part from the whole); creation, release or bringing forth of what is held in.

Śruta : The thing heard, the Word.

Śraddhā : Faith, personified in the Vedas and lauded in a few hymns.

Śruti : What was heard. The revealed word. The mantras and Brāhmaṇas of the Vedas are always included in the term, and the Upaniṣads are genrally classed with them.

Śrīpati : Ṛg-Vedic ṛṣi and his grandson was Kṛṣṇajit.

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Śṛñjaya : Victim in Aśvaṃedha sacrifice as specified in the Yajur Veda.

Sṛñjaya : Name of people belongs to Ṛg-Veda.

Śrutaratha : Name of a young king specified in the Ṛg-Veda.

Stambha : [Pillar, column, post.]

Stambhanam : [Stiffening, making rigid, paralyzing].

Sthairya : [Steadiness]; the capacity of fixity (in *jnana*), *sthairyam* [nominative].

Sthāṇu : Immobile.

Sthira : [Fixed, calm, steady].

Sthirata : Calm.

Sthūla : Gross.

Stoma : A stabilising mantra; a hymn at once of affirmation and submission. *[Ved.]*

Stoman abhi svara abhi gṛṇihi : A rove vibrate (or answer) to our songs of praise, speak them out as they rise, cry out thy response. [*RV 1. 10. 4]*

Stotra : [A hymn of praise].

Stubh : The rhythm that affirms the gods; the Word considered as a power which affirms and confirms in the settled rhythm of things. *[Ved.]*

Stubha : Light, enjoyment, bliss. *[Ved.]*

Subhāṣita : [Good or eloquent speech, witty saying]; gnomic verse.

Subhāṣpati : [Two] lords of weal or of bliss.

Suci : Ṛg-Vedic ṛṣi who belongs to Bhārad̄vāja gotra.

Sudās : A king who frequently appears in the Ṛg-veda and at whose court the rival ṛṣi Vasiṣṭha and Viśvāmitra are represented as living. He was famous for his sacrifice.

Śuddha Bhakti : pure *bhakti.*

Śuddhacitta : The purified heart consciousness [*citta*].

Śuddham : [The pure].

Śuddhi (Shuddhi) : [Purification]. *śuddhiḥ* [nominative].

Śudha : Nectar : or *amṛta;* the food or drink of the gods.

Suga : Easy of going and thornless. *[Ved.]*

Sukha-bhoga : [Experience of happiness].

Sukhahāsya : Cheerfulness.

Sukham : Happiness.

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Śukla Yajur Veda : The Śukla Yajurveda branched off from the Yajurveda at the time of the Ṛṣi Yājñavalkya, who was a student of Vaiśaṁpāyana Maharṣi . According to tradition, Yājñavalkya had a falling out with his preceptor who forbade him from taking the Yajurveda that Yājñavalkya had learned from him (*Author's note* : Intellectual Property Rights in the Vedic age?). Undaunted, Yājñavalkya re-learned the Yajurveda from Sūrya. This association with Sūrya caused this branch of the Yajurveda to be called "Śukla" or" bright". The Śukla Yajurveda is represented by the following recessions Madhyamdina;—The Madhyamdina School dominates North India just as the Taittirīya School does South India. Kāṇva;—The Kāṇva branch of the Śukla Yajurveda (while much less common than the Madhyamdina branch) has made surprising inroads into Taittrīya territory. According to Wayne Howard, many pandits affiliated to this school are to be found even as far south as Tirunelveli in southern Tamil Nadu!

Śukra : Bright, brilliant.

Sukratu : Perfect in power (for the sacrifice). *[Ved.]*

Sukṛtam : Well-built.

Sukṛtamulokam : The other world to which those who do well the works of sacrifice attain. *[Ved.]*

Sukṛti : Ethical.

Sukṛtyāya : By perfection in the work. *[Ved.]*

Sūkṣma (Sūkshma) : Subtle.

Sūkṣma anna : [Subtle matter].

Sūkṣma deha : Subtle body.

Sūkṣma dṛṣṭi : Subtle vision.

Sūkṣma indrīya : Subtle organ.

Sūkṣma jagat : [Subtle world].

Sūkṣma prāṇa : [Subtle life-force].

Sūkṣma śarīra : [Subtle body].

Sūkta : [A hymn of the *Veda*].

Sumati : The perfect mentality; right thoughts, right sensibilities; a happy rightness of mind and feeling. *[Ved.]*

Sumantu : The collector of the hymns of the Atharvana veda, he is said to have been a pupil of Veda Vyāsa, and to have acted under his guidance

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Śunaḥśepa : (Shunahshepa) [the name of a *ṛṣi*, described in the *Ṛg-Veda* as bound to the sacrificial post by a threefold cord (representing man's mentality, vitality and corporality)].

Sundaram : [The beautiful].

Sunṛta : The word of a blissful truth; happy truths. *[Ved.] sunrtah* [plural], the powers or the voices of Truth and Joy.

Sunrtavari : [Tull of happy truths].

Śūnyam : See under *śūnya.*

Śūnyavādin : [One who professes the *sunyavada;* a Nihilist].

Sūra : The sun. *[Ved.]*

Suras : In the Vedas, a class of beings connected with Sūrya, the sun. The inferior deities who inhabit Swarga, a god in general. Acocrding to some, the word is allied to Swar, 'the heaven' others think it to have sprung from the derivetion assigned to asura, and as a-sura, is said to signify 'not a god' sura has come to mean 'god'.

Suracakasśasaḥ : Sun-eyed. *[Ved.]*

Sūrī : The illumined thinker, seer. *[Ved.]*

Sūrya : The *Vedas* worship the Sun, Sūrya, as the source of light for the entire world. But for the Vedic people, light is not a material force but a power of life, love and intelligence. Nor is the Sun a distant entity unrelated to us. It has a presence on Earth through the power of its rays, which not only pervade our environment but also touch our very hearts. By the Sun the *Vedas* don't simply refer to the outer luminary, the central star of our solar system. They mean the principle of light and consciousness on a universal level, of which the Sun is our local representative. One of the main problems in the world today is the energy crisis, which is endangering the very roots of life on the planet. Where can we get the power to run all our new technology, industry, transportation and media? Our energy needs are increasing daily with the growth in population and the increasing affluence of the third world that is now demanding the same conveniences that the western world has enjoyed for decades. Where do we get this additional energy? And how can we create it without destroying the planet by pollution that is the by product of most of our energy sources? Solar power is the ultimate answer for the energy crisis because it is a clean source of energy that is unlimited, though the technology for it may take a few decades more to develop fully. We must make solar power the priority in energy research. We must return to the Sun to save the Earth. The *Vedas*

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are said to reside in the rays of the Sun, which hold the Vedic mantras. The *Vedas* are the manifestation of solar intelligence, the light of consciousness on Earth. The sacred syllable OM itself is the sound of the Sun and the essence of the *Vedas*. The Vedic mantras carry light and power both for the body and the mind. India, therefore, should be at the forefront of solar research in order to keep up with its ancient Vedic heritage. According to the *Vedas*, the inner Sun is Prāṇa or vital energy, which manifests through the breath. To increase our personal energy, both for physical health and for mental acuity, the best practice is Prāṇāyāma or breath control. Breath carries the subtle essence of speech, which is mantra. The inbreath carries the sound 'so' and the outbreath carries the sound 'ha'. The natural mantra "So'ham" in Sanskrit means, "He am I, " referring to the Puruṣa or consciousness in the Sun, as the *Īśa Upaniṣad* (v. 6) so eloquently proclaims. Our very breath is based upon unity with the solar creator and source of life and can be used to connect with its power. The best mantra for awakening the higher mind is the Gāyatrī mantra, which is a mantra to the solar light of consciousness to awaken our meditative mind (dhi). It brings us the Divine solar power of consciousness, love and prāṇa—the supreme light of truth. In the *Ṛg-Veda*, Sūrya, the god of the sun, was one of the three major deities along with *Indra*, and *Agni*. Being the most distinct of the Hindu sun gods, Sūrya is described as short, with a burnished copper body, ridding through the sky in a chariot drawn by seven ruddy horses and driven by Aruṇā, dawn, his wife or mother. He is credited with several parents, one of who is *Brahmā*, while his own progeny includes Yama, the king of the dead, and Yamunā, the present River Jumnā. These two, brother and sister, are thought by some to be the first human beings, just as Yama was the first man to die and journey to the other realm. When Sūrya's wife *Sañjñā*, overpowered by his radiance, fled as a mare to the shade of a forest and studied meditation, the sun god came to her as a stallion. Later her father, Viśvakarmā, reduced Sūrya's brilliant rays by cutting away one-eighth of his substance, the fiery trimmings falling to the earth among other things as the disc of *Viṣṇu* and the trident of *Śiva*. Viśvāmitra and the Gāyatrī Mantra. The Gāyatrī mantra was the gift to the world of the great Ṛṣi Viśvāmitra, seer of the third book of the Ṛg-Veda. Viśvāmitra was one of the greatest Vedic Ṛṣis but also the most controversial. He began as a great king and warrior who wanted to add spiritual power to his worldly conquests. This brought him in contact and in conflict with Vasiṣṭha, the greatest and purest of the Ṛṣis. Viśvāmitra persisted through all difficulties, including those created by his own ambition, until after a long period of struggle

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through his will power and tapas he ultimately achieved Self-realization. Viśvāmitra's path, therefore, was more of human effort than Divine grace. His was the path of the warrior, of discipline and struggle, defeat and victory. He shows the development of an indomitable will that can overcome all obstacles and even challenge the Gods. Viśvāmitra by his tapas eventually created such an internal fire that it began to threaten the Gods in heaven by its heat. For this the Gods sent the celestial nymph (apsarā) Menakā to seduce him and take him off his path. The strategy succeeded, but not for long, and to fulfill another purpose that perhaps the Gods had not planned. From his union with Menakā, Viśvāmitra begat a daughter, Śakuntalā, who eventually became the wife of King Duśyanta. From the union of Duśyanta and Śakuntalā was born King Bharata, from whom the name of India as Bharata arose. The whole country of India, through its determinative dynasty carries the blood and spirit of Viśvāmitra, which is closely connected to that of the warrior Goddess Durgā. Viśvāmitra's Gāyatrī mantra is the most important mantra of the Hindus, probably still recited by half the people in India today. It is the most sacred Vedic mantra, reciting at sunrise, noon and sunset. We can literally translate it as : The Gāyatrī mantra encourages creative thinking, not as mere human invention but as our portion of cosmic intelligence. It exhorts us to attune ourselves to the cosmic mind and its laws of dharma. This chant is as valuable and appropriate in the modern world as it was in ancient times. We can use it whenever we wish to gain new insight and inspiration or to increase memory and concentration, even for mundane tasks. : Viśvāmitra in the Ṛg-Veda states that his prayer or Brahma protects the Bharata people :His prayer of course is the Gāyatrī mantra. As long as that mantra is recited in India, its ancient spiritual heritage will be preserved. India should not forget the Gāyatrī mantra, Viśvāmitra or its connection to the Suṇ. That is the key to its destiny as a nation. Humanity also must remember the Divine Self in the Sun, the Prāṇa that is the universal energy, and our role in the cosmos to bring the Divine light of knowledge into the darkness of physical matter. This is not an issue of mere science and technology. It requires an inner science of Yoga and the enlightenment of the mind.

Sūrya Savitṛ : (Sūrya Savitri).

Surya-śakti : [Sun-power].

Sūryasya dvāra : The gates of the Sun.

Suryasya raśmayaḥ : The rays of the sun (of knowledge).

Sūśna : An asura mentioned in the Ṛg-Vedas killed by Indra.

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Suśupti : See *susupti.*

Sūṣna (Shushna) : A demon associated with *Vṛtra;* the false force that distorts knowledge and action.

Suṣupta : Fast asleep.

Suṣupta puruṣa : (Sushupta Purusha) [the *puruṣa* in the state of sleep (*suṣupti*)].

Suṣupti : (Sushupti) : deep sleep; the Sleep-State, a consciousness corresponding to the supramental plane proper to the gnosis, which is beyond our experience because our causal body or envelope of gnosis is not developed in us, its faculties not active, and therefore we are in relation to that plane in a state of dreamless sleep.

Suvīra : Full of energy. *[Ved.] suvira* [feminine]

Suvīryaṁ : Complete hero-force. *[Ved.]*

Suvitam : Right going, good going, happy going; truth of thought and action; the felicity that comes by following the right path. *[Ved.] suvitaya* [dative].

Suca : It is an obscure verse of Ṛg-Veda, where a man and woman may be meant.

Scanti : The name of a protégé of Aśvins in Ṛg-Veda.

Sva prakṛti : The "own nature" (of the Divine), the divine Nature.

Svadhā : The self-ordering power of Nature. *[Ved.]*

Svadharma : (Swadharma) own law of action; true rule and way of being; truth of one's own inner movement.

Svādhīna : Dependent only on itself, free.

Svādhiṣṭhāna : Name of the abdominal centre [*cakra*].

Svādhiti : 1. An axe or other cleaving instrument. **2.** The self-ordering power of nature. *[Ved.]*

Svaḥ : See *svar.*

Svaṁ damamṁ : Own or proper home. *[RV 1. 75. 5]*

Svam sadah : own or proper seat. *[Ved.]*

Sva-mahimn : In its [own] greatness.

Svapasyāya : By perfection in the work. *[Ved.]*

Svaprakāśa : Self-perceived by the Self.

Svar, Svaḥ (Swar) : "Sun", "luminous"; used to indicate the third of the Vedic *vyāhṛtis* and the third of the Vedic worlds corresponding to the principle of pure or uninsured mind; the luminous heaven, the world of the Sun or

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the Truth, the luminous world of the Divine Mind; illumined regions of Mind between the sacramental and the human intelligence.

Svarājya (Swarājya) : Self-rule, empire of oneself, rule of one's inner being.

Svarāṭ (Swarāṭ) : Self-ruler.

Svardṛṣ : (One who has) the vision of *svar. [Ved.]*

Svarga (Swarga) : Paradise; *brahman*-world.

Svargaloka (Swargaloka) : Heavenly world; the condition of bliss in the subtle body.

Svarloka (Swarloka) : The world of free, pure and luminous mentality.

Svarnara : The might of *svar* or the *svar*-soul; the world of the power of Light (often spoken of as if it were a country—not *svar* itself, but the power of *svar* which the light of that world forms in the pure mentality). *[Ved.]*

Svarpati (Swarpati) : The master of *svar, Indra. [Ved.]*

Svarsaḥ : He who winneth *svar. [Ved.]*

Svarūpa (Swarūpa) : Self-form, true form, essential form or figure.

Svarvatir āpaḥ : The waters which carry in them the light of the lubricous heaven (*svar*). *[Ved.]*

Svarvid : A finder or knower of *svar. [Ved.]*

Svarya āsmān : The heavenly stone (the thunderbolt of *Indra*). *[Ved.]*

Svasti : The good state of existence, right being.

Svayambhava : Self-being.

Svayambhū (Swayambhū) : The Self-existent, the Self-becoming.

Svayaṁprakāśa : Supreme existence supremely aware of itself; direct or essential knowledge.

Svayaṁvara (Swayaṁvara) : ["Self-choice"; the choosing of a husband by a noble lady from an assembly of suitors].

Sve : Dame in its own habitation. *[Ved.]*

Svena dhamna : By their own inherent lustre. *[Ved.]*

Śveta : White.

Svaidayana : Teacher whose name is specified in White Yajur Veda.

Svadratha : A proper name of Asaṅga specified in Ṛg-Veda.

Swabhava : See *svabhava.*

Swadesh : See *svadesa.*

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Swadeśī : See *svadeśī.*

Swadharma : See *svadharma.*

Swāhā : See *svāhā.*

Swar : See *svar.*

Swarāj : See *svarāj.*

Swarājya : See *svarājya.*

Swarāṭ : See *svarāṭ.*

Swarga : See *svarga.*

Swargaloka : See *svargaloka.*

Swarloka : See *svarloka.*

Swarpati : See *svarpati.*

Swarūpa : See *svarūpa.*

Śwetāśwatara : An Upaniṣad attached to the Yajur Veda.

Syavāśwa : Son of Archananas. In a hymn he says, 'Śaśiyasi has given me cattle, comprising horses and cows and hundreds of sheep'. The story told in explanation is that Arcananas, having seen the daughter of Rāja Rathavīti, asked her in marriage for his son Syavāśwa. the king was inclined to consent, but the queen objected that no daughter of her houses had ever been to any one less saintly than a ṛṣi. To qualify himself Syavāśwa engaged in austerities and begged alms. Among others, he begged of Saśīyati, wife of Rājā Taranta. She took him to her husband with whose permission she gave him a herd of cattle and costly ornaments. The Rājā also gave him whatever he asked for, and sentry him on to his younger brother, Purumilha. On his way he met the Maruts, and lauded them in a hymn, for which they made him a ṛṣi . He then returned to Rathavītī, and received his daughter to Wife

Syumaraśmī : The name of a protégé of Aśvins in Ṛg-Veda.

Syumagṛbh : Horses used in Ṛg-Veda.

Syava : The name of a protégé of Aśvins in Ṛg-Veda. He may be identified with Hiraṇyahasta.

Syava : It is mentioned in Ṛg-Veda, as a generous donour of Suvastu River.

Syavaka : It is mentioned in Ṛg-Veda, that he was a close friend of Indra.

Syamayāni : Chief author of Yajur Veda.

Śāma Vidhāna Brāhmaṇa : This work is devoted entirely to magic and details the chants to be recited for various spells. The Atharva Veda has only one

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Brāhmaṇa associated with it, which is the Gopatha Brāhmaṇa. It is a much later work than the others, composed largely of material gathered from previous sources including the Aitareya Brāhmaṇa of the Ṛg-Veda and the Śatapatha Brāhmaṇa of the white Yajur Veda.

Ṣaḍviṁśa Brāhmaṇa : Literally meaning "26", it was so named because it constitutes the twenty-sixth section of the Prauḍa Brāhmaṇa, and was later added to it.

Śukla Yajur Veda : The main branches are called Śukla Yajur Veda and Kṛṣṇa Yajur Veda. Śukla means white and Kṛṣṇa means black. The Śukla Yajur Veda Saṁhitā is also known as Vājasaneyi Saṁhitā. Vājasani is the Sun. As Ṛṣi Yājñavalkya is believed to have brought this Saṁhitā to the knowledge of the world after learning it from the Sun God, it is called Vājasaneyi Saṁhitā. Kṛṣṇa Yajur Veda is not wholly divided into Saṁhitā and Brāhmaṇa portions. The Brāhmaṇa portions are at times conjoined with the Saṁhitā mantras in their respective places. The glory of Yajur Veda in its good presentations of Vedic Karma or rituals. Yajñas like Darsa Pūrṇamāsa, Somayāga, Vājapeya, Rājasūya, Aśvamedha and the Taittareya Saṁhitā in Kṛṣṇa Yajur Veda makes many others known to us in all their procedural detail. In addition, some mantras which are hymns of praise and which are not contained in Ṛg-Veda are also found in the Yajur Veda. For example, the Śrī Rudram, now in vogue, is from the Yajur Veda. The great Śiva Bhakta, Appayya Dikṣita, is stated once to have felt sorry that he was not born in Yajur Veda as he could adequately worship Śiva only through Yajur Veda. He was born in a family, which traditionally followed the Sāma Veda. Today, a vast majority follows the Yajur Veda. While Śukla Yajur Veda is the prevalent school in Northern India, the Kṛṣṇa Yajur Veda is the prevalent school in South India. The Puruṣa Sūkta, which appears in the Ṛg-Veda, also appears with certain changes in Yajur Veda. But if Puruṣa Sūkta is mentioned by name, as such, it generally refers to the version that appears in Yajur Veda. Yajur Veda is of special significance to Advaitins—those who understand and believe in the "non-dualism" school of philosophy. Any philosophical doctrine (Siddhānta), according to the learned, should contain a Sūtra or aphorism, Bhāṣya or commentary and Vartika or an explanatory note. Sūtra is to enunciate the doctrine in a condensed or pithy form. Bhāṣya is a detailed commentary thereon. Vārtika is a further elabourate elucidation of the Bhāṣya. In Advaita Siddānta, the word Vartikakara (one who has written the Vārtika) refers only to one person, namely Sureśvarācārya, a disciple of Ādi Śaṅkarācārya. To which Bhāṣya did he write a Vārtika? If the Upaniṣads are regarded as Sūtras,

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Ādi Śaṅkarācārya wrote Bhāṣya thereon. He also wrote a Bhāṣya on Brahmasūtra, composed by Sage Bādarāyaṇa or Veda Vyāsa. The direct disciple of the Ācārya, Sureśvarācārya, wrote the Vārtika thereon, i.e., on the Upaniṣad Bhāṣya. In doing so, he did not take up all the ten major Upaniṣads (for commentary); he took up only two. These are the *Taittareya Upaniṣad* and the *Bṛhadāraṇyaka Upaniṣad*, pertaining to the Kṛṣṇa Yajur Veda and the Śukla Yajur Veda respectively. Both the Upaniṣads are of the Yajur Veda. Thus, Yajur Veda is of great importance to the followers of Advaita philosophy.

T

Tad ekaṁ : That One. *[RV 10. 129. 2]*

Tad eṣa ṛcabhyukta : This is that word which was spoken by the *Ṛg-veda. [cf. Tait. 2. 1; Brhad. 4. 4. 23 etc.]*

Taijasa : "The Luminous"; the Self that supports the Dream-State [*svapna*] or subtle consciousness.

Taittirīya : The term applied to Saṁhitā of Black Yajur Veda. It is also applied to a Brāhmaṇa, to an Āraṇyaka to an Upaniṣad, and a Prātiśākhya of Sāma Veda.

Tama (asit) tāmasa gulham (gūḍham) : Darkness veiled within by darkness. *[RV 10. 129. 3]*

Tamaḥ avayūnaṁ : Darkness without knowledge. *[Ved.]*

Tāmasa sarga *tāmasika* : Creation.

Tāmasika (tāmasic) : [Of the nature of *tamas*].

Tāmasikatā : [Inertia, obscurity, ignorance].

Tamoguna : [The quality (guna) of *tamas*].

Tan mahinajayataikaṁ : by the greatness (of its energy) that one was born. *[RV 10. 129. 3]*

Tāṇḍuz : The most important of the eight Brāhmaṇas of Sāma Veda.

Tāṇḍya Brāhmaṇa : Hymns in Black Yajur Veda.

Tanmātrās : The five subtle properties of Energy or Matter; the five subtle energies whose action puts the sensory consciousness in relation to the gross forms of matter : sound, touch, form, taste and smell; [sometimes considered to be the five elemental states of substance *(pañcabhūta)*].

Tāntrika (Tāntric, Tāntrik) : [relating to *tantra;* a follower of the *tantra* system of philosophy and *yoga*].

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Tapas (Tapaḥ) : "Heat"; any kind of energies, askesis, austerity of conscious force acting upon itself or its object; the essential principle of energy.

Tāpasas tan mahina ajayata ekam : That one was born by the greatness of its own energy. *[RV 10. 129. 3]*

Tapasvī (Tapaswī) : [One who does *tapasya*].

Tapasyā : Effort, energism, austerity of the personal will, ascetic force, askesis; concentration of the will and energy to control the mind, vital and physical and to change them or to bring down the higher consciousness or for any other yogic purpose or high purpose.

Tapoghanaloka : [World of dense essential conscious energy. (*tapas*)].

Tapoloka : World of *tapas;* world of infinite Will or conscious force.

Tapomaya : [Composed of *tapas*].

Tapoyajña : [Sacrifice of *tapas*]; austerity of self-discipline and energy of the soul directed to some high aim.

Taptaṁ ghṛtam : The burning clarity. *[Veda]*

Tarpaṇa (Tarpaṇ) : ["Satisfying" or "refreshing", ceremonious presentation of refreshing libations or oblations to the dead].

Tat : That (the Absolute).

Tat satyam : That Truth. *[cf. RV 3. 39. 5; 4. 54. 4; 8. 45. 27]*

Tat satyam suryam tamasi kṣiyantāṁ : That Truth, the Sun lying concealed in the darkness. *[cf. RV 3. 39. 5]*

Tat savitur vareṇyam bhargo devasya : [That most excellent light of the divine creator-Sun]. *[RV 3. 62. 10]*

Tathā karomi : So I act.

Tathāstu : Let it be so.

Tato na vicikitsate : [Debates not thereafter].

Tattva (Tattwa) : "Thatness", a fundamental cosmic principle.

Tattvajñāna : Knowledge of the essential principles of Being or essential modes of self-existence [*tattvas*].

Tattvataḥ : In all the principles of its existence.

Tattva-vibhāga : A class of psychological factors [*tattvas*].

Tauḍaśākhā : One of branches in Atharvana Veda as specified in Caraṇvyūha book. The Tauḍaśākhā, mentioned in the Atharvapariśiṣṭa and in the Devībhāgavata is exinct.

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Taittirīya Brāhmaṇa : This Brāhmaṇa is associated with the black Yajur Veda. The Sāma Veda has eight Brāhmaṇas associated with it. Some of the important were Tāṇḍya Brāhmaṇa. This is the most important Brāhmaṇa associated with the Sāma Veda. It provides general information about sacrifices. The Prauḍa Brāhmaṇa : It has 25 sections, which enumerate the Vrātyaṣṭoma ritual by which non-Āryans were admitted into the Āryan fold.

Taittirīya Saṁhitā : The gods seizing it on all sides with the Pṛṣṭha (lauds) made it go to the world of heaven. They seized it with Parā (Sāmans) from below. And with Divākīrtya (Sāman), they placed it in the world of heaven. Witḥ Parā (Sāman), they seized it from above, and with the Pṛṣṭha (lauds), they descended from heaven. Yonder sun, indeed, in this world of heaven is seized on all sides by the Parā (Sāmans). *Taittirīya Saṁhitā (Yajurveda) 7. 3. 10*

Tejaḥślāghā : [Rejoicing in (boasting about) one's own energy (*tejas*)].

Tejas, tejaḥ : Light of energy; force; puissance; energy and soul-force; [as one of the five *bhūtas* : light and heat energy, see *agni*, definition 2]. the Creator, the Light that is father of all things. *[cf. Sūrya; Savitr]*

Textile : Crafts and industries... Weaving industry. Sanskrit words 'tan' and 'tanti' (string) have corresponding terms 'tan' in Zend, 'tan teino' in Greek and 'tendo' in Latin, all meaning, 'stretching'. The root 'pre' for plaiting in Sanskrit is akin to Greek 'plekō' and Latin 'plico'. Similarly Skt. root 've' for weaving is similar to Latin 'vico' and Teutonic 'wehan'. Tantumm, Otum and Vayanti are used in Vedic Sanskrit for warp, woof and web respectively. We find also words in Vedic Sanskrit 'vāya' (weaver) (RV 10.26.6), tasara (shuttle) (RV 10.130.2; VS 19.83; MS 3.11.9), veman (loom) (VS 19.83) and mavūkha-s (wooden pegs) (VS 19.80) used for stretching the web. Weaving was entrusted to women, as reflected in RV (uṣāsān aktā vayyeva raṇvite tantum tatam saṁvayantī... : RV 2.3.6; cf. AV 10.7.42) which compares night and dawn to two young women engaged in weaving. Elsewhere we find mothers weaving garments for this sons. (vastrā putrāya mātaro vayanti : RV 5.47.6). The ṛc : nāham tantum na vi jānāmyotum na yam vayanti samare'tamānāḥ : RV 6.9.2; cf. 6.9.3) states 'I know not other warp or woof, I know not web they weave, when moving to the contest'. Here the Ṛṣi means to eulogise the greatness of Vaiśvānara, the threads of the warp are the metres of the Vedas, those of the woof prayers and ceremonies and their combinations results in the weaving of a cloth, meaning the performance of a sacrifice. We come across terms vāsas, vastra and vasana to mean cloth in the RV. (RV 1.34.1; 1.11.5;

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8.3.24; 3.39. 2; 1.95.7). Other types of garment called adhivāsa, drāpi, atka and peśas and woollen goods, especially of Gandhāra have already been mentioned in connection with dress in the first part of the treatise. We have already noticed the use of cotton and cotton-fabrics in the period of Indus valley civilization, but cotton is conspicuous by its absence in the Ṛg-Veda, Prof. Muir, however, comments that 'it is difficult to conceive that cotton, though not mentioned in the hymn should have been unknown when they were composed or not employed for weaving the light cloth which is necessary in so warm a climate.' (Muir, *Original Sanskrit Texts*, V, p. 462)... The same terms like otu, tantu, anuchāda and prāchīnatāna, veman and mayūkha meaning woof, yarn, forward stretched web, loom and wooden pegs or shuttle respectively are found in later Vedic literature, in connection with textile industry. (AV 14.2.51; KS 23. 1; VS 19.80 and 83; ŚB 3.1.2.13f; TS 6.1.1.3). Vastra, vasana and vāsas are also mentioned to mean cloth in later Vedic literature. (AV 5.1.3 and 10.5.25; Ch. Up. 8.5.5; Kaus. Up. 2.15; VS 2.32; TS 6.1.7; AB 1.3). Sic occurs in AV. in the sense of the skirt (AV 18.3.50) and dāśā is noted in AB. (AB 7.32 and ŚB 3.3.2.9). Praghāta is referred to in ŚB as the fore-edge of cloth, apparently the closely woven parts at both ends of the cloth. (ŚB 3.1.2.18). Vātapā occurs in TS in the sense of the part of a cloth that protects it against winds, i.e. its lengthwise border. (TS 6.1.1.3f). The ŚB refers to nīvi formed so as to bear two formidable remedies and sometimes consisting of tucking up at the sides. (ŚB 8.2.16; 6. 20). It also mentions 'ashivāsa' (mantle) covering the upper part of the body. (ŚB 5.4.4.3). The RV also refers to it, where the forests are depicted as the adhivāsa of mother Earth licked by the fire-child; probably, a loose-fitting gown. (adhivāsam parimātū rihan-naha... : RV 1.140.9). Drāpi occurs in RV, explained by Sāyaṇa as 'kavaca, i.e. coat of mail', (vibhad drāpim hiraṇmayam : RV 1.25.3; 10.86.14); but it seems to be a gold-embroidered vest, as confirmed by AV. (AV 5.7.10). The AV depicts the sun as wearing three worlds, making them a drāpi. (AV 13.3.1). Pratidhi is mentioned as a crosspiece, a part of a bride's garment. (AV 14.1.8). (emphasis added). Uṣṇīṣa, a turban is referred to in AV (AV 15.2.1) and ŚB (ŚB 5.3.5.23). Elsewhere itg is stated to have been tied with a tilt and cross-windings (tiryānnaddham) under the name of tincal, and used as a flux in chemical processes. (Kātyā. ŚS. 21.4)"Woollen goods were also in use, as reflected in VS (VS 19.80), MS (MS 3.11.9), and KS (KS 38. 3) and also in Br.Up. (Br. Up. 2.3.6) (pāṇḍvāvikam). The AV refers to kambala (AV 14.2.66) and śāmulya (AV 14.1.25; cf. RV 10.85.29), i.e. blankets and woollen shirts. Wool was already known in the Ṛg-Vedic period, as evidenced by the RV, produced from goats and sheep. (RV 1.126.7 :

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gandhāra wool; RV 4.22.2 : wool of paruṣṇī; and RV 10.26.6 : vāsovāyo'vinā mā vāsāṁsi marmṛjata). "Needles referred to in RV indicate the use of stitched garments. (RV 7.18.17). Peśas, embroidered garments were used by female dancers. (RV 2.3.6). Peśaskarī, female embroiderer is mentioned as one of the victims at puruṣamedha in VS (VS 30.9) and T. Br. (T Br. 3.4.5.1)."Cloth, made of linen or silk was also known in the Vedic period. 'Tārpya' is mentioned in AV (AV 18.4.31), TS (TS 2.4.11.6), TB (TB 1.3.7.1), ŚB (ŚB 5.3.5. 20), Kātyā. Ś.S. (KŚS 15.5.7) and Śāṅkha. Ś.S. (ŚŚS. 16.12.9), but scholars differ as to it smearing. The commentators on Kātyā. Ś.S. and ŚB suggest that a linen garment or one thrice soaked in ghee or one made of tṛpā plant is meant. Gold tucker (*Dictionary*, SV Abhiṣechanīya) takes it as a 'silken garment', accepted by Eggeling. (*SBE*, 41.85, n.1). By Tṛpā plant we may mean mulberry leaves, suitable for silk-cocoons. Prof. S.C. Sarkar (*Some aspects of the earliest social history of India*, London, 1928) takes the term 'uttuda' of the AV in the sense of mulberry sprung from 'Tuda'. (AV 3. 25. 1)."Textile industry was highly developed in the sūtra period, as reflected in Pāraskara Gṛhyasūtra (athottarīyam yā akṛntan-na vayam yā atanvata yāśca devī-s-tanūn abhito tatantha ta-s-tvayā devī-r-jarase saṁvyayasva yuṣmatīdam paridhatsva vāsa iti : Pāra. Gr. S 1.4.13) which states that 'the goddesses who spun and wove, who stretched the warp and who crossed the woof may clothe you for old age. Blessed with long life, you put on this garment.'"... Babylonian and Greek names for cotton, Sind and Sindon respectively indicate that cotton ws produced in Sind and Sindon respectively indicate that cotton was produced in Sind in very early times, as proved by the cotton materials discovered at Mohenjodaro.

Tīsraḥ pṛthiviḥ : The three earths. *[Veda]*

Tisro divaḥ : The three heavens. *[Veda]*

Titikṣā : Endurance; the bearing firmly of all contacts pleasant or unpleasant, not being overpowered by that which is painful, not being carried away by that which is pleasant.

Tittīri : A partridge. An ancient sage who was the student of Yāska, and is an authority referred to by Pāṇini. Some attribute the Taittirīya Saṁhitā of Yajur Veda.

Trade and commerce : Trade and Commerce... H. G. Rawlinson traces the trade-relation between the Indus-Valley and the Euphrates from ancient times, one of the earliest records being maintained in the cuneiform inscriptions of the Hittite Kings of Mitānni in Kappadokia, belonging to 14th or 15th century B.C., discovered by Prof. H. Winckler at Boghozkai in 1907,

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mentioning Āryan names of Hittite Kings who had worshipped Vedic gods like Indra, Mitra, Varuṇa and Nāsatya. (H.G. Rawlinson, 1916, *Intercourse between India and the Western World*, Cambridge; Repr. (Rai Book Service), 1967, Delhi, p. 2f.)... Dr. Sayce suggests on the basis of the use of the word, 'sindhu' for muslin in an old Babylonian list of clothes that 'there was trade between the Babylonians and the people who spoke 'an Āryan dialect and lived in the country watered by the Indus.' (Sayce, *Herbet Lectures for 1887*, pp. 137-138)..."The relation between the earliest Indian and Babylonian weights and measures may be assumed by the word 'manā' in RV (sacā manā hiraṇyayā : RV 8.78.2), 'which seems to designate some ornaments or possibly a weight, compared with the Greek uvā and the Latin mina. All three words have been considered semitic in origin, as borrowed from the Phoenicians in the case of Greece, from Carthage in the case of Rome and from Babylon in the case of India.' (L. Renou, *Vedic India*, II, pp. 128-129). "About the 18th century BC the Kassites (some Āryan people) ruled over Babylonia and the names of rulers like Sūrias and Maruttas resemble the names of Vedic gods. The Kassites and the Mitannis may be taken to be referred to as Kāśīs and Mitajnu in the Ṛg-Veda. Kikkuli, the Mitanni in his book on chariot-racing used the numbers, oika, tera, panza, satt and na, obviously the Iranian bases for Sanskrit numbers like eka, tri, pañca, sapta and nava. N.D. Mironov equates names and words like Swardata, Subandhu, Satuara and others with Ṛg-Vedic names like Svartata, Subandhu, Satvara etc... "Tilak dwelt on a few rods of RV and AV to show their origin in the Sumero-Babylonian context. Words like 'tuphari, 'jurphari', āligī', 'viligī', 'urugulā', 'taimāta', 'tābuvam' (taboo) and 'yahve' of the Vedic texts belong to Sumero-Babylonian traditions. (B.G. Tilak, R.K. Bhandarkar Comm. Vol., p. 33f.) All these terms are used in Vedic texts as a charm against snakebite. An inscribed tablet, unearthed at Ur, the famous Sumerian city mentions names of two kings, Elulu and Belulu. Urgula in Sumerian means the physician of the city of Ur, a specialist in the poison of snakebite. Hence, 'urgulā' of the Vedic text as a charm reminds us of the 'urgula' of Ur..." The clay carts unearthed from Mohenjodaro and Harappa indicate the use of land routes as well (apart from the use of Indus for water transport), which connected the interior parts of the country with the river Indus. . (Wheeler, REM, 1953, *Indus Civilization*, Cambridge, pp. 136-137) ... Not only the Indus but also the tributaries like the Jhelum, Chenāb, Rāvī and the Sutlej were used as river-routes and trade-channels connecting the mouth of the Indus with sites high up as far as Harappa and Rupar and particularly with ancient sites of Bikaner and Bhawalpur states. (Vats, MS, 1949, *Excavations at Harappa*,

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London, Vol. I, p. 1; and *Indian Antiquary*, LXI, p. 163)..."... the rivers Kurram, Gomal and Zhob, mentioned in RV (RV 10. 76) served as trade-routes in the Vedic period... Dabarkot was another prosperous trade-centre connecting Khandahar and Quetta with Harappa and also linking them with Mohenjodaro through Jhukar. (A. Stein, Tour in North Baluchistan and Waziristan, *ASI No. 59*, pp. 56-57, Vol. IV, p. 10)." Nal was another cultural centre linking Sind and Baluchistan with Quetta. From it the route ran to Amri through the Mula pass (Explorations in Sind, *ASI No. 48*, p. 153) and this route exists even today. (*Baluchistan District Gazetteer*, Vol. VI, p. 303)..." Harappa was connected with the region of the Caspian sea near Hissar by a route through Quetta, Khandahar, Helmund Delta, Ferah, Anau and Nishapur, as evidenced by the remains of pre-historic sites in these regions. (Foucher A., 1942, *'La Vielle Route de L'Inde de Batres a 'Taxila'*, Paris, Vol. I, p. 8; cf. Stuart Piggott, 1952, *Prehistoric India*, Middlesex, p. 63). We find some similarity between loop-pattern on pottery fragments of Hissar, Chesmey Aly (near Tehran) and of Harappa and of sites near Helmund Delta. (*Indus Valley Painted Pottery*, pp. 30-32)... Gordon Childe holds on the basis of the account tablets inscribed in the proto-Elamite pictographic script and cylinder seals that Susa had brisk trade in lapis lazuli of Indo-Sumerians. (Childe, V.G., 1934, *New Light on Most Ancient East*, London, p. 196)... "The cylinder seal of c. 2500 B.C., carnelian beads, kidney-shaped inlays of bone and knobbed pottery and sixteen seals of the Indus style, discovered from Ur—all these Indus Valley goods have been discovered from the sites of Tell Asmar, an important emporium on the Tigris and so we may assume the trade-relationship between India and these places of the West. (Mackay, EJH, 1948, Early Indus Civilization, Lauzac, pp. 147-148). Some beads are reported to have been exported to Egypt from the Indus Valley (ibid., p. 149), and the Sumerians were the intermediaries for the purpose (L. Wooley, *The Sumerians*, pp. 46-47; cf. *Ur Excavations*, Vol. II, pp. 390-396), who had transmitted Indian goods even further upto to Anatolia and the Mediterranean world..." Wheeler establishes that the Bahrain island in the Persian Gulf had regular commercial intercourse with the Gulf of Cambay (*Early India and Pakistan*, pp. 110-111) and excavations at this island show its link also with Mesopotamia and the Indus Valley. (ibid., p. 110)... "... we find a prayer to the Earth : 'What many roads thou hast, for people to go upon a track (vartman) for the chariot, and for the going of the cart by which men of both kinds, excellent and evil go about, that road, free from enemies, free from robbers, may we conquer, be thou gracious to us with that which is propitious.' (AV 12.1.47)... . Winternitz remarks just on this hymn of the

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AV : 'The mother Earth is here extolled as the supporter and preserver of everything earthly and entreated for happiness and blessing and protection from all evi;' and we know that the geographical and cultural conditions in the AV show its later period than that, reflected in the RV." (Winternitz, *History of Indian Literature*, I, p. 157; cf. AV 12.1). The Vedic Āryans are already settled in the Ganges Valley and they knew in this period the rise of four castes and particularly in the hymns of benedictions (pauṣṭikāni) we have the prayer of the merchants to gain happiness and success in their undertakings, for their good business and good fortune in their journey. From the AB (AB 38.3) also we know that the Āryans spread from the Sarasvatī region to that of Kuru-Pañcāla, the great Brāhmaṇa's were composed in this region of Kuru-Pañcāla... The ŚB refers to the transfer of Vedic fire by Videgha Māthava and his priest Gotama Rāhugaṇa from the Sarasvatī region to the river Sadānīrā indicating thereby the Āryan colonization upto Bihar and obviously the opening of the route to this region. (ŚB 1.4.11-17). The ŚB mentions in this connection the towns of Āsandīvat, Paricakrā, Kāmpilya and Nimiṣa..."The Vedic Āryans also were equipped with the art of navigation and they used sea-going vessels, propelled by 100 oars and furnished with sails. The ŚB refers to western and eastern oceans, i.e. Arabian Sea and Indian Ocean. (ŚB 1.6.3.11)... The RV describes (RV 6.62.6) the Aśvins saving Bhujyu from mid-ocean and thus points out how the Āryans were expert in maritime activities and they sailed not only coast-wise, but also across the mid-ocean, far from the shore. The incidents of shipwreck (RV 6.62.6; 7.68.7) also show how the Vedic Āryans took to navigation for trade and they believed that the Aśvins saved them. Elsewhere (apām madhye taṣṭhivāmsam tṛṣṇāvidajjaritāram... . : RV 7.89.4) wee find how some of them had to suffer from shortage of drinking water, while they were crossing the wide ocean..." Vehicles... Some carts were used for carrying commodities as indicated in Pt. II, Fig. K 6 of Chanhudaro excavations. (Mackay, EJH, 1945, *Excavations at Chanhudaro*, Pl. LVIII. 29). Humped oxen are found in the models (ibid., p. 165, Pl. II, Fig. 8), with holes through their shoulders, obviously to take the ends of the yokes and some models of the same suggest the use of asses or mules. Rams and camels were also used for carrying goods, as represented in some models of Mohenjodaro. (Marshall, J., 1931, *Prehistoric Civilization of the Indus Valley. Mohenjodaro and the Indus Civilization*, London, Vol. III, Pl. LVIII. 11, 12, 15 and Vol. I, p. 28). "Carts or chariots, drawn by oxen, mules or horses were the chief means of transport, as reflected in AV. (AV 3.11.5; 8.8.22). The ŚB refers to a draught-mare, used to pull a cart. (ŚB 5.5.4.35). The AV speaks of a castrated bull, used for drawing

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carts. (AV 3.9.2). The RV mentions 'śakaṭī' in the sense of a cart. (RV 10.146.3). Śakaṭa is also mentioned in Nirukta (6.22) and Chānd. Upa. (4.1.8). The word 'anas' is used in the Vedic literature more frequently to denote a cart. (RV 8.91.7; 10.85; 10.86.18; AV 12.1.47 and ŚB 1.1.2.5). The words, 'anadvāha' and 'vāha', used in RV and elsewhere indicate that oxen were used for drawing carts (RV 4.57.4; 10. 59.10; 10.85.10; AV 3.11.5; AV 4.11.1; AB 2.1.4.17; ŚB 2.1.4.17)... 'Ratha' is mentioned frequently in Vedic literature, evidently for the rich and also for its use in fighting or sports. (RV 1.20.3; 3.15.5; AV 5.14.5; Ab 7.12.3). We hear of Indra in the RV as 'anarviśe', i.e. seated in a cart (and not a chariot), explained by Sāyaṇa as 'entering a forest for collecting fuels etc. by means of a cart'. (RV 1.121.7)... The RV refers to the 'kha' of a chariot, of a cart and a yoke (yuga) (RV 8.91.7), while the AV mentions (AV 2.8.4) poles (īśā) and yokes (yuga), together, both of which were lashed by 'yoktra' (thongs) (RV 3.33.13; AV 3.30.6)... Pāṇini (vāhanamāhitāt : 8.4.8)... mentions carts, called 'ikṣuvāhana', 'śaravāhana' and 'darbhavāhana', according to the materials carried thereby..." Medium of Exchanges... The cow was used as a standard or unit of value in the period concerned, as proved by two ṛcs in one of which the image of Indra is said to have been offered for ten cows. (ka imam daśabhi-r-mamendram krīnati dhenubhiḥ : RV 4.25.10) and in another (mahe cana tvāmadrivaḥ parā śulkāya deyāṁ : RV 8.1.5) the sage is said to have refused to sell the image of Indra for a hundred, a thousand or even for a ten thousand cows... Divodāsa offered to his priest ten lumps of gold (daśo hiraṇyapiṇḍān) (RV 6.47.23). For safety gold was kept in pots, buried underground. (hiraṇyasyeva kalaśaṁ nikhātaṁ : RV 1.17.12). The ṛc refers to the gift of a hundred niṣka-s to the sage Kakṣivān by the patron king Svanaya. (RV 1. T 126.2). Elsewhere, the sacrifices and Rudra are depicted Tas wearing niṣkas and we may assume that niṣka-s were ornaments. (RV 5.19.3 : niṣkagrīve; RV 2.33.10 : niṣkam... viśvarūpam). Again in the ṛc (niṣkam vā ghā kṣṇavate... : RV 8.47.15) Uṣās is invoked to take away the evils of bad dreams (duṣsvapnyaṁ) from those who make niṣka-s, i.e., ornaments... Pāṇini prescribes (5.2.20) that the affix 'ya' is added after the word 'rūpa' in the sense of 'matup' when stamping (āhata) or praise (praśaṁsā) is denoted, as for example, 'rūpyā' (gauḥ) means a cow having a praise-worthy frame. 'Rūyāḥ dināraḥ' is also explained by kāśika (āhatam rūpamasya) as a dīnāra (=Roman dinarius) having a stamp or symbol... Sāyaṇa explains 'viśvarūpa' as having various forms ('bahuvidha-rūpayuktam' qualifying a necklace). (RV 2.33.10)... The PB mentions a silver niṣka worn by a Vrātya chief. (PB 17.1. 4)... "A golden 'manā' prayed for in RV 8.78.2 may be a precursor of śatamāna. This

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word occurs in Taittirīya and Kaṭha Saṁhitā-s (TS 2.3.11.5; 3. 2.6.3; KS 11.8) and in Taittirīya and Śatapatha Brāhmaṇa's (TB 1.2.7.7; ŚB 5. 4.3.24-25 and 5.5.5. 6)... Karaka, commenting on Kātyāyana Ś.S. explains (śatamāna) as 'vṛttākāro raktikā śatamāna', i.e., one śatamāna is equal to a hundred kṛṣnalas or raktikās of metal of round shape... Pāṇini (5.1.30) refers to articles, purchased for 1, 2 and 3 niṣkas and also to a standard silver coin, 'karṣāpaṇa' (5.1.29) and its subdivisions. Though he does not name any golden coin, the same is implied in his sūtra (hiraṇya parimāṇam dhane : 6.2.55) showing that one's wealth was known in terms of coined cold. Again he refers to pieces of gold equal to a standard weight (jātarūpebhyaḥ parimāṇe : 4.3.153)..."Weights and Measures... In Vedic times, kṛṣṇala and manā or māna were two denominations of weights. Kṛṣṇala is referred to in the sense of a weight in TS, MS, KS and TB. (TS 2.3.2.1; MS 2.2.2; KS 11.4; TB 1.3.6.7)... (Tulā) occurs first in the VS (hiraṇyakāra tulā : VS 10.30.17)... The Vāśiṣṭha Dharma Sūtra (19.23) refers to balances as necessary domestic objects and falsification of the balance was held a crime—as noted in Āpas. Dharma Sūtra (2.6.19; tr. SBE, Vol. II, Pt. I). [Haripada Chakrabarty, 1986, *Socio Economic Life of India in the Vedic Period*, Calcutta, Sanskrit Pustak Bhandar, pp. 161 to 168; pp. 206 to 228].

Traidhanava : Descendant of Aiksasvas. In the Ṛg-Veda, Vasumana is called as Traidhanava.

Traiguṇatītya : Transcendence of the three *gunas.*

Traiguṇya : The threefold mode of Nature.

Traiguṇyamayī māyā : The lower *prakṛti* [*māyā*] of the three guṇas.

Trailokya : The (lower) triple world (of our being).

Trasadasyu : "The disperser of the destroyers", [a name]. *[RV 5. 27. 1]*

Trataka (Tratak) : Concentration of the vision on a single point or object, preferably a luminous object.

Tretā (yuga) : The second of the four ages [*yugas*].

Tridhātu : The triple principle; the triple world in which the uplifted consciousness of man reflects the three divine principles of being, its infinite existence, its infinite conscious-force, its infinite bliss. *[Veda]*

Triguṇātīta : Above or beyond the three *guṇas.*

Trikāladṛṣṭi (Trikaladṛṣṭi) : The vision of the three times, a special faculty of jñāna by which that general power is applied to the actuality of things, their details of event, tendencies etc. in the past, present and

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future of the world as it exists, has existed and will exist in Time. *trikāladṛṣṭiḥ* [nominative].

Triloka : [The triple world].

Trimārga : The triple path of Knowledge [*jñānayoga*], Devotion [*bhaktiyoga*] and Works [*karmayoga*].

Triṇi rocana (rocanāni) : The three luminosities or luminous realms of the pure mind. *[Veda]*

Trisadastha : The triple world of the session, the triple place of the conscious being's progressive self-fulfilling. *[Veda]*

Triṣṭubh (triṣṭup) : [A meter with four *padas* of eleven syllables each].

Triṣu sanusu : On the three levels (body, life and mind). *[Veda]*

Trita Aptya : The Third or Triple, apparently the puruṣa of the mental plane; in the tradition he is a *ṛṣi*, in the *Veda* he seems rather to be a god. **2.** A Vedic deity assisting Indira in his fight with Vṛtra. A minor deity mentioned occasionally in the Ṛg-Veda, and generally in some relation to Indra. Thus 'Indra broke through the defenses of Vala, as did Trita through the coverings'. In explanation of this and similar allusions, a legend is told by the commentator to the effect, that Ekata, Dwaita and Trita, were three men produced in water by Agni, for the purpose of rubbing off the remains of an oblation of clarified butter. Agni threw the cinders of the offerings into water and from them sprang the three brothers, who from their origin in water were called Aptyas. Trita went one day to draw water from a well and fell into it. The asuras them heaped coverings over the mouth of it to prevent his getting out, but he broke through them with ease. The Nīti-mañjarī tells the story differently. Ekata, Dwita and Trita were traveling in a desert and suffered from thirst. They came to a well from which Tirta drew water and gave it to his brothers. In order to appropriate his property the two brothers threw him into the well, placed a cartwheel over it, and there left him. Trita prayed earnestly to the gods, and with their help he escaped.

Tritsus : People frequently mentioned in Vedas, Sāyaṇa says 'there were priests who were Vasiṣṭha'

Tucchyena : By (infinitesimal) fragmentation. [see the following]

Tucchyendbhvapihitam : Universal being concealed by fragmentation. *[RV 10. 129. 3]*

Tugra : "The Forceful-Hastening" [name of a king]. *[Veda]*

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Turīya : Fourth plane of our consciousness; the super-conscient; the Absolute.

Turīya ātman : Spirit in its fourth or transcendental state.

Turīyam : Dhama the fourth placing or poise of existence.

Turīyam svid : A certain Fourth.

Tuvijata : Multiply born. *[RV 1. 2. 9]*

Tvaṣṭṛ : In Ṛg-Veda this deity is the ideal artist the divine artisan, the most skilful of workmen, who is versed in all wonderful and admirable contrivances, and corresponds in many respects with Hephaistos and Vulcan. He sharpens and carries the great iron axe, and he forges the thunderbolts of Indra. He is the beautiful skilful worker the omnipotence, the archetype of all forms the vivifies and the bestrew of long life. He imparts generative power and offspring. He forms husband and wife for each other, even from the womb. He develops the seminal gem in the womb, and is the shaper of all forms human and animal. He has generated a strong man a lover of the gods, a swift horse and has created the whole world. As the Śatapatha Brāhmaṇa express it he has produced and nourishes a great variety of creatures, all worlds are his and are known to him, he has given to heaven and earth and to all things their forms. He created Brāhmaṇaspati above all creatures and generated Agni along with heaven and the earth, the water and the Bhṛgus. He is master of the universe the first born protector and leader, and know the region of the gods. He is supplicated to nourish the worshippers and to grant them riches. He is associated with the Ṛbhus and is represented as sometimes envying and some times admiring their skill. He is represented as being occasionally in a state of hostility with Indra and he had a son named Viśvarūpa who had three heads six eyes and three mouths, who was especially obnoxious to Indra and was slain by him. He had a daughter Saraṇyu whom he married to Vivasvat, and she was the mother of the Aśvins. In the Purāṇas Tvaṣṭṛ is identified with Viśvakraman, the artisan of the gods man sometimes also with Prajāpati. One of the Ādityas and one of the Rudras bear this name as also did a prince descended from Bharata.

U

Ucathya : Name of Vedic ṛṣi. He had a son named Dīrghatamāsa, who was born as blind. He lived in his paternal cousin's hermitage, which Purāṇas apparently called Saradvant, but indulged in gross immortality or misbehaved towards the wife of the younger Autathya. Hence he was expelled and set adrift in the Gaṅgā. He was carried down the steam to

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the eastern Anava kingdom and was welcomed by king Bali of Aṅga. He married the queen's Śūdra nurse and had Kakṣivanta, and other sons and at Bali's desire begot of the queen Sudesna five sons Anga, Vanga, Kalinga, Pundra and Suhma, who were called Ballyakasatra and also Ballya Brāhmaṇas

Uccaiḥśravas (Uchchaiḥsravas): [Indra's horse, the prototype and king of horses].

Ucchvāsa : [Exaltation]; exuberance [of language].

Uchchaiśravas : Horse that obtained when the ocean was churned by the ṛṣi and asuras

Ucchiṣṭa : Sacrifice that has divine power as described in the Ṛg-Veda.

Udakṣeṇa : Ṛg-Vedic dynasty king.

Udāna : [One of the five pranas] : It moves upward from the body to the crown of the head and is a regular channel of communication between the physical life and the greater life of the spirit.

Udāra : High and noble.

Udāraśāṇḍilya : Name of Ṛg-Vedic ṛṣi.

Udāsīna : Seated above and indifferent.

Udāsīnatā : Being seated above (superior to all physical and mental touches); indifference.

Udāsīnavat : As one seated above [indifferent].

Udāvasu : Ṛg-Vedic dynasty king.

Udbhava : Birth.

Uddālin : Teacher belongs to White Yajur Veda.

Udgātrī : The name of second class priests at Vedic sacrifice. The Sāma Veda was for their use and their chief duty was to chant hymns from it. The hymns were arranged in order in the Sāma Veda Saṁhitā, and the Brāhmaṇa of Sāma Veda, prescribed their part in the ceremonial.

Udgītha : The chant of *Sāma-Veda.*

Ukṣan : Diffusing, generating, impregnating; the father of abundance; the Bull; the Male. *[Veda]*

Uktha : Part of Sāma Veda.

Unmatta : [Distracted, insane].

Unmattavat : As one inconsequent in thought and impulse (though within is

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an utter calm and serenity) ; in a God-possessed frenzy careless of self and world.

Upaceṣṭā : [With a little effort].

Upadeśa : [Instruction, teaching].

Upādhi : [Substitute; appearance], form, body.

Upadrava : [Accident, calamity, disturbance].

Upakāra : Good turn.

Upakarma : (Upākarma) means beginning or "Arambham", i.e. To begin the study of the Veda (Veda Adhyayanam). For example, Yajur Upakarma means to begin the study of the Yajur Veda. Those belonging to the Yajur Veda observe the Upakarma in the month of Śrāvaṇa (August-September), on the day of the full moon (paurṇamī). Why begin study of the Vedas on this particular day? This auspicious day also happens to be the day when Lord Nārāyaṇa took the avatara as *Lord Hayagrīva*. Lord Hayagrīva as we all know restored the Vedas to Brahmā and also is the God of Knowledge. The next question is : why do these every year? In the not too distant a past, Veda Adhyayanam was performed only during the period Avani to Tai (from mid-August to mid-January). Therefore, one is supposed to perform an "utsarjanam" in the month of Tai, i.e., a giving up of the learning of Vedas from Tai to Avani. Just like a Upakarma function there was a Utsarjana function in Tai. The period between Januarys to August was then devoted to learning other branches of our shastras. Thus the cycle of Upakarma and Utsarjana with regard to Vedic studies was established. However, this method took 12 or more years to learn just one Veda. Slowly this became impractical and Vedic studies continued throughout the year. Therefore, the first thing to do before the Upakarma function is to do a prāyaścitta (atonement) for having learned Vedas during the prohibited period. Specifically, one atones for not having performed the Utsarjanam in the month of Tai. That's why we begin the function by doing the "kamo'karṣit..." japam. The purpose is declared as "adhyāya-utsarjana-akāraṇa-prāyaścittārtham.." (to atone for not doing the utsarjana of Vedic study) and the saṅkalpam continues as "... aṣṭottara-sahasra-saṅkhyāya kamo'karṣit manyur akarṣit mahā-mantra-japam kariṣye" (I will now do recite the great "kāmo'karṣit" mantra 1008 times). The meaning in Tamil is "kamaththal seyya pattaḍhu, kopaththal seyya pattadhu"—done out of desire, done out of anger. The correct way of chanting this mantra is "kamo'karṣit manyur akarṣit". Don't add namo namaḥ etc. The right time to perform is immediately after your morning anuṣṭhānam like sandhyā,

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samidādānaṁ (if you are a brahmacārī), brahma-yajñam etc. This is performed during the abhigamana kālam. Brahmacāris are supposed to have a hair-cut (preferably by a man!) After this. The Kāṇḍa Ṛṣis and their Significance We saw that the "kamo'karṣit manyur ākarṣit" japaṁ is done with a sense of contrition. Who else but Vasudeva can bear the burden of our acts of omissions and commissions with regard to śāstras? Śāstramayena sthira pradīpena — Dayā Devī (compassion of the Lord personified) lights the lamp of śāstras so that the jīva can find its way to its home in the Absolute. After the kamo'karṣīth japaṁ, we proceed to perform the Upakarma function. It is done after madhyahnikaṁ and bhagavad-ārādhanam (ijyā). The main purpose of the Upakarma function is to offer prayers and express our gratitude to those ṛṣis who gave us the Vedas— the ṛṣis through whom the Vedic mantras were revealed. These ṛṣis are known as "kāṇḍa ṛṣis". There are different ṛṣis for the different Vedas. We are expected to worship those ṛṣis who belong to our śākhā or branch of the Veda, one of Yajur, Ṛk, Sāmam etc. The Yajur Veda consists of 4 kāṇḍams. These are known as Prajāpātya kāṇḍaṁ Saumya kāṇḍaṁ Āgneya kāṇḍaṁ and Vaiśvadeva kāṇḍaṁ. These kāṇḍaṁs are named after those ṛṣis who first taught the Vedas, viz., Prajāpati, Soma, Agni and Viśvadeva. Subsequently we also offer our prayers to the Upaniṣads sāṁhiti, Yājñiki, and Vāruṇī, and finally to Svayambhu and Sadāśaspati, through whom the Yajur Veda came down to us. The saṅkalpam is mainly taken for performing the Upakarma Homam. Then we say tad aṅgam snānam kariṣye, tad aṅgam yajñopavīta-dharanaṁ kariṣye, tad aṅgam kāṇḍarṣi tarpaṇam kariṣye—which implies that all other activities like snānam, yajñopavīta dhāraṇam, tarpaṇam etc., are only performed as an 'aṅgam' or subsidiary to the Upakarma Homam (which is the angi or primary). In the Upakarma Homam as well as in the tarpaṇam, the offerings are made to the kāṇḍa ṛṣis. In fact this tarpaṇam is so important that it is included as part of our nitya karma-anuṣṭhānam, our daily worship. There are other minor points that are worth noting : Brahmacārīs should wear maunji (belt made of sacred grass), ajinam (deerskin) and daṇḍam (stick made of palāśa wood) after they wear the pūnūl (sacred thread). There are separate mantras for each. It is said that : puratanan parityajya that implies that you should wear a new set of clothes (veṣṭi and uttariyaṁ) before the tarpanam and homam. It is also said that : kāṇḍarṣi tarpaṇa-kale punaḥ snātva ārdra vastra eva tat kuryāt, i.e., before performing the kāṇḍa ṛṣi tarpanam you should once again take a dip in the water and do it with wet clothes. The ṛṣi tarpanam is done with the poonool in the nivita position (like a garland) and the water along with rice and sesame

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seeds should leave the root of the small finger. In some traditions you fast on the Upakarma day or at least fast till the end. In some traditions a general pitr tarpaṇam is also done.

Upalabdha : [Acquired]; felt.

Upalabdhi : Experience.

Upamanyu : Ṛg-Vedic ṛṣi.

Upaniṣads : The Upaniṣads are the concluding portions of the Brāhmaṇas and are enshrining the essence of Vedic teaching. They are called Vedānta's meaning the last portion of the Vedas as well as the ultimate conclusions of Vedic wisdom. Upaniṣads happen to be the most foremost authorities of the Vedānta system of Philosophy that developed in later times in different forms. The Vedānta Sūtras of Bādarāyaṇa pertain to the proper interpretation of these Upaniṣad statements. The highest knowledge of the Ultimate Truth is taught in the Upaniṣads and these are considered as the eternal, most authoritative, infallible revelations and most all schools of Indian Philosophy have drawn richly from the Upaniṣads in some way or the other. These Upaniṣads are in the form of sublime thoughts taught by celebrated teachers to their intimate disciples. Some of them are in the form of dialogues and they picture the struggle for the quest after Brāhmaṇa by the devoted one as well as their failures and successes. If some Upaniṣads give a connected account, some others appear it be stray thoughts. They have a mysterious forcefulness in their expressions and they penetrate to the heart. Some of them are very simple and short but at the same time very significant. These truths are intended be imparted in strictest secrecy to the earnest enquirers of the truth. They have a charm and attraction of their own for earnest religious people. The number of Upaniṣads that are available to us is vast. They are said to be more than two hundred. The Nirṇaya Sāgar Press has published One hundred and twelve Upaniṣads in 1917. The Muktika Upaniṣad gives a list of 108 Upaniṣads. But all these are not recognized as ancient. Many of them belong to a later time. It is accepted that all the ten principal Upaniṣads namely *Īśa, Kena, Kaṭha, Praśna, Muṇḍaka, Māṇḍūkya, Taittirīya, Aitareya, Chāndogya* and *Bṛhadāraṇyaka* are the most authoritative ancient Upaniṣads. In addition to these the *Kauṣītaki, Śvetāśvatara, Mahānārāyaṇīya* and *Maitrāyaṇīya* are also taken into account as they have been referred to by many early authorities. These belong to the different Vedas as shown. ***See General information.***

Upari budhna eṣām : Their foundation is above [*RV 1. 24. 7*]

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Upari budhne : [In the foundation above].

Upāsanā : [Waiting upon, worship, devotion].

Upendra : Younger *Indra* (a name of *Viṣṇu*.)

Upvedas : There are four Upvedas (*up* means subsidiary). Arthveda (science of sociology and economics) is related to Ṛg-Veda; Dhanurveda (science of defense and war and the making of its related appliances) is related to Yajurveda; Gandharvaveda (science of music, both singing and instrumental) is related to Sāma Veda; and Ayur Veda (the medical science) is related to Atharvana veda. The first three are almost extinct, the fourth one, Ayur veda, is still in existence but all of its books are not available. Our Sages wrote a number of books on the science of the preparation and the uses of herbs, roots, gems, metals and pearls etc., for all kinds of diseases but only some of them are available nowadays, although the basic theory of Ayur veda is available in full.

Urau anibadhe : In the wide and the limitless or unobstructed. *[RV 3. 1. 11]*

Ūrdhvagati : Ascent (towards Spirit and God).

Ūrdhvakṛṣaṇayamayānayana : Ṛg-Vedic ṛṣi belongs to Bhṛgu gotra.

Ūrdhvaretah : Those who have drawn the whole virile force in the body up into the brain.

Ūrj : Energy, force. *[Ved.]*

Uru u loka : The wide other world. *[Ved.] urum u lokam* [accusative].

Urukṣya : Vedic ṛṣi and son of Amahiyu, and he was descendant of Ṛjisvan.

Uṣaṇas Kāvya : (Ushanas Kavya) *[Ved.]* : the *ṛṣi* of the heavenward desire that is born from the seer knowledge; [in the (*Gītā*), *Uṣaṇas Kavi* is named as *vibhūti* among the seer-poets].

Usarbudhaḥ : Wakers with the Dawn. *[Ved.]*

Uṣās (Usha, Ushas) : Dawn, the bringer of illumination.

Ushnas Kavya : See *Uṣaṇas Kāvya.*

Usīj : Name of a ṛṣi who belongs to Aṅgirasa family. She was mother of Kāśīvat. A female servant of queen of Kaliṅga. The king desires his queen to submit to the embraces of the sage Dīrghatamās, in order that he might beget a son. The queen substituted her bondman Usīj. The sages, cognizant of the deception, sanctified Usīj, and beget upon her a son, Kakṣīvata, who through his affliction by the king, was a Kṣatriya, but as the son of Dīrghatamās, was a Brāhmaṇa.

Usīk : An aspirant (applied like *nṛ* to men and gods, but, like *nṛ* also, sometimes

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especially indicating the *Aṅgirasas*). *[Ved.] uṣigbhiḥ* [instrumental plural], by those who desire. *usījaḥ* [plural], desirers (of the godheads).

Uṣṇīk : A Vedic metre.

Uṣra : Cow; radiance, ray of light. *[Ved.]*

Uthaya : Name of Ṛg-Vedic ṛṣi.

Uti : 1. Protection, guard. 2. Growth, expansion. *[Ved.] utih* [nominative].

Utkata karma : [*Karma* exceeding the usual measure], certain strong effects [of one's past actions] that are unmodifiable.

Utkila : Name of a ṛṣi who belongs to Kauśikas family

Utsāha : Zeal; patient and persistent action; the force of one's personal effort.

Utsarga : [Throwing or casting away; abandoning; setting free].

Uttama : Supreme, highest; [=*uttama puruṣa*].

Uttama gati : [The highest *gati*.]

Uttama puruṣa : The Highest *puruṣa*, the Lord. [Same as puruṣottama].

Uttaṅka : Royal ṛṣi who belongs to Ikṣavāku race.

Uttara : Higher; north.

Uttara yogin : (Uttar Yogi) [the *yogin* from the North].

Uttara-mīmāṁsā : [A system of philosophy (one of the six *darśanas*) : the enquiry into the latter portion of the *Veda* (i.e. the *Upaniṣads*); it is usually called *vedānta*]; the *brahmavāda*.

Uttara-Mīmā-nsā : Latter or Superior Vedāntic School). Vedānta (Sanskrit) The end or completion of the Veda; the final, most perfect exposition of the Vedic tenets. As Uttara-mīmāṁsā, it is said to have been founded by the compiler of the Vedas, Vyāsa "The Vedānta is the highest form that the Brāhmanical teachings have taken. "The Vedānta may briefly be described as a system of mystical philosophy derived from the efforts of Sages through many generations to interpret the sacred or esoteric meaning of the Upaniṣads... . The Hindus call the Vedānta Brahma-jñāna" While the Uttara-mīmāṁsā is usually considered by European Orientalists to be the later in time, it contains the philosophic key to the entire system and in other senses may be called the theosophy of the Vedas. The word vedānta itself means "end of the Veda, " in the sense of being its philosophical explication or completion.

Utthapana : Levitation.

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V

Va : A name of Varuṇa; also name of his dwelling.

Vac : Speech. 'In the Ṛg-veda, Vac appears to be the personification of speech by whom knowledge was communicated to man. Thus she is said to have "entered into the Ṛṣis, " and to make whom she loves terrible and intelligent, a priest and a Ṛṣi. She was "generated by the gods, " and is called "the divine Vac, " "queen of the gods, " and she is described as "the melodious cow who milked forth sustenance and water, " "who yields us nourishment and sustenance." The Brāhmaṇas associate her with Prajāpati in the work of creation. In the Taittirīya Brāhmaṇa she is called "the mother of the Vedas, " and "the wife of Indra, who contains within herself all worlds." In the Śatapatha Brāhmaṇa she is represented as entering into a sexual connection with Prajāpati, who, "being desirous of creating, connected himself with various spouses, " and among them, "through his mind, with Vach, " from whom "he created the waters;" or, as this last sentence is differently translated, "He created the waters from the world [in the form] of speech (Vach)." In the Kāṭhaka Upaniṣad this idea is more distinctly formulated :—"Prajāpati was this universe. Vac was a second to him. He associated sexually with her; she became pregnant; she departed from him; she produced these creatures; she again entered into Prajāpati." The Aitareya Brāhmaṇa and the Śatapatha Brāhmaṇa have a story of the Gandharvas having stolen the soma juice, or, as one calls it, "King Soma," and that as the Gandharvas were fond of women, Vac was, at her own suggestion, "turned into a female" by the gods and Ṛṣis, and went to recover it from them. In the Atharva-Veda she is identified with Viraj, and is the daughter of Kāma (desire). "That daughter of thine, O Kāma, is called the cow, she whom sages denominate Vac-Viraj." The Mahābhārata also calls her "the mother of the Vedas," and, says, "A voice derived from Brahmā entered into the ears of them all; the celestial Sarasvatī was then produced from the heavens." Here and "in the later mythology, Sarasvatī was identified with Vac, and became under different names the spouse of Brahmā and the goddess of wisdom and eloquence, and is invoked as a muse, generally under the name of Sarasvatī, but sometimes as Vac. The Bhāgavata Purāṇa recognises her as "the Blender and enchanting daughter" of Brahma, for whom he had a passion, and from whom mankind was produced, that is the female Viraj. (See Viraj and Śatarūpā.) Sarasvatī, as wife : of Brahmā and goddess of wisdom, represents perhaps the union of power and intelligence, which was supposed to operate in the work of creation. According to the

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Padma Purāṇa, Vac was daughter of Dakṣa, wife of Kāśyapa, and mother of the Gandharvas and Apsarāses. In the Atharva-veda she is identified with Viraj, and is the daughter of Kāma (desire). "That daughter of thine, O Kāma, is called the cow, she whom sages denominate Vac-Viraj."

Vacas : The word as a power of expression. *[Ved.]*

Vāda : [Doctrine, "ism"], gospel.

Vāḍava, vāḍavana : The submarine fire that "devours the water of the ocean, " was causing it to throw off the vapours, which are condensed into rain and snow. The word is also written Vāḍava and Bāḍava. See Aurva.

Vahana : Steed, conveyance, vehicle.

Vāhana : 'A vehicle.' Most of the gods are represented as having animals as their vāhanas. Brahmā has the Haṁsa, swan or goose; Viṣṇu has Garuḍa, half eagle, half man; Śiva, the bull Nandī, Indra, an elephant; Yama, a buffalo; Kārttikeya, a peacock; Kāma-deva, the marine monster Makara, or a parrot; Agni, a ram; Varuṇa, a fish; Gaṇeśa, a rat; Vāyu, an antelope; Śani, or Saturn, a vulture; Durgā, a tiger.

Vahni : Fire. See Agni.

Vāhuka : 'Charioteer.' A name and office assumed by Nala in his time of disguise.

Vaibhrāja : A celestial grove; the grove of the gods on Mount Supārśva, west of Meru.

Vaidarbhī : Teacher belongs to Paippalāda school.

Vaideha : Belonging to the country of Videha or Tirhūt, etc. The king or the people of the country. Janaka was called Vaideha and Sītā was Vaidehī.

Vaidya : [A physician who follows the Ayurvedic system].

Vaidyuta : [Of *vidyut* (lightning) ; electrical].

Vaidyuta Agni : [*Agni* (fire) as *vidyut* (lightning)]; God of electricity.

Vaidyuto manavah : Electrical Man.

Vaijayanta : The palace or the banner of Indra.

Vaijayantī : **1.** The necklace of Viṣṇu, composed of five precious gems, pearl, ruby, emerald, sapphire, and diamond; it "is the aggregate of the five elemental rudiments." **2.** A law-book current in the south. It is a commentary by Nanda Paṇḍita on the Viṣṇu Smṛti.

Vaijñānika : [Of the *vijñāna*].

Vaikharī : [The fourth and lowest of the four levels of speech; articulate utterance].

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Vaikuṇṭha : The heaven of *Viṣṇu.*

Vaira : [Enmity, hostility, hatred].

Vairāgī : [One who has *vairāgya* (for life and the world), a renunciate].

Vairāgya : Distaste; disgust with the world; complete cessation of desire and attachment.

Vairāj : Manu the son of Virāj.

Vairājya : [Extended sovereignty].

Vaiṣṇava (Vaishṇava) : [Relating or belonging to *Viṣṇu;* a worshipper of *Viṣṇu*].

Vaiśvadevyaṁ : The union of all the godheads (in our consenting universality); the complete universal power, the cosmic whole. *[Ved.]*

Vaiśvānara (Vaishwanara, Vaishwanor) : The Universal Male; the Waking-Self, the Self that supports the waking state or *sthūla* consciousness; the external consciousness.

Vaiswanara : A name by which Agni is occasionally known in Ṛg-Veda.

Vaiswanara : A name by which Agni is occasionally known in the Ṛg-veda.

Vaiśya (Vaishya) : [A member of the third of the four orders (*caturvarṇa*)] : The economic man, producer and wealth-getter, the merchant, artisan, cultivator; (symbolic idea) : the divine as production, enjoyment and mutuality in man.

Vaiśyam (Vaishyam) : The *dharma* of the *vaiśya.*

Vaiśya-śakti (Vaishyashakti) : [The soul-power of the *vaiśya*]. *vaiśyaśaktiḥ* [nominative].

Vaiśyasvabhāvaśakti (Vaishyaswabhavashakti) : [the natural power of the *vaiśya*].

Vaitālaki : Name of a teacher, whose name is specified in Ṛg-Veda.

Vaitālaki : Teacher of Ṛg-Veda.

Vaitāna : A portion of Atharavana Veda saṁhitā.

Vaitāna sūtra : The ritual of Atharvana Veda.

Vaitaraṇ : '(The river) to be crossed, ' it is, the river of hell, which must be Crossed before the infernal regions can be entered. This river is described as being filled with blood, ordure, and all sorts of filth, and to run with great impetuosity. A second river stated by the Mahābhārata to be in the country of the Kaliṅgas; it must be the river of the same name (vulg. "Byeturnee") somewhat higher up in Cuttack.

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Vaivasvata Manu (Vaivaswata Manu) : [The "sun-born Manu", the progenitor and sovereign of the present *manvantara*].

Vaivaswata : Name of the seventh Manu; he was son of Sūrya and father of Ikṣvāku, the founder of the Solar race of kings.

Vaja : Plenty, the plenitude of all possessions internal or external; *Vaja* : "the Plenitude", the name of one of the *Ṛbhus. [Ved.]*

Vajabandhu : One of the verse in Ṛg-Veda, which specify the name of proper person.

Vājasaneya : Teacher whose name is found in White Yajur Veda. Vājasaneya as a patronymiuc name as 'the son of Vājasāni'. He was able to derive two form of words, by which the Saṁhitā and Brāhmaṇa of White Yajuṣ are found cited namely Vājasaneyaka, first used in the Taittirīya Sūtra of Āpastamba and the Kaitya sūtra of White Yajus itself.

Vājasaneyī saṁhitā : Body of hymn form the White Yajur Veda.

Vājasaneyi-saṁhitopaniṣad : (Vājasaneyi) [a name of the *Īśa Upaniṣad* (because it occurs as part of the *Vājasaneyi-saṁhitā* of the *Yajur-veda*)].

Vājasaneyi-Sahita : The body of hymns forming the White Yajur-veda. See Veda.

Vājasanyastas : Yajuṣ śākhās imparted by the sun god to Yājñavalkya. These were fifteen branches each comprising hundred of Yajuṣ. Kaṇva, Madhyadina and others learned these.

Vājin : Horse; the horse of Being generally; the steed of the journey which brings us in the plenty of our spiritual wealth. *vāji* [nominative].

Vājin : A priest of the White Yajur-veda.

Vājins : Student who belongs to White Yajur Veda.

Vajra : The thunderbolt of Indra, said to have been made of the bones of the Ṛṣi Dadhīci. It is a circular weapon, with a hole in the centre, according to some, but others represent it as consisting of two transverse bars. It has many names—Aśani, Abhrottha, 'sky-born'; Bahūdara, 'much cleaving'; Bhidira or Chidaka, 'the splitter'; Dambholi and Jasūri, 'destructive'; Hrādin, 'roaring'; Kulīśa, 'axe'; Pāvī, 'pointed'; Phena-vāhin, 'foam bearing'; Shaṭ-koṇa, 'hexagon;' Sambha and Swaru. **2.** Son of Aniruddha. His mother is sometimes said to be Aniruddha's wife Subhadrā, and at others the Daitya princess Uṣā. Kṛṣṇa just before his death made him king over the Yādavas at Indra-prastha. See the next.

Vāk-śakti (Vāk-Śakti) : [The power (*śakti*) of Speech; the Word].

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Vala : The chief of the *Paṇis*, a demon whose name signifies probably the "circumscriber" or "encloser"; the enemy who keeps for himself the Light; the personification of the subconscient.

Valahaka : Teacher belongs to Ṛg-Veda.

Valahan : "The slayer of *Vala*", a name of *Indra*.

Vāla-khilyas : Eleven hymns of an apocryphal or peculiar character interpolated in the Ṛg-veda. Pigmy sages no bigger than a joint of the thumb, chaste, pious, resplendent as the rays of the sun. "So described by the Viṣṇu Purāṇa, which says that they were brought forth by Samnati (humility), wife of Kratu, and were 60,000 in number. They are able to fly swifter than birds. The Ṛg-veda says that they sprang from the hairs of Prajāpati (Brahmā). They are the guards of the chariot of the sun. They are also called Kharwas. Wilson says "they are not improbably connected with the character of Daumling, Thaumlin, Tamlane, Tom-a-lyn, or Tom Thumb."

Vālasya gomataḥ : [Of *Vala* rich in cattle (full of radiances)].

Vālasya govapuṣaḥ : Of *Vala* whose body is made of the light. *[cf. RV 10. 68. 9]*

Valdarbha : Belonging to the country of Vidarbha or Berar. The people of that country.

Vama : [Left, the left side (the word is cognate with *vana*)].

Vāma-deva : A Vedic Ṛṣi, author of many hymns. In one of his hymns he represents himself as speaking before his birth, saying, "let me not come forth by this path, for it is difficult (of issue) : let me come forth obliquely from the side." Sāyaṇa, the commentator, says in explanation. "The Ṛṣi Vāma-deva, whilst yet in the womb, was reluctant to be born in the usual manner, and resolved to come into the world through his mother's side. Aware of his purpose, the mother prayed to Aditi, who thereupon came with her son Indra to expostulate with the Ṛṣi." [This story accords with that told by the Buddhists of the birth of Buddha.] In the same hymn Vama-deva says, "In extreme destitution I have cooked the entrails of a dog, " and Manu cites this to show that a man is not rendered impure even by eating the flesh of dogs for the preservation of his life. In another hymn he says, "As a hawk I came forth with speed;" and a commentator explains, "Having assumed the form a hawk, he came forth from the womb by the power of Yoga, for he is considered to have been endowed with divine knowledge from the period of his conception." **2.** A Vedic sage mentioned in the Mahābhārata as possessor of two horses of marvelous speed called Vamyas. **3.** A name of Śiva; also of one of the Rudras.

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Vāmakakashyāyana : Brāhmin teacher whose name specified in White Yajur Veda.

Vāmamārga : The left-hand path (of the *tantra*), "the way of *ānanda*", nature in man liberating itself by joyous acceptance in power and practice of its own energies, elements and potentialities.

Vaṁśannartin : One of the victims at the Puruṣamedha in the Yajur Veda.

Vana : Forest, the forest or delightful growths of earth; delight, delightful, pleasure, enjoyment. *[Ved.]*

Varṇas : It is the cardinal faith of every Hindu that the Hindu Social Order is a Divine Order. The prescriptions of this Divine Order are three. *First* Society is permanently divided into four classes namely (1) Brāhmins, (2) Kṣatriyas, (3) Vaishyas and (4) Śūdras. *Second* the four classes in point of their mutual status are linked together in an order of graded inequality. The Brāhmins are at the head and above all others. The Kṣatriyas below the Brāhmins but above the Vaishyas and the Śūdras. The Vaishyas below the Brāhmins and the Kṣatriyas but above the Śūdras and the Śūdras below all. *Third* the occupations of the four classes are fixed. The occupation of the Brāhmins is to acquire learning and to teach. The occupation of the Kṣatriyas is to fight, that of the Vaishyas to trade and that of the Śūdras to serve as menials to the other three classes above him. This is called by the Hindus the Varṇa Vyavasthā. It is the very soul of Hinduism. Without Varṇa Vyavasthā there is nothing else in Hinduism to distinguish it from other religions. That being so it is only proper that an enquiry should be made into the origin of this Varṇa system. The subject is referred to in the Ṛg-Veda in the 90th Hymn of the 10th Book. It runs as follows : "1. Puruṣa has a thousand heads, a thousand eyes, a thousand feet. On every side enveloping the earth, he overpassed (it) by a space of ten fingers. 2. Puruṣa himself is this whole (universe), whatever has been and whatever shall be. He is also the lord of immortality since (or, when) by food he expands. 3. Such is his greatness, and Puruṣa is superior to this. All existences are a quarter of him; and three-fourths of him are that which is immortal in the sky. 4. With three quarters Puruṣa mounted upwards. A quarter of him was again produced here. He was then diffused everywhere over things which eat and things which do not eat. 5. From him was born Viraj, and from Viraj, Puruṣa. When born, he extended beyond the earth, both behind and before. 6. When the Gods performed a sacrifice with Puruṣa as the oblation, the spring was its butter, the summer its fuel, and the autumn its (accompanying) offering. 7. This victim Puruṣa, born in the beginning, they immolated on the sacrificial grass. With him the gods, the Sadhyas,

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and the ṛṣis sacrificed. 8. From that universal sacrifice were provided curds and butter. It formed those aerial (creatures) and animals both wild and tame. 9 : From the universal sacrifice sprang the *rich* and *sāman* verses, the *metres* and the *yajuṣ*. 10. From it sprang horses, and all animals with two rows of teeth; kine sprang from it; from it goats and sheep. 11. When (the gods) divided Puruṣa, into how many parts did they cut him up? What was his mouth ? What arms (had he) ? What (two objects) are said (to have been) his thighs and feet? 12. The Brāhmaṇa was his mouth; the Rajanya was made his arms; the being (called) the Vaiśya, he was his thighs; the Śūdra sprang from his feet. 13. The moon sprang from his soul (manas), the sun from his eye, Indra and Agni from his mouth, and Vāyu from his breath. 14. From his navel arose the air, from his head the sky, from his feet the earth, from his ear the (four) quarters; in this manner (the gods) formed the worlds. 15. When the gods, performing sacrifice, bound Puruṣa as a victim, there were seven sticks (struck up) for it (around the fire), and thrice seven pieces of fuel were made. 16. With sacrifice the gods performed the sacrifice. These were the earliest rites. These great powers have sought the sky, where are the former Sadhyas, gods. " This hymn is known by its general name Puruṣa Sūkta and is supposed to embody the official doctrine of Varṇa. How far do the other Vedas support this theory? The Sāma-Veda has not incorporated the Puruṣa Sūkta among its hymns. Nor does it give any other explanation of the Varṇa. The Yajur-Veda has two branches—the *White Yajur-Veda* and the *Black Yajur-Veda*. The Black Yajur-Veda is known to have three Saṁhitās or collection of Mantras, the *Kāṭhaka Saṁhitā*, the *Maitrāyaṇī Saṁhitā* and *Taittirīya Saṁhitā*. The White Yajur-Veda has only one Saṁhitā which is known as *Vājasaneya Saṁhitā*. The Maitrāyaṇī Saṁhitā and the Kāṭhaka Saṁhitā of the Black Yajur-Veda do not make any reference to the Puruṣa Sūkta of the Ṛg-Veda; nor do they attempt to give any other explanation of the origin of the Varṇa system. It is only Taittirīya Saṁhitā of the Black Yajur-Veda and the Vājasaneyi Saṁhitā of the White Yajur-Veda that have spoken something relating to the Varṇa system. The Vājasaneyi Saṁhitā contains one explanation of the origin of the Varṇa System. The Taittirīya Saṁhitā on the other hand contains two explanations. There are two things to be noted about these two explanations contained in the Taittirīya Saṁhitā. The first is that these two do not agree with each other in the least; they are quite different. The second is that one of them agrees completely with that contained in the Vājasaneyi Saṁhitā of the White Yajur-Veda. The following is the text of the Taittirīya Saṁhitā which may be taken as an independent explanation

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: "He (the Vrātya) became filled with passions thence sprang the Rājanya". "Let the king to whose house the Vrātya who knows this, comes as a guest, cause him to be respected as superior to himself. So doing he does no injury to his royal rank, or to his realm. From him arose the Brāhmaṇa (Brāhmaṇa) and the Kṣattra (Kṣatriya)., They said, 'Into whom shall we enter, etc."The explanation contained in the Vājasaneya Saṁhitā which tallies with the second explanation given by the Taittirīya Saṁhitā reads as follows : "He lauded with one. Living beings were formed. Prajāpati was the ruler. He lauded with three : the Brāhmaṇa was created : Brāhmaṇaspati was the rule? He lauded with five; existing things were created : Brahamanaspati was the ruler. He lauded with seven; the seven ṛṣis were created; Dhātrī was the ruler. He lauded with nine; the Fathers were created : Aditi was the ruler. He lauded with eleven : the seasons were created : the Artavas were the rulers. He lauded with thirteen : the months were created : the year was the ruler. He lauded with fifteen : the Kṣattra (the Kṣattriya) was created : Indra was the ruler. He lauded with seventeen : animals were created : Brihaspati was the ruler. He lauded with nineteen; the Śūdra and the Ārya (Vaiśya) were created : day and night were the rulers. He lauded with twenty-one : animals with undivided hoofs were created : Varuṇa was the ruler. He lauded with twenty-three : small animals were created : Pūṣan was the ruler. He lauded with twenty-five; wild animals were created : Vāyu was the ruler (compare R.V. X.90, 8). He lauded with twenty-seven : heaven and earth separated : Vasus, Rudras, and Ādityas separated after them : they were the rulers. He lauded with twenty-nine : trees were created : Soma was the ruler. He lauded with thirty-one : living beings were created : The first and second halves of the month were the rulers. He lauded with thirty-one; existing things were tranquilized; Prajāpati Parameṣṭhin was the ruler."Here it should be noted that not only there is no unanimity between the Ṛg-Veda and the Yajur-Veda but there is no agreement between the two Saṁhitās of the Yajur-Veda on so important a subject as the origin of the Varṇas. Let us turn to the Atharva-Veda. The Atharva-Veda has also two explanations to give. It incorporates the Puruṣa Sūkta though the order of the verses varies from the order in which they stand in the Ṛg-Veda. What is however important to note is that the Atharva-Veda is not content with the Puruṣa Sūkta. It offers other explanations also. One such explanation reads as follows : "The Brāhmaṇa was born the first, with ten heads and ten faces. He first drank the *soma;* he made poison powerless". "The Gods were afraid of the Rājanya when he was in the womb. They bound him with bonds when he was in the womb. Consequently this Rājanya is born bound. If

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he were unborn unbound he would go on slaying his enemies. In regard to whatever Rājanya any one desires that he should born unbound, and should go on slaying his enemies, let him offer for him this Aindra-Birhaspatya oblation. A Rājanya has the character of Indra, and a Brāhmaṇa is Brihaspati. It is through the Brāhmaṇa that any one releases the Rājanya from his bond. The golden bond, a gift, manifestly releases from the bond that fetters him. "The other explanation speaks of people being descended from Manu and is to be found referred to in the following passages Prayers and hymns were formerly congregated in the Indra, in the ceremony which Atharvan, father Manu, and Dadhyañc celebrated". "Whatever prosperity or succour father Manu obtained by sacrifices, may we gain all that under thy guidance, O Rudra." "Those pure remedies of yours, O Maruts, those which are most auspicious, ye vigorous gods, those which are beneficient, those which our father Manu chose, those, and the blessing and succour of Rudra, I desire." "That ancient friend hath been equipped with the powers of the mighty (gods). Father Manu has prepared hymns to him, as portals of success to the gods." "Sacrifice is Manu, our protecting father." " Do ye (gods) deliver, protect, and intercede for us; do not lead us far away from the paternal path of Manu." "He (Agni) who abides among the offspring of Manu as the invoker (of the gods), is even the lord of these riches." "Agni, together with the gods, and the children of Manuṣ, celebrating a multiform sacrifice with hymns, etc." "Ye gods, Vajas, and Ṛbhukṣaṇs, come to our sacrifice by the path travelled by the gods, that ye, pleasing deities, may institute a sacrifice among these people of Manuṣ on auspicious days". "The people of Manuṣ praise in the sacrifices Agni—the invoker." "Whenever Agni, lord of the people, kindled, abides gratified among the people of Manuṣ, he repels all Rākṣasas." Stopping for a moment to take stock so to say of the position it is quite clear that there is no unanimity among the Vedas on the origin of the four Varṇas. None of the other Vedas agree with the Ṛg-Veda that the Brāhamin was created from the mouth of the Prajāpati, the Kṣatriyas from his arms, the Vaiśyas from his thighs and the Śūdras from his feet. Let us now turn to the writings called the Brāhmaṇas and see what they have to say on this question. The explanation given by the Śatapatha Brāhmaṇa is as follows "(Uttering) *'bhuḥ'*, Prajāpati generated this earth. (Uttering) *'bhuvaḥ'* he generated the air, and (uttering) *'svaḥ'*, he generated the sky. This universe is co-extensive with these worlds. (The fire) is placed with the whole. Saying *'bhuḥ'*, Prajāpati generated the Brāhmaṇa; (saying) *''bhuvaḥ'* he generated the Kṣattra; (and saying) *'svaḥ '*, he generated the Vis. The fire is placed with the whole, (saying) *'bhuḥ'*, Prajāpati generated himself;

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(saying) '*bhuvaḥ*' he generated offspring; (saying) '*svaḥ*', he generated animals. This world is so much as self, offspring, and animals. (The fire) is placed with the whole. "The Śatapatha Brāhmaṇa also gives another explanation. It reads as follows : "Brahmā (here, according to the Commentator, existing in the form of Agni, and representing the Brāhmaṇa caste) was formerly this (universe), one only. Being one, it did not develop. It energetically created an excellent form, the Kṣattra, viz., those among the gods who are powers (kṣattrāṇī), Indra, Varuṇa, Soma, Rudra, Parjanya, Yama, Mṛtyu, Īśāna. Hence nothing is superior to the Kṣattra. Therefore the Brāhmaṇa sits below the Kṣattriya at the Rājasūya-sacrifice; he confers that glory on the Kṣattra (the royal power). This, the Brahmā, is the source of the Kṣattra; hence, although the king attains supremacy, he at the end resorts to the Brahmā as his source. Whoever destroys him (the Brāhmaṇa) destroys his own source. He becomes most miserable, as one who has injured a superior. 24. He did not develop. He created the Vis those classes of gods who are designated by troops, Vasus, Rudras, Ādityas, Viśvadevas, Maruts, 25. He did not develop. He created the Śūdra class, Pūṣan. This earth is Pūṣan; for she nourishes all that exists. 26. He did not develop. He energetically created an excellent form. Justice (Dharma). This is the ruler (kṣattra) of the ruler (kṣattra), namely justice. Hence nothing is superior to justice. Therefore the weaker seeks (to overcome) the stronger by justice, as by a king. This justice is truth. In consequence they say of a man who speaks truth, 'he speaks justice; 'or of a man who is uttering justice, 'he speaks truth.' For this is both of these. 27. This is the Brahma, Kṣattra, Vis, and Śūdra. Through Agni it became Brahma among the gods, the Brāhmaṇa among men, through the (divine) Kṣatriya a (human) Kṣattriya, through the (divine) Vaiśya a (human) Vaiśya, through the (divine) Śūdra a (human) Śūdra. Wherefore it is in Agni among the gods and in a Brāhmaṇa among men, that they seek after an abode." The Taittirīya Brāhmaṇa offers three explanations. First is in the following terms. This entire (universe) has been created by Brahma. Men say that the Vaiśya class was produced from Rick-verses. They say that the Yajur-Veda is the womb from which the Kṣattriya was born. The Sāma-Veda is the source from which the Brāhmaṇas sprang. This word the ancients declared to the ancients." The second says "The Brāhmaṇa caste is sprung from the gods; the Śūdra from the Asuras". The third is as follows : Let him at his will milk out with a wooden dish. But let not a Śūdra milk it out. For this Śūdra has sprung from non-existence. They say that which a Śūdra milks out is no oblation. Let not a Śūdra milk out the Agnihotra. For they do not purify that. When that passes

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beyond the filter, then it is an oblation". Again looking at the testimony of the Brāhmaṇas how far do they support the Puruṣa Sūkta? Not one of them do. The next thing would be to see what the Smṛtis have to offer some explanation of the origin of the Varṇa system. It is worthwhile taking note of them. This is what Manu has to say on the subject. "He (the self-existent) having felt desire, and willing to create various living beings from his own body, first created the waters, and threw into them a seed. 28. That seed became a golden egg, of lustre equal to the Sun; in it he himself was born as a Brahma, the parent of all the worlds. 29. The waters are called *naraḥ*, for they are sprung from Nara; and as they were his first sphere of motion he is therefore called Nārāyaṇa. 30. Produced from the imperceptible eternal, existent and non-existent, cause, the male (Puruṣa) is celebrated in the world as Brahma. 31. After dwelling for a year in the egg, the glorious being, himself, by his own contemplation, split it in twain." "That the worlds might be peopled, he caused the Brāhmaṇa, the Kṣattriya, the Vaiśya, and the Śūdra to issue from his mouth, his arms, his thighs, and his feet. 32. Having divided his own body into two parts, the lord (Brahma became), with the half of male (puruṣa), and with the half, a female; and in her he created Viraj. 33. Know, O most excellent twice-born men, that I, whom that male, (Puruṣa) Viraj, himself am the creator of all this world. Desiring to produce living creatures, I performed very arduous devotion and first created ten Maharṣis, Great ṛṣis, lords of living beings, 35. viz., Marīci, Atri, Aṅgīras, Pulastya, Pulaha, Kratu, Pracetas, Vasiṣṭha, Bhṛgu, and Nārada. 36. They, endowed with great energy, created other seven Manuṣ, gods, and abodes of gods, and Maharṣis of boundless might; 37. Yakṣas, Rakṣases, Piśācas, Gandharvas, Apsarās, Asuras, Nāgas, Serpents, great birds, and the different classes of pitṝs; 38. Lightning, thunderbolts, clouds, portentous atmospheric sounds, comets, and various luminaries; 39. Kinnars, apes, fishes, different sorts of birds, cattle, deer, men, beasts with two rows of teeth; 40. Small and large reptiles mouths; lice, flies, fleas, all gadflies, and gnats, and motionless things of different sorts. 41. Thus by my appointment, and by the force of devotion, was all this World both motionless and moving, created by those great beings, according to the (previous) actions of each creature." There is also another view expressed by Manu in his Smṛti as to the basic reasons for dividing men into four classes" I shall now declare succinctly in order the states which the soul reaches by means of each of these qualities. 40. Souls endowed with the *Sattva* quality attain to godhead; those having the rajas quality become men; whilst those characterized by tamas always become beasts—such is the threefold destination..... 43. Elephants, horses,

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Śūdras and contemptible Mlecchas, lions, tigers, and boars form the middle dark condition... ... 46. Kings, Kṣattriyas, a King's priests (purohitaḥ), and men whose chief occupation is the war of words, compose the middle condition of passion... . 48. Devotees, ascetics, Brāhmaṇas, the deities borne on aerial cars, constellations, and Daityas, constitute the lowest condition of goodness. 49. Sacrificing priests, ṛṣis, Gods, the Vedas, the celestial luminaries, years, the fathers, the Sadhyas, form the second condition of goodness. 50. Brahma, the creators, righteousness, the Great one *(mahat)* the Unapparent One *(avyakta)* compose the highest condition of goodness. " Manu of course agrees with the Ṛg-Veda. But his view is of no use for comparison. It is not original. He is merely repeating the Ṛg-Veda."

Vāṇī : Voice (of the Self or of the *īśvara*).

Vanśa : A race. List of ṛṣis or successive teachers of the Veda, which are found to be attached to some of Brāhmaṇas, and they were called as Vanśas.

Vara : The thing desired, supreme good. *[Ved.]*

Varabhaya : [Boon (*vara*) and freedom from fear (*abhaya*) : a gesture of blessing and reassurance given by a deity].

Varga : A class.

Varṇa : Colour; *[Ved.]* : denotes quality, temperament etc. ; [*Brāhmaṇas*] : used for caste or class; the four *varṇas (caturvarṇa)* : the four graded classes of society.

Varṇasaṅkara : Confusion of the great types (*varṇas*).

Varṇikabhaṅga : [One of the *ṣaḍaṅga*] : the turn, combination, harmony of colours.

Varṣaganya : Name of a Ṛg-Vedic teacher.

Varṣṇa : Teacher whose name is specified in White Yajur Veda.

Vārśṇya : Teacher whose name is specified in White Yajur Veda.

Varuṇa : "He of the Wideness", *[Ved.]* : the *deva* as the all-pervading Vastness and purity of the Divine supporting and perfecting the world, he represents the ethereal purity and oceanic wideness of the infinite Truth; [*Purāṇa*] : the deity of the waters; [in the *Gītā* called chief among the peoples of the sea].

Varyam : The desirable good, the object of our desire. *[Ved.]*

Vāsanā : Idea or mental feeling arising from the *citta* (passive memory).

Vāsita (Vashita) : [One of the *aṣṭasiddhis*] : the power of exacting obedience

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to the spoken or written word; the control of the object in its nature so that it is submissive to the spoken word, receptive of the thought conveyed or sensitive and effective of the action suggested.

Vāstoshpati : Lord of the dwelling. When we buy or rent a new house, it is not considered fit to dwell in until we do vāstupūjā. This rite is dedicated to the vāstupuruṣa or spirit of the house who is none other than Bhagawān Rudra Himself. A famous part of the Vedas is the sūkta known as Śatarudrīyaṁ or Namaka. It is part of the Yajurveda and occurs in slightly different forms in the Śuklayajurveda (more prevalent amongst Brāhmaṇas in the North parts of India) and Kṛṣṇayajurveda (more prevalent amongst Brāhmaṇas of the South.) It is generally chanted in Śivalayas and on occasions when pūjā or abhiśeka of Śiva Bhagawān is to be done. However it is a little known fact that it is actually asking Śiva Bhagawān to go away! The Vedic mantras are collected in the Saṁhitā portion of each Vedic śākhā. For instance the Śatarudrīyaṁ is the 16th adhyāya of the Vājasaneyi Saṁhitā of the Śuklayajurveda. The next part of a śākhā is called Brāhmaṇa and deals with the use of mantras in yajñas of various sorts. The Śuklayajurveda has Śatapatha Brāhmaṇa. The other two parts are Āraṇyakas which deal with upāsanā and upaniṣads that as is well known deal with Brāhmaṇa. The distinction is not always clear cut. For instance in the Śuklayajurveda, Īśopaniṣad is the 40th adhyāya of the Vājasaneyi Saṁhitā, and Bṛhadāranyakopaniṣad is both the āraṇyaka and upaniṣad and forms the concluding chapters of the Śatapatha Brāhmaṇa. Anyway, this Śatapatha Brāhmaṇa discusses the Śatarudrīyam in the context of the Vedic yajña called Agnicayana. It says Śatarudrīyam means Śantadaivatam. "That which placates the divinity" What is the meaning of this? Agnichayana is one of the most elabourate and powerful yajñas and involves building a vedī (altar) in the shape of a bird. Now the important thing about a yajña is to give of you. This is why it is translated as sacrifice. If you didn't give anything or you gave things that didn't belong to you, it wouldn't be much of a sacrifice would it? Rāvaṇa was even prepared to sacrifice his own heads to the Lord. That is the true spirit of yajña. In this Agnicayana, a vedī has to be built. But where? All the earth is the property of Śaṅkara Bhagawān. So before the Agnicayana proper starts a preliminary Rudrayāga is to be done using the śatarudrīya mantras to vacate the premises in peace so the yajña may continue fruitfully.

Vāstu : Vāstu Śilpa Śāstras is the ancient mystic science and art of designing and constructing buildings. It finds its origin in Sthāpatya Veda, which in

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turn is a part of Atharvana Veda, one of the four Vedas. Vāstu Śilpa Śāstra is an admixture of science, art, astronomy, astrology and one should be very cautious in arriving at any hasty conclusions about its merits and demerits. Astronomy is the foundation of Astrology and along with the calendar (Pañcāga or Almanac) plays an important role in different aspects of Vāstu Śilpa Śāstra, particularly in deciding the right time and day to commence the construction work. Vāstu (Prakṛti) The World comprises of five basic and essential elements known as Pañcabhūtas, which are Ākāśa–Space, Vāyu–Air, Agni–Fire, Jala–Water, Bhūmi–Earth. Man can improve his conditions by properly designing his buildings by understanding the effectiveness of these five natural forces. The location, direction and disposition of buildings have a direct bearing on the life of the inmates and Vāstu Śilpa Śāstra, the ancient scripture passed on from generation to generation, contains the essence of this knowledge. The living place of Devatās and human beings is known as Vāstu, which consists of Bhūmi (Earth), Prāsāda, Yāna and Śayana. Bhūmi, which is the resting place, is considered as Vāstu and the structures (Prāsāda) are built on the land together with vehicles (Yāna), furniture (Śayana). The rules and regulations involved are known as Vāstu Śāstra. Vāstu Śilpa is divided into two parts known as Deva Śilpa—dealing with all aspects of temples and religious activities including idol, yajña and yajña kāṇḍa etc. Mānava Śilpa—dealing with houses, other residential buildings, schools, colleges, hotels, working place etc. Deva Śilpa Building a Temple or Devālaya : Temples are structures based on symmetry of design and correlated dimensions. Sanctum sanctorum or Garbhagṛha where the presiding deity is enshrined Pradakṣiṇā-path for worshippers to circumambulate in divine meditation Vimāna or Gopuraṁ, which is a tower over the Garbhagṛha and is symbolic of suprememajesty of the presiding deity. According to Hindu tradition, the temple is like a human body, which is perceived as a temple of God with Jīva in the centre. The top of the temple is the head, Garbhagraha is the neck, the front Maṇḍpa is the stomach, prakaram walls are legs, Gopura are the feet, the Lord in the Garbhagraha is the Jiva in the body. Mānava Śilpa buildings should not be designed only for the purposes of eating, sleeping, working, entertainment etc but also for other human activities considering life in a much wider perspective and its totality. There are five fundamental principles on which the great edifice of Vedic science of Architecture stands, such as : 1. Diknirṇaya—the doctrine of Orientation, 2. Vāstu Pada Vinyāsa—Site Planning, the Vāstu Puruṣa Maṇḍala 3. Māna Hastalakṣaṇa—the proportionate measurement of buildings 4. Āyādi Ṣaḍvāṅga—the six canons of Vedic Architecture

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5. Patākādi—Ṣaḍścaṇḍas—The character of the building, its aspect and prospect etc Vāstu Puruṣa Maṇḍala Vāstu means a surrounding environment, matter or nature Puruṣa means energy, work power, vigor or soul Maṇḍala means the astrological chart, which relates the layout to the orientation Prakṛti is said to be the cause of effects and the instruments of the Jīva. Puruṣa is said to be the cause of the soul's experience of pleasure and pain. Vāstu Puruṣa and Maṇḍala are equally important and significant. The Vāstu Puruṣa Maṇḍala is a square which is it's essential form and it takes it's symbolism and significance from the square Maṇḍala of the earth and of the ecliptic and is therefore symbolical of recurrent cycles of time. The Vāstu had come to the place of adjustment of solar and lunar cycles. The number 32, of Divinities residing in the squares of the border of the Vāstu Maṇḍala is also the sum of 4 and 28. This is also the number of regents of the four planets who rule the equinoctial and solstitial points referred to as the Cardinal points and are the regents of 28 nakṣatras. Each of the division in the maṇḍala is called a Pada and has a presiding deity. The image of Vāstu Puruṣa with maṇḍala is drawn in the likeness of man. His head lies in the North East in the maṇḍala of 64 squares. The legs in the South Ṿest, right hand in the North West, Left hand in the Southeast and other parts of the body fill the square. Forty-Five Gods or deities are constituents of the body of Vāstupuruṣa; their number is the same in the maṇḍala of 64, 81 or any other number. Only the extent allotted to each of the deities differs but not their relative position in the plan. The Lord of the central square is always the Lord of cosmos, Brahma and the presiding deity of the whole site are called Vāstupuruṣa. The North is attributed to the Lord of wealth (Kubera), South to the Lord of death (Yama), the East to the Lord of Light (Sun) and the West to the Lord of Winds (Varuṇa), suggesting that there be a courtyard in the centre of the building. When these are scrupulously followed adequate ventilation, good exposure to sunlight and privacy is ensured. The house is compared with the human body and the central courtyard with Brahmā, the eternal soul and their relationship is invoked when the gṛhapraveśa ceremony is performed with Vāstupūjā and other traditional rituals. 1. Māna (Hastalakṣaṇa) The third basic principle of Vedic Architecture is Māna, the proportionate measurements. Measurement is imperative in all creative activities whether it is architecture or sculptureand without that there can be no auspicious results. The measurement is divided into the following : Māna—measurement of height, Pramāṇa—measurement of breadth, Parimāṇa—measurement of width or circumference, Lamba-māna—measurement along plumb lines, Unmāna—measurement of thickness, Upamāna—

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measurement of interspaced. When the house is built in strict adherence to the proportionate measurements then that house becomes worthy of worshipping Gods and thereafter it becomes the abode of Gods. 2. Āyādi—Ṣaḍvarga (The six rules of Vedic Architecture). Āyādi is group of six formulas namely Āya, Vyaya, Aṁśa, Ṛkṣā, Yoni and Vārathithi with which the perimeter of the structure should conform. There are six main components parts of a building Ādhiṣṭhāna (base), Pāda or Stambha (column), Prastāra (entablature) Karṇa (ear or wings), Śikhara (roof) and Stūpi (dome). There are eight types of Āyas 1. Dhvajāya 2. Dhūmraya, 3. Simhāya, 4. Śwānāya, 5. Vṛṣabhāya, 6. Kharāya, 7. Gajāya, 8. Kākāya. When the dimension of both length and breadth is in odd numbers then one can arrive at a Good Āya and if the dimension is even then the Āya will be bad. Patākādi—Ṣaḍścandas (Aesthetics of the building) haṇḍa is the structural aspect of building; its rhythmical nature is like that of poetry. The science of rhythm extends to the rhythmical nature of the ground plan of the building and their vertical section (Ūrdhva canda). Each brick and each building unit is filled with rhythm hence it is an entity that is charged and has compelling weight and shape. There are six primary chandas, Meru, Khaṇḍa-Meru, Patāka-Canda, Suśi Canda, Uddīṣṭa and Nāsta. The characteristics of Vāstu Puruṣa are : 1. Chara, 2. Sthirā and 3. Nitya. Chara Vāstu : The Dṛṣṭi or aspects of Vāstu Puruṣa will be Towards south during Bhādrapada (Aug-Sep), Aśvayuja (Sep-Oct) and Kārttika (Oct-Nov). Towards west—Mārgaṣira (Nov-Dec) Puṣya (Dec-Jan) and Māgha (Jan-Feb). Towards north—during Phālguṇa (Feb-Mar), Caitra (Mar-Apr) and Vaiśākha (April-May). Towards east—during Jyeṣṭha (May-June) Āṣāḍha (June-July) and Śrāvaṇa (Jul-Aug). The commencement of the work, laying of foundation stone and fixing of the main door should be in such a place where the Dhṛṣṭi of Vāstu is oriented or as to make the house fit for human habitation with comforts, health and longevity, peace and prosperity. Sthira Vāstu : Always the head will be towards Northeast, legs towards South West, right hand towards North West and left hand towards Southeast. Should be kept in mind when designing the house, locating the doors and windows fixing the rafters (top side of wood should face North East) and fixing the level of the roof and floor. Nitya Vāstu : Every day the first three hours in the morning, his dṛṣṭi will be towards East, in the next three hours towards South, and the next three hours towards West, and the last three hours towards North. The daily work connected with the building should be according to these orientations. Vāstu Puruṣa must be worshipped on three occasions during the period of construction. During Ādi (beginning foundation), Madhya (middle

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fixing of main door) and end during Gṛhapraveśa Favorable Months : Śukla Pakṣa of Vaiśākha (April-May), Śrāvaṇa (July-Aug), Mārgaṣira (Nov-Dec), Puṣya (Dec-Jan) and Phālguṇa (Feb-Mar). Favorable dates : 1. Dvitīyā, 2. Pañcamī, 3. Saptamī, 4. Navamī, 5. Ekādaśi, 6. Trayodaśī. Favorable Rāśī : Vṛṣabha, Siṁha, Vṛścika and Kumbha Rāśī is good; Meṣa, Karkaṭaka, Tulā and Makara Rāśī—Not so good; Mithuna, Kanyā, Dhanu and Mīna—bad Position of Main door as per individual's sign; Meṣa, Siṁha, Dhanu—East; Vṛṣabha, Kanyā, Makara—South; Mithuna, Tulā, Kumbha—West; Karkaṭaka, Vṛścika, Mīna—North. Vastu Śāstra is the sublime elucidation of your surrounding and their influence on your life. Vastu literally means " house" or Dwelling Place and its principles establish to create a harmony between the fine elements viz. Earth, Sky, Fire, Water and Air in the environment Our ancient sages have applied their vastu knowledge and judgment to mitigate the negative functioning of our environment and increase the advantageous effect that it can have on our life. Vāstu is a part of Vedas, which are believed to be four to five thousand years old. The art of Vāstu originates in the Sthāpatya Veda, a part of Atharvana Veda. Vāstu is a part of Vedas are divided and brought into the written making it easier for people to understand. Sacred writing is arranged in groups. *See general information.*

Vasudhā : [Earth]; all earth-life.

Vasukarṇa Vasukra : Ṛg-Vedic ṛṣi belongs to Aindras gotra.

Vasukra Aindra : Ṛg-Vedic ṛṣi belongs to Aindras gotra.

Vasukṛta Vasukra : Ṛg-Vedic ṛṣi belongs to Aindras gotra.

Vasus : In Ṛg-Veda the number of gods is said to be thirty three which is composed of the eight vasus, eleven rudras, twelve ādityas, and the heaven and the earth. According to the Rāmāyaṇa all the thirty three gods were the sons of aditi, while according to the Mahābhārata they were the attendants upon the sun and were worshipping him. We learn from the Śrī Bhāgavata that in the sixth Manvantara Dakṣa had by his wife Asikinī, sixty daughters. He married them to the Prajāpatis Dharma obtained thus ten daughters of Dakṣa, of whom one vasu begot the eight vasus. Once upon a time says the Devībhāgavata the vasus with their respective wives went out enjoying pleasure and reached the āśrama of Vaiṣṭha. The wife of Dyau abode of Vasiṣṭha, masked her husband about the nature of the cow and who her owner was. He informed her that it belonged to Vasiṣṭha and had the rare quality of giving milk that was able to make those that drank it live eternally young and of sound health. The wife of Dyau

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requested her husband to carry away the cow to their residence for she wanted her human friend, the king Uśīnara to drink the milk of Nandini and to live long in unfading youth and sound health. The vasus robbed vasistha of his cow and was conducting her to his home, the ṛṣis perceiving through his mental eye the mischief perpetrated by the vaus, cursed all the vasus to became human beings. There upon the vasus hurried to the āśrama of Vasiṣṭha to beg for his pardon and to request him to restore them once again to the state of gods He promised that the other vasus except Dyau would regain their celestial condition after the lapse of a year; Dyau alone should continue to be a human being for a long time. Disguised with the human existence that was soon come upon them and to divest themselves of in an honorary way they requested the river goddess Gaṅgā to be temporal born on the earth as a woman to become the wife of the king Śāntanu and begot the as her children, whom, they requested she should throw away into the river one after another as they were born. To this Gaṅgā agreed and the Vasus were born to her and being disposed of and requested by them, they then reached their former position in heaven. The names of the eight Vasus are given in a majority of authorities as follows Dhara, Dhurva, Soma, Āpa, Anala, Anila, Pratyūsha and Prabhāsa. In one work the name of Savitrī is substituted for Āpa in the above list. The general features of the images of the Vasus that they should have two arms, two eyes and be of red colour, they should be clothed with all ornaments. They may either be seated or standing and be carrying in their hands the khaḍga and the kheṭaka respectively. The Suprabhedāgama, among the Śaivāgamas, and the Viśvakarmaśāstra agree in stating that the colour of the Vasus is golden yellow and the latter prescribes beautifully embroidered red garments for the images of their demi gods.

Vasus : The shining Ones, the Lords of the riches; [a group of (usually eight) gods].

Vāta : [Wind]; the vital force; nervous activity.

Vatsya : Teacher belongs to Ṛg-Veda.

Vavra : Concealing prison. *[Ved.]*

Vayas : Wideness, expansion, growth. *[Ved.]*

Vāyavya : [Of *vāyu*], aerial.

Vāyūna : Knowledge. *[Ved.]*

Vedamitra : Teacher belongs to Ṛg-Veda.

Veda *n.* {in *sing.* or *pl.*} **:** The most ancient and sacred literature of the Hindus,

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handed down in four collections and believed to have been directly revealed to seers among the early Āryans in India. It contains hymns, ritual, and philosophy composed in early Sanskrit and preserved by oral tradition as a guide for the priests of Vedic religion. The oldest and most important is the Ṛg-veda, followed by the Sāma-veda and Yajur-veda; the Artharva -veda was added to the canon later. In its wider sense, the term also includes the Brāhmaṇas and the mystical Āraṇyakas and Upaniṣads. [Skr. *veda*, lit. '(sacred) knowledge']

Vedāṅgas : There are six Vedāṅgas (parts of the body of the Vedas) : Vyākaraṇa, Jyotiṣ, Nirukta, Śikṣā, Chanda and Kalpa Sūtras. Vyākaraṇa (Sanskrit grammar). The very ancient Sanskrit grammar books are all extinct. It is believed that there was a Maheśa grammar produced by God Śiva, and there was also an Aindra grammar. Both are extinct. The grammar that we have now is Pāṇini grammar. It has eight chapters so it is called Aṣṭādhyāyī. It was directly Graced by God Śiva. There is a famous verse in this respect : Once God Śiva, at the end of His Divine ecstatic dance induced by the enthrilling effects of Kṛṣṇa love, played on His damru (the mini hand-drum which Śiva holds in His hand). Fourteen very distinct sounds came out of it. Sage Pāṇini conceived them in his Divine mind. Thus, Graced by God Śiva, Pāṇini, on the basis of those Divine sounds, re-established the science of Sanskrit grammar which already eternally existed. Those Divine sounds are : There are total 52 letters (16 vowels and 36 consonants including nasals). The last two vowels are called anusswar and visarg respectively; and the last three consonants are called sanyuktakchar which means two consonants joined together. According to our needs we had two sets of grammar, one for the Vedas (saṁhitā part) and the other for the Purāṇas and for common use, because the formation of certain words and their phrasing is different in the Vedas as compared to the language of the Purāṇas. It is just the character of the Vedas, not any seniority or juniority in their reproduction because all the Vedas, the Upaniṣads and the Purāṇas were produced at the same time and are all eternally in the same form. Nowadays only very few sections of ancient Vedic grammar are available; the rest are extinct. Pāṇini's grammar has 4,000 sūtras (short sentences) and they are arranged and categorized in such an easy-to-understand way that it reflects the marvel of his presentation of the Sanskrit grammar. For the convenience of the scholars, he added dhātu pāṭha at the end of Aṣṭādhyāyī which is the dictionary of the root words of the Sanskrit language. There are also unadi sūtras at the end of Aṣṭādhyāyī. These sūtras describe the formation of the

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words of the Vedic saṁhitā which could be used along with the Nighaṇṭu and the Nirukta. Nighaṇṭu is the special dictionary of the words of the Vedic saṁhitā, and Nirukt is the main book that gives further detail of the words of the Vedas which is like a detailed dictionary of the Vedic words. Thus, even though the ancient Vedic grammars are not available, still, with the help of the unadi sūtras of Aṣṭādhyāyī and the Nirukta, the true meaning of the Vedic words could be understood. But if someone tries to draw the meaning of the Vedic mantras only on the basis of the Aṣṭādhyāyī without using the unadi sūtras and the Nirukta, he will get the incorrect meaning of the mantras and that's what the European translators have done.

Vedānta : The "end or culmination of the Veda", the Upaniṣads (which occur at the end of the Veda);—a system of philosophy based on the Upaniṣads teaching the culminating knowledge of the Absolute, considered (sometimes under the name Uttara-mīmāṁsā) to be one of the six darśanas].

Vedānta sūtra : Vyāsadeva is an incarnation of Kṛṣṇa. He compiled Vedānta-sūtra to enable one to understand the Absolute Truth through infallible logic and argument. Veda means knowledge, and anta means the end. In other words, proper understanding of the ultimate purpose of the Vedas is called Vedānta knowledge. A sūtra is a code that expresses the essence of all knowledge in a minimum of words. It must be universally applicable and faultless in its linguistic presentation; this is the definition of sūtra according to Vāyu and Skanda Purāṇas. Knowledge that is given in the Vedānta-sūtra is supported by the Upaniṣads. Vedānta-sūtras are known as nyāya-prasthāna, legitimate logic and argument concerning cause and effect giving the conclusive understanding of the śruti-prasthāna, the Upaniṣads. Vedānta-sūtra, which consists of codes revealing the method of understanding Vedic knowledge, is the concise form of all Vedic knowledge. It begins with the words athāto brahma-jijñāsā : "Now is the time to inquire about the Absolute Truth". The human form of life is especially meant for this purpose, and therefore the Vedānta-sūtra very concisely explains the human mission. According to the great dictionary compiler (Kośakāra), Hemacandra, Vedānta refers to the purport of the Upaniṣads and the Brāhmaṇa portion of the Vedas. The Vedānta-sūtras are also known by the following different names : (1) Brahma-sūtra, (2) Śārīrika-sūtra, (3) Vyāsa-sūtra, (4) Bādarāyaṇa-sūtra, (5) Uttara-mīmāṁsā, (6) Vedānta-darśana. The Vedānta-sūtra consists of four chapters. The first two chapters discuss

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the relationship of the living entity with the Supreme Personality of Godhead. This is known as saṁbandha-jñāna, or the knowledge of relationship. The third chapter describes how one can act in his relationship with the Supreme Personality of Godhead. This is called abhideya-jnana. The fourth chapter describes the result of such action. This is known as prayojana-jñāna. Because the Vedānta-sūtra is in codes which contain a lot of knowledge, it required commentaries (bhashyas). Śrīipada Śaṅkarācārya wrote his commentary on Vedānta-sūtra based on monism (advaita—not two). He established that God and the living entity are one. Not accepting the transformation of the energy of Absolute Truth, which is the actual explanation of the Vedānta-sūtra, he introduced the theory of illusion. He claimed that everything is one with Supreme.

Vedas : Veda : The word Veda is often derived from 5 roots these days : 1. Vid jñāne : To kṇow, 2. Vidsattayam :Tobe, 3. Vidlabhe : To obtain, 4. Vid vicaraṇe : To consider, 5. Vid cetanākhyānaniveśeṣu : To feel, to tell, to dwell. To this roots is added the suffix 'ghaw' according to Aṣṭādhyāyī 3. 3. 19. Accordingly, the word Veda means 'the means of which, or in which all persons know, acquire mastery in, deliberate over the various lores or live or subsist upon them.' It signifies a vast body of sacred and esoteric knowledge concerning eternal spiritual truths revealed to sages (ṛṣis) during intense meditation. They have been accorded the position of revealed scriptures and are revered in Hindu religious tradition. Over the millennia the Vedas have been handed over from generation to generation by oral tradition and hence the name "shruti" or "that which is heard". According to tradition they are un-authored (apaurusheya) and eternal. Some of the later hymns of the Ṛg-Veda contain speculations that form the basis for much of Indian religious and philosophical thought. From one perspective, the universe originates through the evolution of an impersonal force manifested as male and female principles. When actual meaning of the Vedas was forgotten, and several meanings were imposed on each word of the Vedas, it became easy to insert a lot of meaning to Vedas that was simply not there. As none of these meanings justified the honor given to the Vedas, scholars started to believe that there were still more meanings hidden in the Vedas, and finally a tradition started that the Vedas contain all the knowledge that is there to acquire. This viewpoint is certainly wrong, as the Vedas have a certain number of mantras, and there is only a certain number of ways it can be interpreted. When new interpretations were given to the knowledge, most of the Vedas were explained as describing natural phenomena involving sun, cloud and rain.

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The cosmology of the Vedas was completely forgotten, and the fundamental particles and forces of nature were deified. The interaction of particles and forces was transformed into human history that went millions of years back in time. In the confusion that was created, it became easy for ideologically motivated historians to deny Hindus the most glorious epoch of Hinduism. Today the Vedas have returned in their pristine glory to clear all confusion, and establish the reign of truth. One of the main problem in ascertaining the truth is to know when were the Vedas composed. **Dating of the Vedas :** Tradition believes that the Vedas are as old as the universe itself, and many Vedic scholars still try to adhere to this position. This viewpoint is clearly wrong, and arises from the confusion between when the Vedas were written and what is in the Vedas. The knowledge contained in the Vedas is as old as the universe because the Vedas are about the evolution of the universe, while the Vedas have been discovered only very recently. Vedas do not give any clue as to when they were written, so scholars have resorted to other methods in determining the age of the Vedas. One of the most illogical method was adopted by Max Müller, famous Vedic scholar of last century, and regrettably it is the most popular up till now. Max Müller believed in Biblical creation, and calculated the age of the Vedas as follows[8]. He assumed the creation to have taken place on October 23, 4004 B.C., and then using biblical chronology, deluge is placed in the year 2448 B.C. He granted a thousand years for floods to subside, thus arriving at 1400 B.C. for the Āryan invasion of India. He allowed 200 years as the time to get familiar with the new home, thus calculating 1200 B.C. as the date of composition of the Vedas. Of course he did not provide this reasoning for his dating of the Vedas to general public, but worked backwards to give the same chronology he has already calculated. He fixed 600 B.C. for the date of Buddha, allotted 200 years each for Chandas, Mantra and Brāhmaṇa period. Thus Brāhmaṇas were composed during 800-600 B.C., Mantra portion of the Vedas composed during 1000-800 B.C. and Chhandas portion of the Vedas (e. g. Ṛg-Veda) was composed during 1200-1000 B.C. Obviously there is no scientific reason as to why it should take only 200 years each and not 500 or 1000 years for the composition of Chandas, Mantras and Brāhmaṇas. Later Max Müller disowned his chronology and said that no power on earth can determine when the Vedas were written. Tilak and Jacobi resorted to astronomical dating of the Vedas. They interpreted few verses of the Ṛg-veda to come to the conclusion that these verses describe the time period of 4500 B.C. This method is also highly questionable. There is no indication in the Ṛg-veda to suggest that it is a

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book of astronomy, and the few verses that have been interpreted to contain astronomical information are highly mystical. The astronomical information is arrived by assuming meanings of the words very different from the apparent meanings, and remains entirely unconvincing. For example in his book Orion, Tilak interprets Ṛbhus to mean seasons, Vasta (he-goat) to mean sun and hound to mean Canis Major in the Ṛg-Veda 1.161.13. These meanings are considered to impose on the verse. Tilak uses a verse from the Gītā in which Lord Kṛṣṇa says that he is Mārgaśīrṣa among the months and spring among the seasons. Tilak considers this verse to contain the memory of those days when Mārgaśīrṣa used to fall during spring about 10,000 years ago. Again, this is not a logical argument. The two statements about months and seasons are completely independent and there is no reason to see a connection there. Thus astronomical dating of the Vedas stands on very shaky grounds. Some other scholars have tried to prove the antiquity of the Vedas by performing geological dating. The Ṛg-Veda 10.136.5 talks about seas in the east and west, which can not be applied to the area where the Vedas are supposed to have been composed. A.C. Das in his book Ṛgvedic India[9] takes the antiquity of the Vedas to beyond 25,000 years in order to justify the verses like this. As the reader will see in this book, the Ṛg-Veda is a coded book, and the rivers, mountains and seas of the Ṛg-Veda do not refer to these objects at all. Thus geological dating of the Vedas is a futile exercise. How are we then to know about the time when the Vedas were composed? Fortunately, there is a very simple way of dating the Vedas. We should remember that the Vedas did not exist by themselves, but the book that is considered so sacred in India, must have been lived by the people. Their lifestyle and belief system will show a clear mark of the Vedas. If we could find those people, then we will know the date of the Vedas. Hinduism is a dynamic religion, which has changed its form with the passage of time. We can date our scriptures by matching them with the archaeological artifacts. As I tried to do this exercise for the Ṛg-Veda, I found a striking match with Indus Valley Civilization. This is only to be expected. The Ṛg-Veda is the oldest of our scriptures and Indus Valley Civilization is the oldest age of Indian civilization, therefore it is no surprise that they match each other. We will see in this book that Indus Valley seals represent Vedic ideas, thus proving without doubt that this civilization was Vedic civilization and the Ṛg-Veda was written at the beginning of this civilization. This gives a date of 3000 B.C. for the composition of the Ṛg-Veda. Other hymns describe a personal creator, Prajāpati, the Lord of creatures, from whom came the heavens and the earth and all the other gods. One hymn describes

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the universe as emerging from the sacrifice of a cosmic man (*puruṣa*) who was the source of all things but who was in turn offered into the fire by gods. Within the Vedic accounts of the origin of things, there is a tension between visions of the highest reality as an impersonal force, or as a creator god, or as a group of gods with different jobs to do in the universe. Much of Hinduism tends to accept all these visions simultaneously, claiming that they are all-valid as different facets of a single truth, or ranks them as explanations with different levels of sophistication. It is possible, however, to follow only one of these explanations, such as believing in a single personal god while rejecting all others, and still claim to be following the Vedas. In sum, Hinduism does not exist as a single belief system with one textual explanation of the origin of the universe or the nature of God, and a wide range of philosophies and practices can trace their beginnings somewhere in the hymns of the Vedas. By the sixth century B.C., the Vedic gods were in decline among the people, and few people care much for Indra, Agni, or Varuṇa in contemporary India. These gods might appear as background characters in myths and stories about more important deities, such as Śiva or Viṣṇu; in some Hindu temples, there also are small statues of Vedic deities. Sacrificial fire, which once accompanied major political activities, such as the crowning of kings or the conquest of territory, still forms the heart of household rituals for many Hindus, and some Brāhmaṇa (see Glossary) families pass down the skill of memorizing the hymns and make a living as professional recites of the Vedas. One of the main legacies of Brāhmanical sacrifice, seen even among traditions that later denied its usefulness, was a concentration on precise ritual actions and a belief in sacred sound as a powerful tool for manifesting the sacred in daily life. There are four Vedas—Ṛg-Veda, Yajur Veda, Sāma Veda, and Atharva Veda. The Ṛg-Veda is the most pre-eminent one. TheṚg-Veda consists of 10 maṇḍalas (parts) and each maṇḍala consists of a number of suktas and each one of the suktas consists of a group of verses. Veda is said to be fundamentally a record of experiences of intuition and revelation. The experiences are varied and belong to various stages of development and inner exploration. They record not only the experiences of the poets but also of the ancestors (pitaraḥ purvajanaḥ). Veda thus describes the knowledge contained in the pre-Vedic tradition as also the Vedic tradition proper. It is important to note that the largest number of verses and hymns are addressed to Agni, the Mystic Fire. We must also note that the people of those times looked upon the universe with some kind of a deeper feeling. They saw divinity in everything and worshipping animals was also part of it. "Īśa-vāsyamidaṁ sarvam" To them the most important things

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were the phenomena of Nature, the sun, the moon, the stars, day and night, rain and the storms. Quite naturally therefore, the Vedas were expressed in a language, which referred to Nature, and there are constant references to animals like cows and horses and to the rain god and to the Wind. This was how they combined human and animal traits as an exaltation of a deity and not as denigration. This is the meaning of Gaṇeśa, Narasiṁha and others in the Hindu tradition. Also the Vedas were written in a language, which is almost archaic; no doubt it has a great similarity to Sanskrit but many of the words have a different connotation to the modern mind. There have naturally been many interpretations of the Vedas; yet it is a fact that Indian spirituality and tradition have always regarded the Vedas as the fount of all knowledge. There are three reasons for this persistent belief. First as we have already said, it has been a long tradition in India that the Veda is the highest source of knowledge; almost all the schools of Indian philosophy have supported it and furthermost of the great spiritual personalities of India have confirmed this opinion. Secondly, the Upaniṣads, which come after the Vedas and are universally recognized as a body of the most profound truths have themselves declared the sacredness of the Vedas. Thirdly, it has been found that the Vedas reveal their true meaning by the proper interpretation of certain very important keywords. These words that in their ordinary sense give only a very superficial and external meaning reveal a profound spiritual truth when viewed in another sense. We shall explain this later in the chapter. However history tells us that there have been four major attempts to interpret the Vedas. We shall touch upon them briefly. The first one was by Yāska, the second by Sāyaṇācārya, the third by Max Müller and other Indologists and the last one by Śrī Aurobindo. We shall make a quick survey of these different interpretations. The first interpretation by Yāska was one might almost say lexicographic. It gave a detailed dictionary meaning of the words as understood by the Ṛṣis and although it did not provide any deeper meaning its great use lay in giving us a precise sense of the terms used in the Veda; also since it was nearest in time to the Vedas the deformation in the meaning of the words must have been the least. The work of Sāyaṇācārya was more scholarly and ritualistic. He tried to disengage and reveal the meaning of the Vedas by giving the words a symbolic sense. He however stressed more on the ritualistic sense of the Vedas, on its external aspects such as the sacrifice. Sacrifice was the principal institution and symbol of the Vedic tradition and knowledge. He gave it however solely an external and ritualistic meaning and thus robbed it of the deeper spiritual sense;—yet now and then he did show that the Vedas had a deeper import.

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The work of the modern European scholars was based on a study of Philology. They too stressed on the ritualistic aspect of the Vedas and came to the conclusion that the Vedas were the composition of a primitive people with no real and profound sense. This fits in perfectly with the modern view of history that primitive man was barbarian and that civilization has been the result of a gradual development of the mind. Lastly, we have the interpretation of Śrī Aurobindo. He has explained that the Vedas had a double significance, one for the ordinary physically minded men and another for the initiates and the more spiritually evolved men. The physically minded man is the man who is in the first stage of evolution and is mainly concerned with the material interests of life; he has not yet reached the stage where he can seek for a higher mental and spiritual development. And in India it has always been considered unwise and unsafe to reveal highest knowledge to those who are not ready; to them has to be given a simpler and more external truth, which they can easily assimilate. Thus the Veda has been written in a double language—we shall illustrate this now. Let us take as an example the word 'go' in Sanskrit, which means cow. This word has a double meaning -in the external sense it means cow but in the symbolic sense it means light. Thus one of the most revered spiritual figures of India, Buddha has been known as Gotama the Buddha and that means the "most enlightened one" and not as the external sense would have conveyed the greatest cow. In the same way it can be shown that many of the important words- in fact the keywords, - have a double meaning, an external sense and a symbolic significance; necessarily this alters the whole significance of the Vedas. It will then be seen that the Vedas are not the composition of a barbarian people but that they contain great and profound spiritual revelations. The Vedas have a double meaning—one in its external sense for the less developed man and another with a profound sense and a deeper psychological import. Viewed in this light, a totally different meaning emerges and it can be shown that the Vedas contain some of the deepest values of Indian culture. We shall briefly mention these values in the remaining part of this chapter. First as we have already said, the Vedic system took its outward foundation on the mind of the physical man and based itself on the physical representations and aims of the material world. The primitive man was deeply religious and looked upon the world from a symbolic angle. He believed that the sun and the moon and the stars were living entities and he prayed to them for a better harvest or for greater riches. The Vedic seer understood the nature of the men of that time but even here it did not limit itself to the first religious notions of the natural external man; the

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Ṛṣis gave a psychic function to the godheads worshipped by the people. They spoke to them of a higher Truth, Right, and Law of which the gods were the guardians and of the necessity of a truer knowledge and of a larger inner living. No doubt, the people understood these truths in their more outward sense but they were slowly and gradually trained by them to develop their ethical nature. This approach is based on a fundamental concept of Indian culture—that of gradualist. For it is a firm Indian belief that truth cannot be grasped at one stroke, one has to approach it by stages and that the truth has to be presented according to the stage of development. The deeper truth of these things was reserved for the initiates, for those who were ready to understand and practice the inner truths. It was to these seekers that the Vedas were addressed and quite naturally it was they who understood the inner meaning that was revealed by the secret words. The primary notion of the Vedic religion was that of a hierarchy of worlds, an ascending stair of planes of being in the universe. It saw a mounting scale of the worlds corresponding to a similar scale of planes or degrees or levels of consciousness in the nature of man. All these worlds and planes are governed by a truth, a right and a law, one in essence but different in their forms. We thus have the outer physical light, another higher and mental light and a still higher spiritual light. Sūrya, the Sun-God, was the god of the physical Sun, but he is at the same time to the Vedic Ṛṣi the giver of the rays of knowledge and a higher light of spiritual illumination. All the Vedic godheads have this outer and inner and inmost function, their known and their secret names, all are in their external character, powers of physical nature and have in their inner meaning a psychic and psychological significance. The greatest power of the Vedic teaching lay in its application to the inner life of man. Man lives in the physical world and he is subject to death and the falsehood of the mortal existence. To rise beyond this death and falsehood, he has to turn from the falsehood to the truth, he has to turn to the Light and to battle with and conquer the Forces of the Darkness. This, he does by communion with the divine powers and their aid and the way to call down this aid was the secret of the Vedic mystics. How to call down this aid, what was the means to get into communion with the divine powers? The image used was that of the sacrifice or yajña, which we find constantly mentioned in the Vedas. From the purely external point of view, the sacrifice was a ritual, which had to be performed before all-important occasions, or actions and it governed the whole society and all its hours. It consisted in the offering of ghee and other material possessions at fixed times of the day in a prescribed manner; many have looked upon the sacrifice as nothing but a propitiation

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of Nature-Gods for the gaining of worldly prosperity and of Paradise. But it will be evident that this is only a superficial view and that the image of the sacrifice was profoundly mystic. The concept of the sacrifice was based on the recognition of a secret relationship between the manifest and external world on one side and the occult and secret energies and actions that lie behind all our physical vision and experience on the other side. The symbols of the outer sacrifice were given an inner meaning as in many other sacred Mysteries all over the world; they represent the calling of the gods into the human being, a connecting sacrifice. An intimate interchange, a mutual aid and a communion. To what Gods shall the sacrifice be offered? First, Agni the seven tongued power of the Will, a Force of God instinct with Knowledge;—for without him the sacrificial flame cannot burn on the altar of the soul. Next, Indra the Puissant, who is the power of the Pure Existent manifested as the Divine Mind. Sūrya, the Sun, is the master of that supreme Truth—truth of being, truth of knowledge, truth of process and act and movement and functioning. Soma is the representative deity of the beatitude; the beatitude concealed in the waters of our existence. The Āryan man has to constantly labour and fight and conquer; he must be a tireless toiler and a stern warrior. He has to win kingdom after kingdom and tread down enemy after enemy that are leagued against him to thwart his progress. The chief enemy is the Dasyu; these dividers, plunderers and harmful powers are given different names and appellations; there are also some specific names given such as Vṛtra, the Serpent who is the grand Adversary, Vala and the Paṇis who are the miser traffickers in the sense-life and so on. So understood, the Vedas become the high aspiring song of Humanity; its chants are the episodes of the lyrical epic of the soul in its immortal ascension. The battle is not between the fair-skinned Āryan and the dark Dravidian but the struggle of the aspiring soul against the lower nature in man. Another point to note is the nature of the hymns or the mantras, for according to the Vedic poets, a sound or a certain secret set of vibrations tunes exactly with the vibrations which are appropriate to the invisible psychological forces and entities. Mantras are thus not only expressions of knowledge, but they are also vehicles of devotion. They are also vibratory forces of dynamism and action and it is therefore important to recite them properly and in the right manner. One hears often of the Ṛṣi in connection with the Vedas; the Ṛṣi was the seer who had lived the fullness of life and had often even led the life of the householder; but he had at the same time realized his spiritual fullness and lived in his soul. He had thus the experience of life and was above it at the same time and could therefore guide wisely human life and

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endeavour. It is important to note that the Vedic teaching always insisted that spirituality never rejected life but embraced the whole of life and the Ṛṣi was the perfect expression and embodiment of the highest spiritual life. We shall now illustrate with a legend from the Vedas -the legend of the Cow and the Aṅgirasa Ṛṣis. It is simple legend -the cows have been lost and the Aṅgirasa Ṛṣis are in search of the lost cows. The sacrifice has to be performed, the sacrificial fire has to be lit and the Ṛṣis have to recite the Mantra. Indrahas to be invoked and he comes down with his thunderbolt and the power of all the gods. A battle is waged against the Dasyus and the Panis and with the help of Saramā, the divine hound, the gods and the Ṛṣis enter the caves of the Panis where the cows are hidden. The cows are liberated and the conquest is over. The legend is simple but it has a deeper significance; the cows, as we have already seen represent the light, the Ṛṣis represent aspiring humanity, the Dasyus and the Paṇis are the dark forces and Indra is the divine power. The light has been stolen by the dark forces and has been hidden in the caves, the dark caverns of our lower nature; it has to be recovered with the aid of the divine forces. The legend becomes thus the story of man's aspiration and of his soul's adventure. And this is a long and difficult endeavourer and leads to a direct experience of the soul and a practical living it out in the actualities of life. This way and the path to this experience are termed in India -Yoga. For the word Yoga means union and here it is union with the highest spirit and soul, which is concealed in the depths of our being. Thus Yoga is a practical discipline with a definite method and goal. It becomes clear from all this that the theory of the invasion of India by the Āryans is not founded on any reliable and sure evidence from the Vedas. On the contrary, the word Ārya might well represent the higher element in human nature -the aspiring soul while the Dasyu is simply the lower nature wedded to the animal part in man. This seems as plausible and reasonable as the theory of the invasion of the fair-skinned Āryans and the battle with the dark Dravidians. The Vedic mantras were utilized in yāgas and yajñas (ritual sacrifices) for promoting the well being of society and the world. They were intended to secure timely rains so that the crops may be good and there may be prosperity all round. The mantras, which form part of the Karma Kāṇḍa (the path of rituals), were regarded as conducive to the promotion of general well-being and happiness. The Yajur Veda is devoted entirely to the worship of the deities. It consists of two divisions—Kṛṣṇa Yajur Veda (black Yajur Veda) and Śukla Yajur Veda (white Yajur Veda) which are based on two traditional distinctions. Śukla Yajur Veda belongs to the Brahma sampradāya (Brāhmic tradition) and the Kṛṣṇa Yajur

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Veda to the Āditya sampradāya (school). Adherents of the Sukla Yajur Veda are largely confined to North India, while Kṛṣṇa Yajur Veda has its adherents mainly in South India. The Vedas developed under nine heads : Śruti; Anusvāra; Trayī; Āmnāyam; Samāmnayam; Chandas; Swādhyāyam; Gama; and Āgama. Śruti : refers to the process of learning the Vedas from a preceptor—guru by practising the precise manner of chanting the mantras and thereby acquiring proficiency in the recitation of the Vedas. The sounds have to be reproduced exactly as taught by the preceptor by listening to him with intense earnestness. The Vedic mantras are thus learnt entirely by listening. Thus not anyone has accessibility to the Śruti. In fact only one who was a brāhmin was generally accepted for such training. Anusvāra : refers to the practice of repeating the mantras learnt from the preceptor, contemplating on them and preserving them in their purity by constant recitation. Trayī : Originally only three Vedas—Rig, Yajur and Sāma Vedas were considered Apouruṣeya, without a human origin (that is, emanating from the Divine). The Atharvana Veda comprises hymns taken from the Yajur Veda. Because of their Divine origin, the first three Vedas were called "Trayī" (the Triad). Āmnāya : refers to constant contemplation of the root syllable "Na". Acquiring knowledge of the Vedas by this practice has been described as Āmnāya and Samāmnāya. One meaning of Chandas is that it is knowledge, which should be guarded in secret and propagated with care. The Vedas are also described as Chandas. The entire Sāma Veda consists of Chandas. Therefore Chandas is also described as being the essential manner in which one recites the verses or texts, according to the ageless paramparā handed down each mantra has its formula for its recitation and usually a presiding guardian devatā who oversees and assists in success of the svara śuddhi and siddhi of the mantra, it's being unlocked (saṁpuṭ) and so on. Swādhyāyam : refers to the process by which the Vedas have come down from generation to generation, through father to son, in genealogical succession. Acquisition of Vedic knowledge was not through books. It was transmitted from preceptor to disciple over the years. It is because this knowledge was handed down directly from preceptor to pupil, it has been described as Svādhyāya. Another meaning of Svādhyāya is general glorification of the Lord through study, and sharing those studies through disseminating that knowledge. Gama and Āgama are the names given to the inhaling and exhaling of the Lord's breath which were the origin of the Vedas. All in all, the Vedas represent the emanations from the breath of the Lord. The great sages who listened to these mantras as revelations from the Divine found the key to them in eight basic letters. All the Vedic mantras with their musical

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rendering were remembered by reflecting on the eight letters : "A, Ka, Cha, Ṭa, Ta, Pa, Ya, Sa." The great seers fostered the Vedas by the use of these letters. Neglect of the Vedas and Vedic culture in the world today due to massive propaganda for sense enjoyment and settling for such a weak manner of, dare we say human life-style is cause for spiritual decline. Rather than dwelling on that alone and becoming depressed, let us note with pride that world wide there's a spiritual revival in progress and many good things are going on. Let's all be part of that. mantras are principally associated with the gods (devatā) as praises, eulogies, descriptions, supplications, addresses and entreaties. In Ṛg-Veda, for instance, we have about 400 hymns addresses to Indra (the god of the sky, thunder, rain, and light), 200 to Agni (the god of fire), 33 to the Maruts (the gods of winds), 36 to Varuṇa (the god of water and of the seas and rivers), 20 to Uṣas (the goddess of dwan), 11 to Bṛhaspati (the chief of gods symbolizing wisdom and might) 10 to Sūrya (the Sun-god), 6 to Viṣṇu (the all-pervasive spirit) and 3 to Rudra (the god of howling clouds and hurricanes.

Vedasparśa : A disciple of Kandha, who divided the Atharavana Veda into four parts.

Vedavāda : [The gospel of the (ritualistic) Veda, as opposed to the brahmavāda].

Vedavedāṅgaparāga : One fully verse of Vedas.

Vedic age : The truth of the matter is that the Vedas are Anādi and Nitya, with out beginning and with out end and eternal, like sound. They manifest themselves after each Pralaya (deluge). Pralaya and sṛṣṭi (deluge and creation) alternate The Old Testament speaks of the creation of the present world. According to Hindu Scriptures, there have been many creations before, and also Pralayas. The period of each Sṛṣṭi and each Pralaya spreads over aeons, infinitely beyond human calculation. The findings of geology, which traces the history of the earth to a period long before the time referred to in the Book of Genesis, confirm this view of cycles of creation and deluge. In fact, the more and the deeper the researchers of modern science, the greater the confirmation for the declarations in our Hindu scriptures. It is futile, as it will be foolish, to discard these declarations at any time, on the ground that they do not accord with the discoveries of science known till then. For, fresh light thrown by later scientific discoveries provide startling confirmation for many of these declarations. Orientalists also attempt to fix the date of the Vedas on the basis of certain internal evidence about the relation between the Sun and the stars, etc. The Hindu theory of cycles, however, refers to several creations an d so, the same astronomical coincidences and deviations may have occurred during the period of some

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past Sṛṣṭis also. We do not know how many such Pralayas and Sṛṣṭis have gone before. Another method adopted for fixing the age of the Vedas is to go by the changes in the style of Hindu scriptures, from the Ṛk Saṁhitā down to the Kāvya literature. In the case of spoken languages, it has been computed that gradual mutations took place with the passage of every 200 years. For example, the Tamil language to-day is different from the Tamil of the Saṅgam age. It is far cry from modern English to old English. American English is different from the orthodox English in use in Britain. On this method of appraisal, it has been suggested that the Vedas should have come into existence 1, 500 years ago. It is common knowledge and experience that if a thing is in constant use, it will wear out and bear marks of such use and wear, and that a thing rarely used. the same is true of languages also. English, Tamil and Hindi have changed in from through the centuries and undergone even distortions by usage. But the language of the Vedas remains to-day the same in form and feature as it was at time out of memory. The reason for this absence of distortion or deterioration is that Vedic chanting has been so carefully guarded, as not to allow any possibility of a lapse from its pristine form. Of the innumerable Veda Śākhās, we know now only of one out of the 21 branches of the Ṛg-Veda, three out of the 101 branches of the Yajur Veda, two or possibly three out of 1,000 branches of the Sāma Veda, and one only out of 11 branches of Atharva Veda, one will have to devote to its learning about eight years, night and day. There are various methods in Vedhādhyayana (memorising the Veda mantras) which help to preserve the number an d the order of the words and letters of each Veda Mantra. There are specifications regarding the time interval (matra) for the utterance of each letter in a word; the part of the body from which each of the sounds in the word should emanate by the exhalation of the breath in an appropriate manner ; the affinities between the Swarās in the Vedas and the Swarās in Saṅgīta (music) and the affinities of both (Veda Swarās and Sangeeta Swarās) to the natural Swarās in the sounds produced by animals, birds, etc. These methods of memorising the Veda Mantras are known as Vākya, Pada, Krama, Ghana, Jāta, Swara, etc. The Vedas are not like the sounds of common speech to undergo periodical changes by usage; on the other hand, they have been meticulously preserved as a result of being protected by definite prescriptions and indices relating to the sound measures, their nature, sequence, manner of utterance, etc., which have been preserved by oral transmission from generation to generation. The injunctions relating to the persons who should do the Adhyayana, and the Āchārās such persons should observe, are intended to promote this objective. To

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approach the study of the Vedas with out a clear knowledge of all ramifications and to adopt rough and ready methods for estimating their age will amount to proceeding on a basis which has no bearing on the subject of the study. The Āryans migrated from the Northwest to the area called Sapta-Saindhava (the land of the seven rivers)—Eastern Afghanistan, Punjab and the fringes of western Uttar Pradesh. All that is known of the half millennium following the fall of the Indus Civilization comes from the Vedas, a collection of sacred hymns attributed to the Āryans. They prepared the first and oldest collection of mystical hymns, known as the *Ṛg-Veda*, which is the only source of information on early Vedic life. The other three Vedas, *Sama, Yajur,* and *Atharva* were written much later. Early Āryans were semi-nomadic and kept large herds of cattle. As they settled down in villages, they also became cultivators, using ox to draw their ploughs. They were ruled by warriors, who depended upon priests to perform the rituals to protect their crops and cattle, and insured victory in war. The Āryan tribes determined by its strength by Jana (people) and not Janapada (land). The Indian sub-continent got its name Bhārata Varṣa after the tribe Bharata, which was the strongestone. The early Vedic religion was a form of nature worship. Evidently, there were neither temples nor idols. The mode of prayer was recitation of mantras. Sacrifice was offered for Prajā (children), Paśu (cattle) and Dhana (wealth) and not for spiritual upliftment or misery. When the Āryans first came to India, there was no consciousness of caste, nor were the professions hereditary. The word 'Varṇa' is used in the Ṛg-Veda with reference to only the Āryan or Dāsa having respectively, fair or dark complexion, but never with reference to the Brāhmaṇa or Kṣatriya. During the later Vedic phase, the Āryans moved away from their early settlements to the Gaṅgā-Jamunā-Doab. The *Rāmāyaṇa* has partly unfolded the tale of the Āryan advent into the south.

Vedic astrology : The most ancient known texts are the Vedas, a huge body of discoveries and knowledge put together more than 6,000 years ago by the enlightened Ṛṣis of India. Perhaps, we can say that the Vedas are the "Original Knowledge", meaning it was past down since the time of creation. Vedic astrology or Jyotiṣ (which in Sanskrit means "The Science of Light") has always been an inseparable limb of the Vedic culture. It has been lebelled as the "eye"of the Vedas, the unquestioned repository of knowledge. The ancient Vedic Ṛṣis perceived through enlightened visions the connection between the celestial bodies of our solar system and the human body. The motion of the planets and their positions in relation to each other acts upon us throughout our lifetime, just as the lunar phases

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push and pull the oceans and the seas. The location of the various planets during a person's birth can be mapped scientifically through an astrological horoscope. According to it, certain planets will be favorable, some will be unfavorable and some will give mixed results. The afflicted and badly positioned planets in a person's horoscope are responsible for that person's misfortune. The correspondent parts of the brain will be, by the correlation shown above, afflicted and less developed as well. The results will be problems, slow progress, psychological complexes, stress and deficiencies in the person's life. However Vedic astrology is not just another system of astrological interpretation. Its purpose is not only to predict with amazing accuracy circumstances and events in one's life, but shows how we can use the planetary energies operative in our lives in the best possible way. Jyotiṣ uses a series of remedial measures to balance or enhance planetary influences. Its methods include gems, colours, Mantras, Deities, rituals, herbs and food. The purpose of Jyotiṣ is to reestablish the connection between microcosm (human being) and macrocosm (natural law governing in the universe). Vedic astrology deals with seven visible planets and two invisible ones : the Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn, along with the two lunar nodes, Rahu (ascending lunar node) and Ketu (descending lunar node). These nodes are the two intersecting points of the solar and lunar planes as seen from the earth. Nine astrological gemstones are associated with these planets. Associated with the sun is the Ruby, with the moon is the Pearl, with mars is Red Coral, with mercury is the Emerald, with Jupiter is Yellow Sapphire, with Venus is the Diamond, with Saturn is Blue Sapphire, with Rāhu is the Hessonite, and with ketu is the Cat's Eye. Associated with the nine planets are also the days of the week, different parts of the human body and different metals.

Vedic calendar : The Vedic calendar is based upon an analysis of some numbers incorporated in the Vedic texts infrastructure and purporting to be astronomical calendrical constants. The results obtained during last five years seem very encouraging, and some highly probable Ṛg-Veda-calendar-recitation-patterns may be proposed for a more extensive consideration. The antiquity of Indian astronomy was demonstrated by H. Jakobi and B.G. Tilak independently of each other. They analysed some references from the Vedic literature according to the modern methods of astronomical calculations and defined the date of the astronomical observations codified in the Vedas to the third or fourth millennium B.C., though, according to Tilak, the period could be even earlier. Leaving aside all later controversy concerning the date of the Vedic literature—it requires

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much more than average proficiency in Vedic Sanskrit—we shall, therefore, confine ourselves to a short analysis of the compositional particularities of the Ṛg-Veda usually accepted as belonging to purely literary or theological conventionality but purporting to be the calendrical constants. No doubt, the astronomy of Vedic ṛṣis is purely geocentric, however, its sacred gravity is self-comprehensible : calendar was and still is the most holy object of reverence and awe, which modification is reserved only to the highest authorities. The Ṛgvedic calendar has a lunar character. This fact is widely recognized. T.Y. Elizarenkova also supports this view (11, p. 598, comment to I. 94). None the less, being reserved, she substitutes almost through her entire translation of the Ṛg-Veda "bright" and "gold" for Candra [although there are lucky exceptions, as for ex. RV, I. 105. 1, where Candra is translated as "Moon"]. But of what kind and of what structure was it? 1. This question is partly answered with the "guidance of the Gods" such as Viṣṇu, Pṛthvī, Nakta, Uṣās, Sūrya, Candra, Soma, Indra, Agni, Aṅgīras, Anumati, Raka, Sinivali and Kuhu (v. supra). 2. Then, there are a lot of internal evidences in the text, pointing at calendrical values : year, seasons, different months, lunar quarters, lunar weeks. The Ṛg-Veda describes the Lunar Year of 12 months and 360 days or 720 days and nights (RV, I. 164.11, 42, 48), mentioning the 13th intercalary month (RV, I. 25.8). The Ṛg-Veda clearly announces the co-ordination of its mythology with the ten cardinal points, with daily rotation of the Earth, with the symbolical, sidereal, draconic and anomalistic months, with seasons of the year (ṛtu), years and year-cycles (yuga), with planets and their movements through the ecliptic ("śrutir divaḥ"—the celestial road—RV, I. 46. 11) among the zodiacal asterisms ("nakṣatra-s"). For example, what a nice description of the beginning of the synodical month produced with the simile of succession of eagles sitting in the middle of the ascendance to the sky, which draw away the Red Wolf crossing the youthful waters (RV, I. 105. 11). The 64 rescued by Aśvins (RV, I. 112) are, very probably, Lunar Phases. 24 exploits of Aśvins are connected with the 24 fortnights of the Lunar Year. 3. The analysis of the repeated mythological themes points to the cyclic character of the maṇḍala recitation. 4. The well-known tradition of the Vedic recitation, as it is depicted, for example, by Ch. Kulkarni (19, p. 52), enjoins upon the performer the necessary indication of all calendrical parameters (yuga, avatāra-period, saṁvatsara, ayana, ṛtu, month, pakṣa, day, tithi, full horoscope, and geographical data of the place). 5. All the calendar constants obtained through the process of optional selection can be co-ordinated among themselves and with the bigger planetary periods. It suggests a possibility of treating the Ṛg-Veda

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as an Eternal Recital-Functioning Planetary Calendar, which permitted to calculate months of different character, lunar, solar, draconic years, lunar and solar eclipses, planetary configurations, conjunctions, oppositions, and aspects [maybe, the nutational fluctuations of the equinoctial points, precessional movements of the earth's axis and even the galaxy rotation of the empyrean heaven]. Indeed, the theme of flowing Time with all its divisions and sub-divisions, which are much identical to modern Hindu concepts, is the keynote of Vedic songs. Day by day model of recitation. These observations permitted us to suppose that every song was correlated with a day and served as a verbal day marker.

Vedic Education : The Prātiśākhyas are some of the supplementary literature of the Vedas. Prātiśākhyas are those texts, which discuss the pronunciation of syllables, the syntax and inflexions in different Vedas in detail. Different schools of thought came into existence that was founded by sages to come to a consensus in different tones of syllables and to perpetrate their thoughts and traditions. He who learns to recite the Vedas from one school of thought is said to belong to that respective tradition. It is at this time that the Gotra Pravar branch was incepted. After a long time to protect the respective customs and to commemorate it Prātiśākhya texts were written. The two things covered in these texts are education and Grammar. Until sometime back all the Prātiśākhya of all the branches of Vedas were being followed and adhered too. But now, Ṛg Prātiśākhya created by Śaunaka of the Śākala branch of Yajurveda, Vājasaneya Pratiśākya of Vājasenya branch, author by Kātyāyana. Sāma Pratiśākhya authored by Puīpamunī of Sāmaveda, Athārva Prātiśākhya of Atharvaveda or Śaunikīya Caturādhyāyī are only available. There are 3 chapters, 6 patals and 103 Kaṇḍikās in Śaunaka's Ṛk Prātiśākhya. Another text which is a supplementary text named 'Upalekha Sūtra' is also seen. Firstly it was Viṣṇu Putra who had written its commentary. Seeing this Uvratācārya wrote a comprehensive commentary on it. The Sāma Prātiśākhyas comprises of 10 chapters. In the first two chapters there is a brief discussion related to the Sāma Samūhu (compilation of mantras) i.e. Daśrātra, Saṁvatsara, Ekaha, Ahīna, Satra, Prayashchitta, Kṣudra, Parvanusara and Stotruja. In the third and the fourth chapter of the Pratiśākhya procedural advises/sermons are given related to Śrut Arha Bhāva and Prakṛti Bhāva in the Sāma. The fifth chapter discusses the Vṛddha and Avṛddha Bhāva. The sixth chapter discusses where the Sāma Bhakti Samūha (incantations) should be sung and where they should not be sung. The eighth chapter throws light on the extinct Vedic

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texts and changes taken place in syllable s at different places. The Bhāvakathan (meanings) is discussed in the 9th chapter while the 10th chapter enumerates the decisions (Kṛṣṭākṛṣṭa) and the salient features. There are 2 Atharva Prātiśākhyas that have come into light. One of them is Śaunakīya Caturādhyāyikā in which following 6 points have been discussed. (1) the objective of this text, introduction and features. (2) Vowels and consonants, Uddatradi Laxan, Pragridya, Alphabets, structure/syntax, compound syllables, Yama, Abhinidhāna, Nasikya, Swar Bhakti Sfotan, Karṣaṇa and index of syllables. (3) Saṁhitā Prakaraṇa. (4) Krama Nirṇaya, (5) Pada Nirṇaya, (6) Self-study and its necessity.

Vedic gods and symbols Night : Pṛthvī, Nakta and Uṣās "Night fettered darkness with luminaries..." RV, X. 127.2. Night and Day are two very luminous spaces, which embrace the whole universe and are Parents of this World. They are metaphorically represented as two Sisters of different colours, Rivers, which fly around, or black and white Wives, or Steeds of Agni, which are very swift and never get old (RV, I. 140.3). The Night (supposedly, of the New Moon day) is extolled in the sūkta X. 127 as the most beautiful daughter of the Sky (Divaḥ). She is docile and airy, as the wind. She, redeemer from the Red Wolf (sun-shaped full Moon), fettered Darkness with stars in the wide, immortal space. It goes without saying that the night sky opens the unlimited cosmic width and is justly called Pṛthvī (Width RV, I. 65.5-6). Nevertheless, Pṛthvī is very often identified exclusively with the Earth, regardless the statements that she touches the Sky (RV, II. 41.20), suckles with her milk the "calf" (evidently, the New Moon—reminding the Madonnas), stands between two Aśvins, Agni and Indra, whose Lunar origin will be discussed further on. Suffice it to mention the name Avyathiśaḥ ("Free from pain"), which is applied equally to Pṛthvī, "midnight" and "night", though, occasionally, to "Sūrya", "sea", terrestrial "width", which are also to be treated in the Vedas, naturally, in the context of the night sky. Once upon a time (evidently, in the period of the New Moon), ample Width (Pṛthvī) had extended for the feeding of the Eagle (Moon). In the single hymn (V. 84) addressed directly to Pṛthvī, she is proclaimed to be lauded by poets in the nights (aktubhih), to be very luminous (arjuni "white; bright") and to be "wet" with the rain of rays from Divas (Full Moon). In the next hymn dedicated to Varuṇa, Pṛthvī is compared to the skin (usual metaphor of the skẏṛṛcp. RV, IV. 13. 4, where the black hide is clearly identified with the darkness) spread for Sūrya (evidently, the Moon). Varuṇa measured Pṛthvī with Sūrya. As Varuṇa personifies, according to Yāska , the night sky, this statement implies the

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night sky parameters, at least, celestial, not terrestrial. No less important, Sāyaṇa postulates the airy or celestial character of Pṛthvī (RV, I. 102.3). Indra stretched the "solid ground"—unshakeable space—on the columns of the sky (RV, I. 56.5). He fixed unshakeable foundation of bright and ample (pṛthvī) space (RV, I. 56.6). Pṛthvī is mobile (vicarini) in spite of its hardness, seeing that night, really, seems coming and going to the observer. The hardness of Pṛthvī or starry regions is also well comprehensible, since the disposition of the motionless stars in the empyrean sphere appears to be eternally unshakeable. Certainly, this is a "hard ground" of the Bible, which was created before the Earth and the primaries and was identified with the upper sky, what is evident from the first lines of the Bible (Genesis, ch. 1. 6-8). The Christian scriptures also are based definitely on the Lunar calendar as was shown, for example, by N.A. Morosov (Christ, Vols. I-VII, Moscow, 1924-1930, Russian) and E. Zeren (The Lunar God, Russian Tr., 1976). Nights of black and white colour are engendered by the Rivers (day-and-night periods) on the permission of Agni (RV, I. 73.7). Two milk "cows" follow each other in the established order measuring endless paths and drawing to herself all majestic thoughts (RV, I. 146. 1-3). Two halves of the day go round 30 yojanas, maybe, 30 parts of the zodiac, consisting of 12° each (RV, I. 122. 8). Uṣās and Nakta move forward also by 30 yojanas in a day (RV, IV. 55. 3). 30 yojanas represent, no doubt, in this context 30 muhūrtas (hours) of the day or, metaphorically, 30 days of the month, and Kratu (daily ritual) is the symbol of a day. Uṣās go day by day from house to house, changing their names (RV, I. 123. 3). This is comparable to the movement of the Nights or 28 nakṣatras or Lunar asterisms, which have different names. Significantly, "Uṣā" (the variant of Uṣās) means also "Night", especially, in Vedic context (V. Sh. Apte, The Practical Sanskrit-English Dictionary). Uṣās appear always in the east and follow each other, never changing the direction (RV, I. 124. 3). But dawns (the mundane substitute for Uṣās) do change the direction diametrically, moving during the year from the lower to the higher azimuth and vice versa, not speaking of the evening afterglow, which can Never appear in the east. The widespread identification of Uṣās with the dawn is, no doubt, erroneous, for Uṣās emits light with the help of Bhanuna Candreṇa (Lunar Orb—RV, I. 48. 8), emits light in the darkness of the Night and stands on the Lunar disk as on the deck of a boat (RV, III. 61. 2; VI. 65. 2). This image may be compared to such iconographic representations of Saint Mary, as the one placed in the Minster's Art Gallery (Germany), where the Mother of Jesus is standing on the crescent in the night sky. No doubt, Saint Mary impersonates in this context the longest night of the year, figuratively, the

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Mother of the New Moon of the New Year (winter solstice). The new moon night associated with the winter solstice is decorated with the most splendid assembly of the most brilliant constellations of Orion, Taurus, Gemini, Leo, Auriga, Canis Major with Sirius, Lira, Cygnus and Bootes. In the Vedic tradition, this very Night is called Mahāśiva-rātri ("Great Beneficent Night—celebrated on the 14th night of kṛṣṇa pakṣa of Māgha), or Durgā ("Far-going" one), Tarakiṇi ("Stellar" one), Ghṛtaci ("Radiant" one. The ecliptic is placed in winter night over the celestial equator. Hence, the night sky seems very magnificent and bright with stars. Namely this night inspired poets and singers, astronomers and philosophers from times of yore to Kant and Tsiolkovsky. Moonless and moonlit nights dressed in black and white clothes follow each other. Ushas and Nakta are two Weavers, who weave the same cotton (II. 3. 6). The Lord of the sky fills black ones with sour milk Way) and white ones with fresh milk (moonlight—RV, I. 62. 8-9). Ushas ("Day, Brightness") and Nakta ("Night", New-Moon-period or dark fortnight) form the body of a Milk Cow (Lunar Month), personifying two fortnights—dark and bright. Agastya measures arka (poetical speech and moonlight) near her udder (I. 186. 4). Day and Night follow the way of Vāyu (RV, III. 14. 3), or Ṛta (RV, III. 12. 7), supposedly, zodiac, which was strictly measured, as it is evident from the statement that Viṣṇu set the pairs of steeds moving with 4×90 names (RV, I. 155. 5). The division of the year into 360 days (720 days and nights) is self-evident. Viṣṇu supports Dakṣa [zodiac], set in motion and drives pairs of horses, as a wheel, and measured 360 [units of time] (RV, I. 55. 6). It is clear that the division of a cycle into 360° is meant here. It should not be obligatory only the year, as Viṣṇu distinctively is connected with Indra (he is called Upendra) and the Moon : "Viṣṇu, give us the wealth of the Full Moon!" (RV, VII. 100. 2). **Asterisms "The** Lunar asterisms [ṛca] are seen during the Night [of the New Moon days] where are they in the light [of the full Moon]?—Unchangeable are the rotations [vratas] of Varuṇa; Candramā [the Moon] is going, looking round in the night". Ṛg-Veda, I. 24. 10If this approach is valid, it would be natural to wait for some distinct descriptions of the starry regions. They, truly, are available in abundance, but, as a rule, in a metaphorical form. The Ṛg-Veda speaks frequently about nakṣatras (X. 22. 10; X. 111. 7), for instance : "As thieves, Nakṣatras run away, when Sūrya Jātavedas appears" (I. 50. 2). Firm houses in the sky habituated by naras, "men" of the suit of Agni (I. 73. 4), taking the form of shining cows, are filled with and ooze out milk (I. 173. 6). Or, they are represented as bears (ṛca, "madhu-ada"—"mead-eaters", cp. Russian "medved'" for "bear"), whose king is the Moon, or celestial nymphs (Stri—

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I. 166. 11), whose husband is the Moon, or heavenly water bodies, Āpaḥ (X. 30. 8), among them is clearly mentioned Āpaḥ Revati (X. 30. 8; X. 86. 13), which is to be compared with the standard name of Bharaṇī-nakṣatra "Āpaḥ Bharaṇī" (34 stars referred to a bit further on, in X. 55. 3, is likely to represent Revati, which is believed to consist of 32 stars), or Apsaraḥ (water nymphs), whose number 28 or 40 (27 + 13) definitively points at Lunar zodiac. All the names of 28 asterisms are given, as it is well known, in the Atharva-Veda (XIX. 7. 2-5) and also in the Yajur-Veda. The Lunar zodiac is personified as Dakṣa, the father of 27 lunar asterisms. It seems that he is identical with Varuṇa, who is called "pure Dakṣa", holding the sky upside-down (RV, I. 24. 7), and unwrapping the nakṣatras. Characteristically, the Night ("Bhūma", "Plenty", "Abundance") appears, when Varuṇa exposes the second nakṣatra (RV, VII. 86. 1). Sūrya observes the ascending asterism (RV, VII. 81. 2). The ecliptic was divided into 108 padas, "footsteps" (RV, IX. 97. 39). The Vedic poets (kavis) lead Agni in the "footsteps" (RV, I. 146. 4.) The ṛc X. 97. 1 mentions 107 houses (dhamas). (Cp. the ṛc X. 13. 3, where it is stated : "I climbed five steps, than four steps more, as usual". Everyone from 27 Lunar zodiacal signs is subdivided into 4 padas, and 12 Solar ones, respectively, into 9 (=5 + 4) padas). Among 28 asterisms in the Ṛg-Veda are named 7 very significant : Kṛttikā ("Seven ṛṣis" or "Śuna", "slaughterhouse", RV, I. 161. 10), Rohiṇi (I. 103. 2), Phālguṇī (= Arjuni, X. 85. 13; = "shakrit", "cow dung", I. 161. 10), Citrā (III. 2. 11; X. 123. 6-7), Śravaṇā ("Śroṇā", I. 161. 10), Dhaniṣṭhā ("Mother Dhaniṣṭhā", X. 77), and Revati (X. 30. 8; X. 86. 13). Citrā and Revati were situated in the times of the Ṛg-Veda, supposedly, on the axis of equinoxes. Other nakṣatras divide the Lunar zodiac into three equal parts. The equinox is clearly mentioned in the Ṛg-Veda (III. 54. 8—viśuṇam). The ṛc II. 40. 3 says : "Oh, Soma and Pūṣan, hasten on the equinoctial turning-point [viśu-vṛtam] your seven-wheeled cart having five bridle-reins [the image of the year having 13 months and 5 seasons] harnessed by thought and measuring space!" The division of the zodiac into three parts is corroborated by the affirmation that the celestial steed-bird (Āditya, Sūrya) has three tethers in the "water-bodies", "luminous sky" and "sea" (RV, I. 163. 4). These three regions represent, apparently, the zodiacal subdivisions, as they are places, where nakṣatras are situated (Atharva-Veda, XIX. 8. 1-2). Besides, Śrāvaṇa and Dhaniṣṭha are the first asterisms in the ancient zodiacs of Viśvāmitra and Brahmā respectively replaced later by zodiacs of Skanda and Candra beginning with Kṛttikā and Rohiṇī.

. **Candra, Sūrya and Soma Suparṇaṁ** vipraḥ kavayo vacobhir Ekaṁ santaṁ bahudhā kalpayanti ("The poets-sages call the single Suparna

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["Well-Winged", Garuḍa] by numerous names"). Ṛg-Veda, X. 114. 5 "The plant, which is considered as Soma by a drunkard, is ground into powder; Soma, which is known by brāhmaṇas, can not be reached by anybody!" Ṛg-Veda, X. 85. 3. Modern astronomy has a pitfall or a serious inconsistency in relation to the Moon (37, p. 14). The heliocentric system's influence is such that it is enough difficult to the modern man versed in the astronomical logic of today to understand the astronomical dialectics of ancient sages based on strict observation. For example, it is known that the Sun and the Moon are not constantly opposed to one another; sometimes they are in conjunction. Moreover, Indra and Agni (personifications of the Moon—v. infra) are said to be situated now in the lower, now in the upper, now in the intermediate zone of Pṛthvī, then just the other way round (RV, I. 105. 9-10). Nevertheless, the declaration of the Ṛg-Veda that Candra and Sūrya replace each other (I. 102. 2) was for a long time interpreted as signifying the Sun and the Moon daily revolution. Though, it seems that the more natural way of explanation is to identify the two Gods with the symbols of the bright and dark fortnights. Candra is referred to sporadically throughout all the text (RV, VI. 49. 8; VIII. 20. 20; IX. 97. 50). Candra is not a superficial Vedic God—he is identical with Indra and is called upon to participate always in the meetings [of Vedic sages] (RV, VIII. 4. 9). Candra is the great luminary grown more than all others in Divi ("Luminous Sky" of the full Moon days—RV, I. 150. 3). He is clearly called Suparna (Garuḍa), running quickly in the depth of Waters. His light conceals the locations of [stars] "having gold hoops" (I. 105. 1). The Devas are dependent on and derivative from Candra, who gives them their shares and life (RV, X. 85. 19). Frequent references to water, moisture (mihaḥ—RV, I. 104. 3-4), milk (payasa—I. 166. 3) have the direct relation to the Moon, as he is determined as Moistener and Milk-Lover or Milk-Well. Agni Apam-Napat, the Father of all creatures, drinks milk from the breast of Ilā, Sarasvatī, and Bharati (II. 35. 3-5). It is to be compared, on the one hand, with such names of the Moon as Piyūa-mahas, Piyūṣa-ruciḥ, Piyūṣa-varṣaḥ and Papiḥ, and on the other hand, with the names of Agni—Piyuḥ, Pithaḥ, Pituḥ. Of great significance is the mentioning of four daughters of Aṅgīras (who, like his son Agni, should be treated in this context as the personification of synodic Moon) : Anumatī, Raka (14th and 15th nights of the bright fortnight) and Sinivalī and Kuhu (two nights of the New Moon) (RV, II. 32. 4-6, 8). Sinivalī is depicted as a fertile woman with fluffy, splendid hair, the mistress of the "villages" (II. 32. 6-7). Hence it follows that villages represent asterisms. From the appeal "Let Sūrya with the nakṣatras hear us!" (RV, III. 54. 19) the following judgement may

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only be deduced : Sūrya personifies the Moon, as only the Moon can be observed among the nakṣatras and is associated with them, as husband with wives. But, evidently, here, the full Moon is meant. Hardly has he yoked his horses, the Night gives him clothes (RV, I. 115. 4). Sūrya goes through the dark space, measuring days by nights (RV, I. 50. 7). The connection between Sūrya and night sky is supported by the identification of Sūrya itself with a nakṣatra (III. 54. 19). Sūrya has seven bright horses (7 bright phases—1. 50. 8-9). Seven Maruts have distinctively the character of Lunar phases, the eighth being the non-phase of the New Moon period : they are announced to be Candra-varṇaḥ (RV, I. 165. 12). Indavas ("drops") or, more precisely, Candrasa Indavah ("the Drops of the Moon", the moon's phases) live in the sky (RV, III. 40. 5) and move towards the living place of Indra, the embodiment of the Full Moon (III. 40. 4), whose abode is the East. Each of them was connected with the determined Vedic metre (X. 1. 30), with specified melodies (for ex., rich X. 114. 8 mentions hundred melodies devised for fifteen songs). They all are jyotiṣavids or astronomers and knowers of "footsteps" (pada-jñas). The other references to the Moon's phases in the Ṛg-Veda (X. 85. 19) and a lot of their mythological descriptions corroborate the brahmāṇic idea of the two paths : the Path of the Devas and the Path of the Fathers. The moving Candramās (Moon) bestows shares to the devas (X. 88. 9), obviously, of the Candra-vaṁśa and is drunk out by the Pitṛs "drop by drop". Therefore, it is natural to postulate that the Gods or Devas are symbols of waxing Moon and the Fathers or Pitṛs represent, respectively, the phases of the waning one. Pitaraḥ (Fathers) garnished the sky with asterisms, like a dark horse, gave darkness to Night and light to Day (X. 68. 11). The identification of Pitaraḥ with phases of the Waning Moon is substantiated by the mentioning of Cyavana Agni, i.e. Waning Moon, in the next hymn. The Waning Moon is like a bird lamenting to Pitṛs in the South (dakṣiṇā) or to the right from houses (dakṣiṇataḥ griham, RV, II. 42. 2-3). Evidently, the southern path (dakṣināyana) symbolises here the dark Lunar fortnight, or Sūrya-vaṁśa (the offspring of the full Moon). Soma is declared to be the father of Divas, Pṛthvī, Agni, Sūrya, Indra, Viṣṇu (RV, IX. 96. 5). His importance is evident from the fact that the whole IXth maṇḍala is dedicated to him. No doubt, it is an allegory of the sidereal and synodic Moon. He was placed at the origin of the nakṣatras (RV, X. 85. 2). He is not once mentioned along with nakṣatras or rikṣas (RV, IV. 23. 9). Besides, the text mentions an amorous man wondering round the circle of women but ignoring them (RV, I. 152. 4). It is a well-known myth about Candra, which prefers among his 27 wives only the first—Rohiṇi.

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He was punished for this negligence by Dakṣa, his father-in-law. He is known as an astrologer (RV, IX. 97. 39). He moves knowing the Path (RV, III. 62. 13). He is the force and brahma of the Ādityas, padaviḥ among the kavis, ṛṣi among the vipras, bull among the animals, falcon among the kites (IX. 96. 5). Soma has likeness to Candra (RV, VIII. 82. 8). He is Viśva-Candra (IX. 93. 5), Harish-Candra with the crowd of Maruts, like Indra (IX. 66. 26). The Moons were born by him (IX. 66. 25). He engendered Light and banished Darkness (IX. 66. 24). Soma laughs with the light of Sūrya in the Div [Sky of the Full Moon] (RV, IX. 27. 5), like Śiva on the mount Kailasa. He kindled Sūrya (IX. 28. 2). He entered all the houses (IX. 28. 2). He is led by ten sisters [3-days phases], as Agni (IX. 28. 4). He cleans four seas [Lunar quarters] (IX. 33. 6). He attains the lap of Arka [Sūrya] (IX. 50. 5). He is the best "milk" of the Sky (IX. 51. 2). He cleans the Full Moon (IX. 62. 12). Soma is identical with Dakṣa and Agni (IX. 65. 28; IX. 66. 21; IX. 85. 2). Soma, similarly to Agni, is Raghu-ja, the offspring of Raghu (IX. 86. 1). He goes round three-partite worlds [3-days Lunar phases—IX. 86. 46) and governs five cardinal points, maybe the half of month (IX. 86. 29). He bestows wealth of the Full Moon (RV, IV. 89. 7).

Agni—Agni, the mighty and omniscient son of Divas and Pṛthvī (RV, III. 25. 1), though being extolled directly only in 202 hymns, is the most important Ṛgvedic God. He is declared to be the centre of all [Lunar] Houses, the Head of the [moonlit] Sky and [moonless] Pṛthvī (RV, I. 59. 1-2), king of the wise Ploughmen (stars—RV, I. 59. 5). He is born day-by-day, month-by-month (X. 52. 3). He, being the killer of Vṛtras (RV, III. 14. 7; X. 80. 2)), is followed by Purus (RV, I. 59. 6). He also annihilated Śambara and put vajra in the hands of Indra (RV, X. 52. 5). Indra is, evidently, his incarnation as he had committed himself by the same exploits as well. He can bring the gem, Pṛthuṣ-Candram [the Full Moon] (RV, IV. 2. 13). Twelve such gems form the firm foundations of Ṛta [the Zodiac or the Year] (RV, IV. 23. 9). Agni is anointed as the king of the Devas in the East (RV, III. 14. 3), where the full Moon (called Indra) is born. He is known as an inhabitant of the East (purukṣaḥ—III. 25. 2). There are appeals to grown up bright luminary Agni to shine in Nights in their eastern borders (III. 15. 1), to conquer the eastern fortresses. He, as also Indra, is not infrequently called Śiva, Śambhu or Rudra. Agni is proclaimed to be the ancient Śiva (RV, VIII. 39. 3). Agni became Śiva-friend (Good friend) of the Devas, the first of Aṅgiras, the lord of Maruttas-Kavayas (RV, I. 31.1). He is the Paśupa (RV, I. 144.5; IV. 6.4; X. 142.2) or the lord of the Paśupas (X. 142.2), i.e. Śiva. Around him, as the Paśupati or king of the animals, i.e. lion, are sitting all the animals (paśavas—RV, X. 142.2). They

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are situated round Agni lighted up at Night (RV, RV, III. 9.7). Agni guards moving and immovable cattle (RV, I. 72.6). What a nice description of one of the famous Proto-Indian seals! Vaiśvānara ("Universal man or pole"—"nara" has a meaning of the "gnomon of sundial"), Candra-Agni on the Candra-like carriage, turning round [by path of] Hari [-Viṣṇu] [having 360°], was mounted up by the Devas (RV, III. 3.5). The celestial singers, Kavayaḥ, lead Agni round the circle as a horse (III. 2.7). He embraced the wheel [of the universe] as a rim (RV, II. 5.1). Agni is equal to all the Devas (RV, II.1). Besides, he, ever moving Āditya, quick ambassador (III. 9.8) or Raghu ("Rapid"—RV, III. 26.2; IV. 5.9), creates the Devas and Lunar quarters or seasons (Ṛtu—RV, X. 2.3-4). In fact, the Moon has the quickest motion among the planets. He illumined the sky for Manu and Purūravas (Moon—RV, 1.31.1). Agni shines brightly through the night darkness (RV, I. 94.7) and goes round the foundation (the Earth) (I. 95.9). Agni moves through the high and low regions (RV, III. 2.10). Of extreme interest is the description of the flight speed of the "growing winged and horned bulls", which are slow on the "plains" and quick on the "peaks" (RV, I. 1235.9). The only consistent explanation of this amazing detail can be provided by the concept of anomalistic month (27, 55 days). The Moon following the ecliptical path is accelerated in perigee (on the summit of the eclipse) and slows down in apogee. Thus, the fact, which is discussed further in the section "Calendar-based Vedic Recitation", that big Vedic numbers are multiples to the sum of days in 9 anomalistic months gets a powerful substantiation. No doubt, it is very seductive to decipher the expressions denoting the three Foci or Navels (Atharva-Veda, X. 8.4; Ṛg-Veda, I. 164.2) in this line of interpretation, i.e. considering the Navels to be the Foci of an astronomical ellipse (yes indeed, not of the zodiac, but of the Earth's trajectory), as, for example, J.N. Bhasin does (6, p. 39-40). Nevertheless, we advocate the more simple exegesis : here either three different Lunar months (synodic, draconic and anomalistic) are referred to (they are necessary for the calculations of eclipses) or three more simpler cycles, such as year, month and day, or even three axes dividing the zodiac into 6 zones corresponding to 6 seasons or six Lunar phases are meant. In either case, useless to argue against sporadic denigrating identifications of Agni with the ritual fire or torch. T.Y. Elizarenkova supports the identification of Agni with the Sun. Really, Agni knows the stakes of the "villages' (RV, I. 72.7) and he is distinctively called Sūrya, Sūrya, shining in the nights (RV, III. 11.1), Savitār (RV, IV. 13.1), which is riding the horses through the dark [night] space (RV, 1.35.1-2). Sūrya in his turn is called Varuṇa and Agni-Pāvaka (RV, I. 50.1; I. 50.6). Besides,

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Agni is the Lover of Ushas, or Bright Lunar Fortnight, the Light of Divas (Full Moon Nights—RV, I.69.1). When Agni rose up, he goes up as Sūrya with Ushas (RV, I. 157.1). In the Night, Agni is seen in the shape of, or so close to as to be identical with Sūrya (RV, IV. 11.1). It is he who can bestow the treasures of the full Moon (II. 2.12). Only the Moon is seen under different illuminations (i.e. in the day as well in the night), not the Sun. Suffice it to remind in this connection the statement, which says that Agni is nourished by two luminous cows of different hues (RV, I. 95. 1-2). The passages, where Agni, Sūrya, Ushas and Candra are mentioned together (for ex., RV, I. 157. 1), are also indicative of the Moon and night time. He is sitting as Brahma (RV, IV. 9. 4). Unborn, he carries the wide Pṛthvī (RV, I. 67. 5-6). During the period of his absence, Agni was hidden in the Waters as a cygnet (RV, I. 65. 9-10). Then, he was restored by Aśvins (I. 48. 15). The two- and four-feet offspring of Agni is wandering in the nights (I. 94. 5). The defenders of Agni do not sleep, i.e. they are vigilant in the Night (IV. 4. 12). In the Night, Agni, the son of Force, is Śiva (benevolent) to those, whom he leads to happiness (RV, IV. 11. 6). Just like Indra (IX. 29. 1), Agni looks more beautiful in the Night, than in the Day (I. 127. 2). He emits light in the Nights (II. 2. 2) and is not concealed by the darkness even in the Night (II. 10. 3). He sees through the Night darkness (RV, I. 94. 7). He is nominated directly Kṣapavān (RV, I. 70. 5; II. 2. 2; III. 55. 17; VIII. 71. 2), the Lord of the Night, like Chandra. He illumines the Nights (Kṣapas—RV, I. 79. 6; II. 2. 2; VIII. 71. 2). He is lit by women yuga-by-yuga (week after week) (III. 26. 3). Aided by his wives [asterisms], Agni supervises (II. 2. 5) and sometimes transcends (RV, VI. 4. 6-8) Rodasi associated with the night darkness in order to show the way out of narrowness (of New Moon period] towards the happiness without the Wolf. Agni, all the life span, moves from cave to cave (RV, I. 67. 2). Guhā ("cave") signifies, very likely, the New Moon period, which is mentioned several times directly also under the names of Amā, Kuhū and Sinivalī. For example, it is stated that Agni having concentrated his mind horrified Devas by his sitting in the Guha (RV, I. 67. 2). When Agni is in the Guha, he is neither seen by day nor by night (RV, IX. 5-6). Ama (the New Moon period) sustains the ripe embryo of Agni (RV, III. 30. 14). Once upon a time flying and brilliant Agni was placed in the Guhā by the Devas (RV, II. 2. 4). Mātariśvān hid him during some days (RV, I. 141. 3). It seems that conjunction with the Sun was clearly mentioned in the statement: "Placed in the highest station [parame pade], it appears as if Agni enters the body of another [being] (RV, II. 35. 13-14). Unborn, Agni carries Pṛthvī (RV, I. 67. 5), evidently, the moonless night, as the embryo of Agni, i.e. when

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he is not yet born, supports Sinivalī (the day of the New Moon or the day of the first crescent of the Moon) (RV, X. 184. 2). The embryo is aroused by two Ashvinas in two gold cups (two starlit nights of the New Moon period) (X. 184. 3). When Agni, as Pashupa, goes out of the Guha to the ascending slope of his path, he creates new stakes (RV, I. 144. 5); having become visible, he grows and goes up (RV, I. 95. 5) being hailed (RV, III. 3. 8). Really, the Moon modifies its way from month to month so that its way can not be predicted more than for a month. On the other hand, Agni is praised as Dakṣa (RV, III. 14. 7), the father of 27 lunar asterisms, wives of Soma or Candra. Or, he is named Dyam with nakṣatras (RV, IV. 7.3). He is connected with nakṣatras also as a leader of yakṣas (RV, X. 88. 12-13). Agni is the deva of the Kṛttikās. This is the proof of Agni-Kārttikeya-Chandra identity, because Chandra is known as Kṛttikā-bhavaḥ (RV, I. 70. 5). Prominently, Agni slips standing in the lunar boat-carriage (Candra-rathah—RV, I. 141. 12), which has ten or one hundred oars (RV, II. 18. 1). Agni traverses the space having no roads as a bird urged forward by the Wind (RV, I. 141. 7). The names of Agni such as Citras-bhanu (RV, I. 27. 6), Bṛhad-bhānu (I. 27. 12), Candra (V. 10. 4), Sush-Candra (RV, IV. 2.19; V. 6. 5), Puruṣ-Candraḥ (RV, I. 27. 11; III. 25. 3; V. 8. 1), Śambhu (RV, I. 65. 5-6), Śiva (RV, V. 24. 1), Su-Dakṣa (V. 11. 1) reveal unequivocally his lunar nature. As it is evident from the text, the Moon is multiform, possesses many aspects, two among them being very prominent—immortal (sidereal) and mortal (synodic) ones. Both Moons (two aspects of Agni) rotate, but in different directions (RV, II. 11. 1; III. 11. 1), though having the same place of birth : the sidereal moves to the left day by day relatively to the lunar asterisms, the synodic one moves minute by minute to the right relatively to the observer. Well comprehensible become the statements, which declare that Agni liberated from his parents is transported round the circle, first to the east, then again to the west (RV, I. 34. 4). In fact, the new crescent appears in the western quarter of the evening sky, then it goes step by step from evening to evening first to the North then further to the left and in 12-13 days the observer can see the full Moon in the East just in opposition to the setting Sun. The further progression of the waning evening Moon is directed to the South. In the evening the observer remarks the late appearance of the Moon in the East and its apparent submergence or moving underground in the domain of Yama, the regent of the symbolical kingdom of Death of the phases of the Waning Moon. The division in three parts of the Vedic world signifies three decans : one is the domain of Yama and the others are the domains of Savitār (RV, I. 35.6). Agni has four eyes (or four lunar quarters—RV, I. 31.13). He

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has 30 appearances and houses (RV, X. 189.3). Moreover, Agni is reborn day by day and month by month (X. 52. 3). His main enemy is the Red Wolf, maybe the Sun, in conjunction with which the Moon disappears from the sky as if kidnapped (RV, I. 31.13). Agni shows the cardinal points (RV, I. 31.14). Ascending the sky, Agni opens unmovable [stars], moving [planets], and Nights (RV, I. 68.1); garnish the sky with stars (RV, I. 68.10).

Indra : "Oh, Indra, nothing, nor days, nor days-and-nights, nor months, nor years can restrain your force!"Ṛg-Veda, III. 32.9 Almost the half of the Ṛg-Veda is consecrated to Agni and Indra, who are considered as identical (I. 164. 45). Indra is an old image of Agni according to the Mahābhārata too (1. 3153). Indra is also declared to be a Paśupa (VI. 18. 3), Gaṇapati (X. 112.9), Nṛtaḥ (Dancer), Śiva (RV, I. 30.7; II. 22.4), and the son of Force (RV, VI. 20.1), as Agni. He, like Agni (RV, I. 27.11, I. 24.10, I. 74.6, III. 25.3, IV. 2.12, IV. 16.19, V. 6.5, V. 8.1, V. 10.4, V. 61.16), is not once declared to be Soma, Candra, Pūrṇa-Candra, Puruṣ-Candra or Viśva-Candra (RV, VIII. 81. 9; IX. 93. 5; X. 134. 3). Soma, in his turn, is Vṛtraha (RV, I. 91.5). Indra found the large field and the Full Moon, engendered Sūrya, Ushas, the Path, Agni, waters with all the Moons [moon-phases—Vishvash-Candrah—RV, III. 31.15-16]. Indra is the father of Sūrya and the illuminator of Night (RV, III. 49.4). Vāmadeva Gautama, maybe a personification of Mars, exclaims : "We want to be delighted many nights with Indra!" (RV, IV. 16.19). Indra, similarly to Agni (RV, I. 31.1), has the same suite composed of Maruts. He was brought up by 180 Maruts (RV, VIII. 96.8), i.e. by the half-year or half-month measured in degrees. The place of his birth is indicated very accurately : it is the left thigh of his mother or the Western sea. It is well known that the first crescent of the bright fortnight appears namely in the western part of the evening sky. Agni represents the tongue of Indra for drinking of Soma, i.e. Moon full of ambrosia (RV, III. 35.9). Indra is named also Kṣapavān, like Agni, and is firmly connected with the Night, which is designated as his daughter or his Path (RV, VIII. 96.1). Therefore, his 30 horses yoked in six rows by five (RV, III. 55.18), reminding the horses of Sūrya, constitute the symbolical Lunar month. Marutas, 180 Indra's companions and nursing assistants (RV, VIII. 96.8), go around, fill the universe with milk [Moon light] and animate the Nights (RV, I. 64.5-8). The identifications of Indra with Sūrya (RV, IV. 31.5-6, 15) were delusively interpreted as the evidences of his solar origin. It is clearly said that Indra goes round the immovably standing [stars] in the sky (RV, I. 6.1, 9). The eight Devas [Moon's phases] are his brothers. He found light in the blind darkness (RV, I. 100.8) and created the Moon and the way of the Moon from the body of killed Vṛtra.

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Once again it is said that Indra bestows the big full Moon (RV, VIII. 65.11). Like a frightened falcon, he traverses 99 sectors (obviously, 99 muhūrtas of the New Moon period—RV, I. 32.14). Having conquered Vṛtra, he discharged the waters of Seven Rivers [lunar phases] (RV, I. 32.12). The famous 99 killing of Vṛtras by Indra, suggestive of 99 sacrifices to Agni (X. 98.10), have close relation to the New Moon Nights. They should be compared to the exploit of Aśvinas who, saving Bhujyu, were transporting him on 3 boats, which had 100 "feet", carried by birds flying 3 days and 3 nights (RV, I. 116. 3-5). The New Moon period consists of 3-1/3 days or 99-101 muhūrtas. Very curious is the reference to the 101 Rams used up on feeding of the Wolf (the Sun—RV, I. 117.18). Indra was led up to the sky as Svaṣ-Candra (Bright Moon—RV, I. 52.9). He bestows wealth by Full Moons (Puruṣ-Candraih—RV, I. 53.2). As Ugra [the name of Śiva], he won the East (RV, I. 51. 11) from Śūṣṇa [Draught—moonless darkness]. He is the Waning Moon as well, as it is clear from the statement that Uṣās ["Bright Moonlit Night"] opened the [Moonless] Night as the Way for Indra (RV, VIII. 96.1). Besides, the same hymn says that Indra is similar to Cyavana, Waning [Moon] (RV, VIII. 96. 4). Indra is called metaphorically the opening in the Moon-bottom udder [of the milk-cow-like synodical month] (RV, I. 52. 3). Indra drinks Soma [the light of Candra] pressed in three vessels (three bright quarters] (RV, I. 32. 3). Moreover, it is said that he pours 15-days-Juice (Moonlight) after the Amā (New Moon) (RV, X. 27. 2) and drank one alone 30 streams (VIII. 77. 4). He has four powerful names (RV, X. 54. 4). His two gold horses, Hari, are Moon's (Aśva-Candra—RV, VIII. 20. 20), more precisely, no others than two lunar fortnights. Hence, his connection with the synodic month is easily deduced and firmly established. When Indra destroyed Vṛtra [maybe also, the Full Moon, which terrorizes the starry inhabitants of the sky], ten-armed Pṛthvī appeared and wise Ploughmen [stars, "furrowing" the sky] filled all the days (RV, I. 52. 11). According to Mahābhārata, the Day of Indra is the New Moon near the autumnal equinox, which marked the beginning of the dark half of the year, when the Night predominates in the Northern hemisphere and when the sky is ornamented with the most splendid collection of the brightest stars and asterisms [v. supra 1. "Night"]. The singers want to enjoy with Indra many Nights and, especially, the first bright autumnal Nights (RV, IV. 16. 19). In the modern Indian calendar, one night is dedicated to Indra in the autumnal month of Bhādrapada : Indra ekādaśī (11th day of the dark fortnight) and another Night in the next month of Aśvina : Kojagarī-pūrṇimā or Kojagarī-vrata. Significantly, this period is close to Rāma-ekādaśī of the dark fortnight of Aśvina,

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glorification of the return of Rama-Candra with Sītā, and Naraka-caturdaśī or Dīpavalīpanaṁ, the festival of Light celebrated on the day of Amāvasyā (New Moon) at the end of Aśvina and beginning of Kārttika. Finally, this significant interval is associated with the Viṣṇu-parivartanotsava or Parivartana-ekādaśī of Śukla Bhādrapada and Viṣṇu-prabodhini-ekadaśī of Śukla Kārttika, showing great importance of the autumnal reappearance of the Moon after the period of rains. So, all leading Vedic Gods have the same lunar origin. Their unity consists in that they personify different movements, positions among the stars and states of illumination of the lunar orb essential for the time reckoning. Their apparent differences are the products of the detailed study of dialectical lunar phenomena and chronological laws governed by Mahākāla, the Time personified.

Vedic history and Varāha : During the current kalpa (day of Brahmā), Varāha appeared during the first manvantara (Svayambhuva) about 2 billion years ago and then again during the sixth manvanatara (Cakṣuṣa) several hundred thousand years ago. We are currently in the seventh manvantara (Vaivasvata). What follows is a brief overview of the Vedic concept of universal time. Innumerable global universes are created and destroyed cyclically be thebreathing of Mahā-Viṣṇu. His exhalation causes their generation and His inspiration, their destruction. Our particular universe exists for the duration of Brahmā's lifespan—a total of one hundred of Brahmā's years. (1)This is about 311 trillion human years. We are right now in the midpoint of Brahmā's lifetime. In fact, the current day of Brahmā is the first day of a new year; "today" being Brahmā's fiftieth "birthday". (2) Each year consists of 360 days and nights. Lord Brahmā does not die at night, but rather he takes rest. A divine day of Brahmā is subdivided into 14 manvantaras each consisting of 71 yuga cycles. (3) We are in the 7th of the 14 manvantaras; and the 28th of the 71 yuga cycles. (4) Each cycle consists of Satya, Tretā, Dvāpara and Kali. We are about 5000 years into the Kali-yuga. Thus, we may say that is almost "noon" on Lord Brahmā's fiftieth "birthday". Based on this Purāṇic information that (a) this is the first day of Brahmā's fiftieth year (out of 100 yrs. total) (b) this is the 7th manvantara (out of 14) (c) 28th yuga cycle (out of 71) and (d) we are 5,000 years into Kali-yuga, the age of the universe (and Brahmā's as well) can be estimated to be 155,521,972,949,000 years. Mahā Yugas. The smallest cycle is called a mahā yuga. A mahā yuga is 4,320,000 human years. Each mahā yuga is subdivided into the following four ages, whose lengths follow a ratio of 4 :3 :2 :1. ***Satya Yuga*** (also called Kṛta Yuga)—This first age is 1,728,000 human years. Also known as the Golden Age or age of Truth. The qualities

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of this age are : virtue reigns supreme; human stature is 21 cubits; lifespan is a lakh of years, and death occurs only when willed. ***Tretā Yuga***—This second age is 1, 296,000 human years. Also known as the Silver Age. The qualities of this age are : the climate is three quarters virtue and one quarter sin; human stature is 14 cubits; lifespan is 10,000 years. ***Dvāpara Yuga***—This third age is 864,000 human years. Also known as the Bronze Age. The qualities of this age are : the climate is one half virtue and one half sin; lifespan is 1,000 years. ***Kali Yuga***—The fourth and last age is 432,000 human years. Also known as the Iron Age. This is the age in which we are presently living. The qualities of this age are : the climate is one quarter virtue and three quarters sin; human stature is 3. 5 cubits; lifespan is 100 or 120 years Brahmā Days Kalpas). A kalpa is a single daytime period in the life of Brahmā, the creator god. Two kalpas are a day and a night of Brahmā. Each kalpa is composed of 1,000 mahā yugas. A kalpa is thus equal to 4.32 billion human years. At the end of Brahmā's daytime period, the Three Worlds (Bhūloka, Bhuvarloka, Swarloka) and the seven underworlds (of the nagas) are temporarily dissolved (pralaya); that is, the same souls will be reincarnated when the next day of Brahmā begins. The Viṣṇu Purāṇa states that at the end of the daytime period of Brahmā, a dreadful drought occurs that lasts 100 years, and all the waters are dried up. The sun changes into seven suns, and the three worlds (Bhurloka or Earth, Bhuvarloka or the lowest heaven, and Svarloka or the next higher heaven) and the underworlds are burned bare of life. The inhabitants of Bhuvarloka and Svarkloka flee to the next higher heaven, Maharloka, to escape the heat; and then to the next higher heaven, Janaloka. Then mighty clouds form and the three worlds are completely flooded with water. The lord Viṣṇu reposes on the waters in meditative rest for another whole kalpa (4. 32 billion years) before renewing the creation. The destruction that takes place at the end of a daytime of Brahmā is referred to as naimittika, which is incidental or occasional. The characteristic of this destruction is that the three worlds continue to exist but are made uninhabitable. The souls of individuals also continue to exist to be reincarnated in the next daytime of Brahmā. ***Brahmā Years***—A year of Brahmā is composed of 360 day/night cycles of Brahmā, or 720 kalpas, or 8. 64 billion human years. ***Brahmā Life***—The lifespan of Brahmā is 100 Brahmā years, or 72,000 kalpas, or 311.04 trillion human years. At the end of the life of Brahmā, all worlds are completely dissolved (mahapralaya). Manvantaras. Another cycle that overlaps the others is that of manvantaras. Each kalpa is reigned over by a succession of 14 Manus, and the reign of each Manu is called a manvantara. A single

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manvantara is approximately 71 mahā yugas. Each Manvantara is followed by a Deluge, which destroys the existings continents and swallows up all living beings, except the few who are preserved for the repeopling of the earth."

Vedic Religion : The ancient religion of the Āryan peoples who entered NW India *c.* 2000-1200 B.C. from Persia (Iran), the precursor of Hinduism; the religious beliefs and practices contained in the Veda. It was a religion of ritual and sacrifice to many gods, especially Indra, Varuṇa and Agni; animal vegetable and possibly human sacrifice are described. Vedic society was divided into distinct classes (varṇas) that formed the basis of the caste system and are still in evidence in Hinduism today. The increasing complexity of Vedic ritual led to dominance by a specialist priesthood, the composition of the Brāhmaṇas, and the rigidity of orthodox Brāhmanism (*c.* 900 B.C. onwards). The transition to classical Hinduism began in about the 5th century B.C.

Vedic Science : In the Vedas the focal point is the human being and the knowledge contained there in is for the welfare of the entire mankind. This knowledge also helps the human beings to develop scientific out look. The Vedic science is only in the context of his/her material and spiritual welfare. Unlike the present day, physical sciences are part of Vedic metaphysics, which unequivocally explain that physical sciences pertain mostly to the external world that is objectively real and not absolutely real. To get a feel of Vedic physical sciences, reference to a few hymns are given in the very beginning. The Sun never sets or rises and it is the earth, which rotates (Sāma Veda 121). The gravitational effect of solar system makes the earth stable (1-103-2, 1-115-4 and 5-81-2). The axle of the earth does not get rusted and the earth continues to revolve on its axle (1-164-29). The science of Time and its subtle nature is described in (1-92-12 and 1-95-8). The need to study the properties of water, air and fire for discovering and manufacturing aircrafts, ships and other vehicles capable of moving in the firmament, land and water are mentioned in Ṛg-Veda 1-3-1, 2, 1-34-1, 1-140-1 and many other hymns. Reference to infinite number of both gross and subtle atoms and the energy principle as spirit of God in each atom is given in 5-47-2 and Sāma Veda 222. Atoms and sub atomic particles are not inert and have unsuspected vitality owing to this energy principle. Physical sciences relating to agriculture, medicine, astronomy mathematics particularly algebra, toxicology etc. are described in 1-71-9, 4-57-5, Sāma Veda 121 and many other hymns. However, the greater

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emphasis is on the development of scientific temper amongst the members of Society with a view to curb spread of blind faith, hypocrisy, miracle and ostentatious worship of God. Thus the knowledge of Vedic sciences is meant to save the human beings from falling in utter darkness as Isa Upaniṣad and the last chapter of Yajur Veda caution us. The unity in diversity is the message of Vedic physical and metaphysical sciences. While matter is the cause of diversity owing to three primordial subtle particles of purity, activity and passivity present in it, the spirit (jīva) provides the necessary unity. The physical sciences have traversed a long journey of over two thousands years independent of Vedic metaphysics. During this long journey they came to certain contradictory conclusions. Many scientists held that the Sun is moving and the earth is static and vice versa. The gross matter and its atoms are inert as observed by the scientist of classical mechanics and now in the 20th century particle physics have found that atom is no longer inert and matter also experiences "fatigue" and many more contradictions. The Vedic science remained consistent during all this period. However, science is now itself proving in the labouratory some of the Vedic scientific truths. In the 20th century with the bursting of atom into pieces through particle physics, faith in the Vedic science has grown stronger. The atom is no longer inert and has unsuspected vitality. Vedas had already mentioned about 4 to 5 thousands years ago the existence of "spirit" (Jīva) as energy principle in all gross and subtle atoms. Chāndogya Upaniṣad says, "From this engenderment beams of light shot up and down, gross matter was formed and Prakṛti—the divine Nature too expanded in all ten directions, as the Sentient One spread Itself every where— high, low, here and beyond." Ṛg-Veda (5-47-2) refers to infinite number of both gross and subtle atoms born from the Eternal Cause. The subtle primordial matter is the cause of origin of gross matter and spread itself every where like the light of the Sun and go round the earth and sky. Vedas thus in a metaphysical language tell us the existence of rays, waves, wavicles and even subtle particles in gross atoms and all consisting of subtle primordial matter of three gunas. It is the Creative Force—the spirit, which hides behind animate and inanimate things/life, moves us, move the planets and moves the Universe. Sāma Veda 222 describes the same scientific truth as; "He keeps His wonderful form in every atom and pervades earth, middle region and the sky." Ṛg-Veda 1-81-5 and 1-83-2 mention about the subtle cause of this vast Universe in the form of various kinds of atoms and particles. The atoms follow the eternal laws described as Ṛta in the Vedas. Ṛg-Veda 1-22-18 says, " He ordains these laws". Vedas

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even refer to subtle particles (tanmātrās), which are more powerful and fast moving than gross atoms, and particles. Such subtle atoms and particles are found in ether, light, Time and Space in the outer phenomenal world and also exist in the inner world of divine instruments. Thus such subtle particles are found in manas—the inward looking mind, buddhi—intellect etc. These finer atoms and particles are not seen through sense organs, or any material instruments. It has taken over 4000 years for the scientists to find out in the labouratory that gross atoms are not inert, which Vedic sages and seers had already found through their transcendental research. It may perhaps take another a few thousands of years more to find subtle atoms and particles but certainly the scientists will not find these in labouratory with the help of gross instruments. The "Aśvinaus"—the epithet for scientists in the Vedas, have to utilize their inner divine instruments for the welfare of mankind on the principle of Idd Nan Mmam—nothing for self all for society. The ignorance of scientists, economists and even religious leaders about the subtle atoms has now become the major cause of over exploitation of the earth as a quarry, leading to all kinds of pollution, environmental hazards and other moral and social degradation. Finding no divinity in matter, man's ego exploitation continues and he finds even a sense of pride in this negativity, duly supported by modern physical sciences bereft of any spiritualism. While some of the Greek philosophers observed four main elements, Vedic metaphysicists had found five mahābhūta i.e., earth, air, fire, water and ether. There is life in the gross atoms of mahābhūta though an ordinary person bereft of spiritual knowledge cannot visualise. Lucritus explains this phenomenon beautifully. When you see fighting men at a distance or from a height, you will perceive them at rest owing to limitations of our sense perception. Same way we find block of steel at rest. The inner life of steel, human beings cannot perceive. What philosophers in the West and Vedic ṛṣis and munnies in the East, found a few thousands years ago was found in the labouratory only in the 20th century. An eminent Indian scientist Sir Jagdish Chander Bose proved this metaphysical finding. He found with the help of gross instruments in the labouratory some kind of "fatigue" in metal just like human beings. Gross atoms even in an inanimate thing are born, develop and lose vitality and die. They have mind of their own in the early 20th century scientists went on experimenting and finally made the gross atom burst into pieces under the impact of particle Physics and Chemistry. Since then science is changing very fast and too frequently. Biology is changing rather fast from one certainty to another. One day it is

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all environments and another day is hereditary and next day both combined. Psychology which refuted consciousness which in the Vedas is due to the presence of divine soul in the gross body, has started feeling its existence but without linking it with the manifested soul (Jīvātmā). The eminent scientist Eddingnton's proposition says, "recognizing that all the physical world is entirely abstract and without actuality, apart from its linkage to consciousness—even time and space are spun out of consciousness." In atom a large number of sub-atomic particles have been found, including some waves and wavicles and no material nuclei at the bottom. Unlike Vedas where science is part of metaphysics, the modern scientists are largely resisting its merger with the science of soul, beauty and virtue, which Bhagavad Gītā describes as the sovereign science. Today, a large number of scientists, engineers, doctors, physicians, surgeons in India and abroad are in search of their inner world through various cults, god men, swāmīs and sub-religions but still feel hesitant in openly declaring the urgent need of merging science with spiritual knowledge and metaphysics. Many of the Indian scientists still argue that the existence of Vedic knowledge about atoms, electricity, aircraft, space ships etc. ; is not a reality but at best a scientific fiction, mythology or a fairy tale. Their argument is highly superficial, as Vedas nowhere mention that such devices actually existed in the ancient Vedic period ranging from about 3000 B.C. to 1000 B.C. or even later. The Vedic hymns only advise the Aśvinaus (scientists) to continue their research in the labouratory as well as in their inner world; they will succeed in such discoveries and inventions for the prosperity of entire mankind. They should do their research on the philosophy of Idd Nan Mmam, which is Vedic enlightened liberalism, i.e. nothing for self all for the society. As regards the creation of earth and life on it the modern scientists are coming to new discoveries that all life came out of inanimate things. The world itself came in to existence owing to Big Bang or intense energy but still would not like to call it Cosmic Energy of the God. In the beginning there was no life of any kind but after millions of years some rudimentary life emanated, sperms, protozoon, bacteria or any other type of life from inanimate things. Plants that could move for food became animals and animals that could stand on their legs became human beings. Prima facie all scientific conclusions are moving towards Vedic science and metaphysics. Since modern physical sciences have inherent limitations of sense perception and intellectual outfit of human beings, scientists are not sure whether to link their scientific conclusions, discoveries with Vedic science. However, the fact remains that scientists

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know less about matter today what they thought about a century ago. In the Vedas Creation is linked to Cosmic Word "OM", which caused immense cosmic energy. This Energy got converted mass as Hiraṇya-garbha (Cosmic golden Egg). When it opened/burst, subtle primordial matter of three gunas started appearing and when the same joined in appropriate proportion, gross universe was created in stages. Scientists are now doing their best to know the complete properties of all the elements on this earth as known to them today. However, they have not succeeded in the labouratory to know how these elements got their properties, what is the cause of various scientific laws and many other a priori principles of the divine Nature? It is in these areas that Vedic metaphysics help the Aśvinauas and Ṛbhus—scientists and manufacturers to get together for various scientific discoveries. There after they should move together or the manufacture of equipment, goods and other items for the welfare and prosperity of mankind throughout the world in the spirit of Viśva Bandhutva, which is Vedic terminology for universal brotherhood. Some of the Vedic hymns tend to show that in the ancient societies there would have been a general atmosphere of superstition, mysticism, sorcery, animism and other negativities, which was perhaps creating an evil effect on the members of certain closed societies. It is perhaps for this reason some of the then metaphysicists, social reformers and preceptors did their long years of transcendental research with the help of their divine instruments of their inner worlds. Their sincere dedication and urge to fight the social evils savagely and effectively led to certain discoveries of permanent scientific truths. For a common man it would appear that God directly revealed these truths to those pathfinders. Hindus largely consider these Vedas containing these revelations as Śruti—directly heard from God. Guru Nanak—the founder of Sikh religion based on Vedic Dharma had observed, "Oṁkār Veda Nirmayī". God (Oṁkār) revealed the Vedas, so that one could distinguish between right and wrong, sin and virtue. The ancient lovers of wisdom and pathfinders through their intuitive and speculative research found that material instruments like senses, sense organs, etāni—out ward looking mind in any human body, give distortion to our sense perception. Under their influence we can mistake rope for a snake and vice versa, see big stars and planets as too small, conch shells in water look like silver etc. Śaṅkarācārya observed, "He and His spirit can not be accounted for any logical reasoning or material sciences as our minds are limited by the finite world of phenomenon and illusory senses." Vedic ṛṣis and munnies went into deep meditation, concentration and

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contemplation and discovered a large number of permanent laws pertaining to physical sciences. For a common man to understand and apply these laws they devised a perfect model of education system to get dedicated scientists and manufacturers. Till the age of 5 years of a child, mother is the teacher. Between the ages of 5 to 8 years father is the teacher. From the age of 8 years to 48 years learned ṛṣis and savants who were mostly the preceptors or gurus. Guru word is from Gu—darkness and Ru—to dispel. Thus Vedic gurus were dispellers of both inner and outer darkness of the students who are mentioned in the Vedas as Brahmacārī—seeker of Brahmā's knowledge. A number of qualifying examinations is mentioned at various ages of the students, but the first-degree examination is at the age of 24 years. Those who qualify this examination are fit to become rulers, officers in the Army and Navy, bureaucrats, scientists, etc. In the Vedas, there is no mention of Air Force any where as aero planes did not exist at that time. The next major examination is at the age of 36 years. Those who qualify are awarded the degree of Rudrais who are highly learned persons in various subjects including physical sciences and metaphysics. The last examination is at the age of 48 years and those who qualify are Ādityas and they are akin to Prakṛti devas (shining ones) of the Vedas. At each stage of education the aim is to create scientific outlook amongst the students so that all superstitions, blind faith and conviction could disappear in society. The followers of non-divine professions like economic and social exploiters, tricksters and other evil minded persons only studied material sciences from false gurus and these students are described as the students of ne-science. These students belong to the categories of Yatudhāni, Kimidin, Vṛtras, Āvarṇas, etc., and their education under the guidance of false gurus is the cause of lack of scientific outlook in society. To save society from the spread of evils of blind faith, unscientific outlook and physical sciences bereft of spiritual science and metaphysics, the rulers have been advised to segregate such people from others who are followers of divine and noble professionsIn the Vedas scientists are described as men and women of absolute self-control, truthful with scientific outlook and destroyers of miseries (R.V. , 1-3-4). With the help of these scientists one could travel far on the earth and also in the sky through conveyances, which run and touch the middle region (R.V. , 1-3-1, 6-22-2 and 1-22-2). Such scientists from both the sexes go across to distance places quickly like the mind and electricity (R.V. , 1-71-9). In this hymn aircrafts and even space ships are hinted. These Aśvinaus should be well versed in Physics, Agricultural sciences (4-57-5), Medical sciences

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(5-74-3), Astronomy (S.V. 121) and other sciences. Aśvinaus have been advised to learn thoroughly about Prakṛti (Nature), characteristics and various qualities of water, air, fire, electricity and heat and sound energy. Other sciences mentioned are Toxicology and use of various kinds of medicines and drugs (1-191-14), science of Time (Kāla vidyā) that starts with dawn (Uṣā). 1-95-2, and 10, refers to use of time for mathematics. There is a mention of infrared rays, study of Algebra (Rekhā dī gaṇit vidyā), sound as a medium of knowledge for various sciences, diseases like bile, cough, jaundice and others and their treatment etc. The relevant hymns in this regard are in Ṛg-Veda 1-185-2, 1-12-1, 2, 1-22-1 to 4, 1-2-3, 1-95-1, 1-101-1 and many others. The Vedas combine science with metaphysics and clearly mention that it is God who is the giver of knowledge of all sciences as "Sahstra sam" (1-10-11). The scientists are advised to study cause and effect of all material elements and also how the objects are produced and there after utilize these properly (5-47-3). By following these guidelines they can alleviate much sufferings of the people (5-77-4). Without the knowledge and practical application of physical sciences, it is not possible to eradicate poverty and attain prosperity (1-34-1 to 5). The philosophy of Advaita Vedānta or absolute monism is more like modern science. The universe is made of one substance i.e., matter whose form is perpetually changing. While the sum total of the entire energy in the Nature remains always the same, explanation of things in the entire substance are to be found within their own nature. No external beings or existence are required to explain what is going on in the universe with its corollary of a self-existence universe. Modern physical scientists now concede that the sensory and intellectual outfit of the scientists inviolably limits science. There is some thing beyond gross atoms but human senses and material instruments have not succeeded in finding these out. Thus there is indirect confirmation of the scientific version of the concept of Vedic Māyā (phantasmagoria). Amongst the Indian metaphysicists, Advaita Vedāntist Śaṅkarācārya explained this concept of cosmic illusion in great details in his various commentaries and Brahma Sūtras. In the West, Plato and later Immanuel Kant also observed this world of phenomenon perceived as real by human senses. Śaṅkarācārya had thus anticipated the modern scientific notion that we get only glimpses of the world and the universe owing to our inherent limitations. Mind only interprets whatever is fed by the senses and owing to inherent limitations of knowledge, gives a distorted picture of the categories of the subject, time and space. Bhagavad Gītā distinguishes two kinds of mind, i.e., Etāni and Manas. Etāni is

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outwards looking mind influenced by the senses and external phenomenal world and as such has inherent limitations. Manas is inwards looking mind and gets a priori and a posteriori knowledge both from the outer and inner world. Since the modern scientists do their research based on the data obtained from the external and phenomenal world without the help of their inner divine instruments, their findings very often get modified. Particle physics is vastly different from the classical physics. Newton's laws of motion stand greatly modified with Einstein's theory of relativity. The matter of Tyndall and Huxley was inert and indestructible, but now it is no longer inert and has a mind and spirit in itself as per the metaphysicists and "energy" as found by particle physics scientists. Vedas bring out that every thing material/immaterial, every form contains the spirit of God, and all else is illusion while Śaṅkrācārya prefers to use the word delusion. This Vedic knowledge is the basis of Vedānta school of Indian philosophy and particularly Advaita Vedānta of pure idealists like Śaṅkarācārya and Bādarāyaṇa. It is only such scientists who can do their research based on self-control, scientific out look, truthfulness and can be destroyers of human miseries as mentioned in Ṛg-Veda (1-3-4). Thus according to Vedas the physical and natural sciences are part of the over all design of God. This metaphysically explains that in spite of the Vedic findings in regard to physical sciences being ignored, questioned, challenged and criticised without actually knowing these, but till date these have not been proved wrong. The truths contained there in are being proved in stages. Gautama Ṛṣi and other seers and sages of Nyāya School of Indian philosophy who based their metaphysics on Vedic knowledge consider the Sṛṣṭi (Creation) as Līlā (cosmic play) of God, who has fashioned the universe by His "Will" out of ever existing atoms. God being divine Will, divine Desire, omniscient, immanent and formless, produces motions in atoms by His Will and the entire process of Creation and Dissolution (One Cosmic Cycle of Sṛṣṭi and Pralaya) of the universe starts. Laboratory tests of the scientists of the ancient, medieval and modern periods are steadily moving towards the above spiritual truth of the Vedas. If we consider Newton and Tyndall's atom as inert, we may call it only as material truth of that age or in the Vedic metaphysical concept as impure and imperfect truth. It was not a spiritual truth as those scientists overlooked Vedic "spirit" of God in the void of all gross atoms. Vedas even mention the presence of this spirit as energy principle in "tanmātrās", which are subtle particles. This energy principle first entered the primordial subtle matter in the form of three guṇas of purity, activity and passivity and spread thereafter in different

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five mahā tattvas and 720 tattvas (five main elements and 720 elements). Thus the Supreme Being spread Himself in all directions upwards, down wards, here and beyond. Incidentally out of 720 elements in the entire gross universe mentioned in Vedas, scientists have so far found about 150 elements on this earth. Ṛṣi Kaṇāda of Vaiśeṣika School of Indian philosophy entirely based on Vedic metaphysics, had already observed the phenomenon of Flux. Einstein has, now confirmed in the labouratory, the Flux observed both by ṛṣi Kaṇāda and later by Buddha. According to Einstein most of the particles in the sub atomic world live for short period of a small fraction of a nano of a second and change to other particles, while some of those behaving like waves and wavicles. This flux in atoms is a continuous process. Einstein also made certain metaphysical observations in regard to this flux in atoms, like God does not play dice and in all probabilities God has kept some "hidden variable" responsible for this activity. Einstein could not find out this hidden variable during his lifetime and left a major scientific question for future particle physicists and advised them to continue doing research to find this variable. This research has led to electron clouds, waves, quarks and even inter connected events "Quaritian Foam" in the atoms and universe. James Jean has gone to the extent of saying that objective reality of atoms and sub atomic particles is only events. When these events inter-connect gross atoms get formed. This scientific truth now found out, tends to show that there is some thing subtle like events on which the gross universe is formed and the subtle invisible power is more real than gross atom and universe. It is this subtle power which gives properties and characteristics to atoms of various elements. The hidden reality always remains real and atom is only illusory and part of the great flux in this phenomenal world. The labouratory test are moving towards that direction which Nyāya School said that the spirit of God or His divine Will living in void (śūnya) produced motion in all atoms. It is a separate matter that the physical scientists are still hesitant to describe the atom as an illusion/delusion of Vedic Māyā. As brought out earlier the physical sciences in the Vedas are part of the Design of the God, who is described also as "Viśva Karma"—the supreme designer and architect of the universe. All these designs are based on Ṛta that are permanent truths and are His laws of social, moral and physical order. Through these Ṛta the physical sciences and the ideal human conduct are inter-connected since the focal point in the Vedas is the individual and his/her welfare. The Vedic Ṛta tells us that all human activities relating to love, hatred, affection, anger, desires, selfish and

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selfless actions have a circular motion. According to Vedic metaphysics these actions contain non-material subtle particles and their movements are in circular motions and come back to the individual with a bigger force. Thus all movements of the material and non-material (love, hatred, etc.) matter are in a circular motion. While gross atoms are the cause of Flux, the accumulation of subtle particles on the manifested soul (Jīvātmā) of the individual is the cause of one's rebirth. This movement of births and rebirths of the manifested soul of an individual continues till one reaches the outer biggest Divine Circle. Thus the subtle particles of love, selfless service, truthfulness and other positive karma take a person towards Mukti, which is the final liberation, or salvation towards bliss. Those individual who move towards the outer and bigger circles are normally more straight forward, as even the straight line is part of a bigger circle. It is the subtle primordial matter of inactivity, untruthfulness, hatred, hypocrisy and anger, which make the individuals move towards smaller and smaller circles. It is not possible to get any straight line there and hence such individuals are crooked, hypocrites, ungrateful, deceitful and avaricious. They even acquire many other negative qualities. This circular motion is also in the case of gross particles, atoms, earth, moon, planets, etc. Only those individuals with positive virtues and having complete knowledge of Vedic metaphysics and apply the same in their day-to-day conduct reach the outer most divine circle and attain bliss and even avoid rebirth in this phenomenal world. Material and intellectual knowledge bereft of spiritual and divine knowledge leads to mundane desires, blind pursuit of money, power, status, etc., which make the persons move towards smaller and smaller circles necessitating innumerable births and deaths, misery and sufferings. Both the Vedas and Bhagavad Gītā say that spread of the knowledge contained in these scriptures i.e. Vedic metaphysics and Sciences, which help in bringing scientific outlook amongst the individuals, is the greatest service to God. In the absence of this knowledge and outlook, individuals continue to move towards smaller and self-centered circles. These persons have vague concept of society, spiritual brotherhood and their love, service and even worship of God is more a ritual and ostentation than their yearning of the soul. In the phenomenal world of matter, the material concept of three sets of circular wheels for the airplanes (Vimān), 4 wheels for Ratha, i.e. vehicles moving on the ground and circular movements of the moon and planets is mentioned in many Vedic hymns. For better appreciation of the Vedic science and various scientific truths mentioned there in and discovered

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by the ancient pathfinders and metaphysicists through their intuitive knowledge and transcendental research, can be mentioned in brief. Since number of hymns relating to Vedic science is in hundreds, this would only give the feel of Vedic physical sciences, including mathematics. Ṛg-Veda contains a number of hymns relating to sun, explaining both its physical and metaphysical characteristics. As regards the physical science, it is stated that the Sun never sets nor rises and it is the earth that rotates (Sāma Veda 121). Ṛg-Veda describes that the earth moves round in space and revolves around her pitram—the Sun. Pitram in the Vedas means father. Metaphysically Uṣā (dawn) and Pṛthvī (earth) have been mentioned as the daughters of Sun god (Sūrya deva). In the Vedas the word deva relates to formless beings of light or the shining ones. The word god is not the exact translation of deva though it is the closest English word for deva. Owing to the absence of Vedic knowledge in the Western part of the world, the scientists and astronomers of the ancient and medieval periods considered the Sun as moving and the earth as static. They modified their findings only during the 15th and 16th century when Copernicus put forward a novel theory that planets including the earth revolved around the Sun. The great astronomer Gallileo was even kept under house arrest for supporting Copernicus's theory. Even much before Copernicus, the Indian astronomer Āryabhaṭṭa independently with the help of material instruments in his labouratory confirmed like a true Vedic Āśvinau (scientist) that earth revolves around the Sun and confirmed scientific truth mentioned in Ṛg and Sāma Vedas. Incidentally astronomy is a major science in Vedas and astrology independently is nowhere mentioned as part of physical sciences. Through the scientific methods of decoding certain astronomical code hidden in Ṛg-Veda, Dr. Subhash Kak—a computer scientist at the Louisiana State University has found the mention of distance between Sun and the earth as well as moon and the earth. According to this finding Ṛg-Veda mentions as a part of its cosmic science this distance as 108 times Sun Diameter in respect of Sun and the earth and 108 times moon diameter between moon and the earth. Modern astronomical studies have found the actual distance as 107. 6 and 110. 5 times respectively against 108 times mentioned in the Vedas. A news item published in the Indian Express dated 31-3-1993 (Ambala edition) about this remarkable accurate value can be referred to. Owing to this Vedic ṛṣis and munnies have observed some divinity in this number 108. The ancient sages have compiled the Vedic metaphysics into 108 Upaniṣads. Some of the more important Upaniṣads are Kaṭha, Keno, Muṇḍaka, Māṇḍūkya, Īśo,

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Chāndogya, Bṛhadāraṇyaka, Īśvarya and Aitareya. Amongst the Vedic Hindus, the term Śrī 108 is used for those spiritualists, preceptors and other highly learned and divine persons who have read and understood 108 Upaniṣads. Later certain Ṛṣis (sages) devised a Vaijayantīmālā (rosary) with 108 beads/stones for keeping count of mantras (hymns) during the worship of God. Litany or Japa Yajña—a set form of prayer mentioned in the Vedas are OM Khamma Brahama (Om Thy name is Brahama), Ayam Ātma Brahama (my soul is a part of God), Ekam Tat (God is One), Tat Tvam Asi (Thou art That) and many others including the mother hymn i.e., Gāyatrī mantra—prayer to God to provide us His divine, spiritual and material knowledge. In the astronomical code hidden in Ṛg-Veda, solar year was calculated as 364. 24675 days. This figure is very close to 365 days with adjustment of one day in a leap year. Considering that time was not calculated in hours, minutes and seconds as at present, the accuracy of calculation by Vedic ṛṣis assumes greater importance. The hidden code in the Vedas leading to above calculations has been worked out by two computer experts Dr. Subhash Kak of Lousiana State University and Mr. David Frawley of the American Institute of Vedic studies (Times of India dated 8-5-1993). Ṛg-Veda mentions that all calculations in mathematics are made i.e. duration of the year; month, day and four cosmic periods based on Sun. Mathematicians and astronomers are advised in the Veda that all calculations of time should start from the divine and brilliant Uṣā (dawn). Formless being of light Uṣā devī is described as the brilliant daughter of the glorious Sūrya deva (Sun). She represents dawn and time in Prakṛti. Even the calculation of Pralaya and Sṛṣṭi (dissolution and creation) of the universe are based on Dawn and also the Sun, after taking into consideration the gravitational effect of the entire solar system (1-115-4). Ṛg-Veda 1-95-2 refers to ten directions based on the rays of Sun, with four main directions i.e. East, West, North and South. Obviously Vedic seers divided directions into an angle of 36 degrees, each which led to the discovery of the Sun watch used in ancient India. It is the sun which upholds the earth, which rotates very fast all the time owing to Sun's gravitational force and it makes the earth stable (R.V., 1-103-2). Savitār is the alter Ego of the Sun (Sūrya) that controls and provides energy to the earth by itself remaining stationary. It makes the earth move, provides light and even its rays are the cause of lightening in the clouds apart from providing gravitational force to the earth (5-81-2). The earth revolving and going round the Sun like a calf following the mother is mentioned in 1-169-9 and 1-190-7. Earth surrounded by air on all sides, revolved on its

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axle and measures the set path. Lightening and energy are its main manifestation; its axle does not get rusted. 1-164-29. Ether is the ocean of sound waves. Sun, stars, earth, other planets and the entire Nature exist on the basis of indestructible syllable "OM" which is the cosmic Word described as shabad Brahmā in the Vedas. There is a mention that human beings should spread this Word OM in the sky/ether which helps in making the earth stable and free from environmental hazards, pollution and other evil effects. Reading and reciting the Word OM as well as litany (Japa Yajña) i.e. OM Khamma Brahma (OM thy name is God) has been advised by the Vedic ṛṣis. In many hymns the Sun as a source of energy is mentioned. Ṛg-Veda 1-62-2 advises the scientists to use solar heat energy for conveyance. Solar radiations are invoked to kill the disease producing germs (A.V., 2-32-1 and 2-31-1). Sun is mainly referred in he Vedas as the source of light, knowledge, fire, heat energy, seven colours of light, killer of harmful diseases affecting plants, human beings, animals etc., Sun is a source of knowledge both for the physical scientists and metaphysicists. Sāma Veda 121 says that the earth which revolves round itself with a great speed and also around the solar system does all this peacefully without giving any jerks to all animate and inanimate life and thus links physical sciences with metaphysics. It also says that this is not the property of matter bereft of spirit. It is due to the spirit of God pervading both in the Sun and the Earth and also due to gigantic Design of Brahma the only supreme Reality. The human beings should protect the earth revolving very fast like a deer by observing and following the permanent laws of social, moral and physical order ordained by God and described as Ṛta in the Vedas and other scriptures of the Hindus. Such brave people who observe and follow these Rta help in the preservation of land (earth) (5-75-11). The science of Time is also linked with the Sun and his daughter Uṣā devī (1-92-12). Each dawn reduces life span of the matter in all animate and inanimate life and it reminds the human beings to set a proper timetable from morning to night. Owing to its subtle nature Time should never be wasted. All mundane, material and spiritual duties should be discharged punctually as per the timetable fixed with reference to the dawn (1-95-8). In Ṛg-Veda 1-139-10, various physical sciences are compared to rain water. The progress of mankind is only possible through various physical sciences which are like rain water and extremely useful for the prosperity of entire mankind. Human beings should accept only truth and give up untruth (1-139-2). Scientists like other learned people should be twice born (Dwi jāti). The second birth is by wearing the sacred thread in the presence of Agni

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deva (holy fire) by taking a pledge to serve the society (R.V. 1-140-2). Agni deva is the epithet for holy fire and he is described as " lord of vows " in the Vedas. Since these devas and devīs are formless beings of light their description as male or female is only symbolic as some hymns did give the impression that holy fire is both Agni deva and devī. Thus it is futile exercise to examine the epithets given to devas/devīs by Vedic ṛṣis in regard to sex as he or she. These 33 devas may be accepted as only "that" formless beings. There are a large number of hymns through which the scientists have been advised to do further research and discover various kinds of conveyances, which could move in firmament, earth and the sea (1-34-1). Scientists in the Vedas are learned persons. They should be provided with house, bright and splendid conveyance and other facilities (1-140-1). Aeroplanes, machines, cars, vehicles, ships etc., are very useful for rapid movement and for the development of trade across the globe and for enjoyment of mankind. For discovering such vehicles, the scientists should study the properties of water, fire, and air (1-3-1, 2). Those who understand the characteristics and various properties of air can discover vehicles for quick movement like airplanes (1-5-3). For the manufacture of vehicles moving in he air, need for nails, 12 fellies (ores), wheels, three axles, fire and water are mentioned in 1-164-18. For achieving higher speed three sets of wheels are advised (1-34-1, 9). The term used is "Vimān deye neṣu" for such fast moving vehicles and for airplanes or any other kind of air craft moving in the middle region, the word "vimāna" has been used in a number of hymns. Go in the air and come back with ease like a bird. Scientific knowledge is needed for enlightened life and good enjoyment (1-85-7). In Vedic metaphysics the word "good" is both material and spiritual and is part of social ethics and morality. Good does not apply to just enjoyment by senses as part of transitory pleasure. Ṛg-Veda (5-48-2) advises all human beings should make efforts to be in the company of the enlightened savants and obtain the knowledge of all kinds of physical sciences. A scientist should be master of true virtues, noble actions, good temper and both spiritually and materially wealthy. He should be able to go across the path leading to distant places quickly like the mind and electricity with the help of aircraft, space ships etc. He should be self-reliant R.V. (1-71-9). Ṛbhus (industrialists and manufacturers) as well as Aśvinaus should jointly manufacture aircraft and other vehicles for movement in firmament, earth and sea. They should perform this noble job of manufacture without any pride based on the philosophy of Idd Nan Mmam—nothing for self all for society, which is Vedic concept of

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enlightened liberalism akin to Aristotle's enlightened selfishness and mutual harmony (R.V 1-87-2). When wind, water and pieces of earth (steel, iron and other elements and alloys) are used methodically in the vehicles and driven by truthful artisans of righteous conduct and nature, wonderful results are achieved, like mother arranging every thing for a child who is source of a great joy (R.V 1-116-1). In all the hymns relating to physical sciences, inner and outer worlds of the scientists and industrialists are harmonised. Building of ships and aeroplanes are a source of national wealth, comfort and for going across the world (R.V. 1-116-3). These vehicles bring prosperity for the people of the country of manufacture and also for the people in other parts of the world. The fast movement to distance places is described in Ṛg-Veda 1-71-9. Thus by harmonising materialism with spiritualsim, the physical sciences in the Vedas continue to remain part of metaphysics described in Bhagavad Gītā as the divine and supreme science. Though it may look rather strange and unbelievable in the first reading of certain hymns that Vedas mention about the aircraft, ships and space ships but also their achievable speeds. This is in spite of the fact that Vedas no where mention that such fast moving "Rathas" moving in the firmament, surface of the earth and all kinds of water, sea, oceans, rivers etc; ever existed there. Through the transcendental and intuitive research the ancient seers and pathfinders found certain likely maximum speed of ships, aircraft etc. Ṛg-Veda 1-116-4 mentions a speed, which can enable a ship to cross one main ocean to the other in 3 days and 3 nights. For going around the entire globe by sea and crossing all the oceans, the duration of 11 days and 11 nights is mentioned (R.V. 1-34-11). Four boats should be tied to the ships for safety (R.V. 1-82-6). Aero planes could fly in the firmament and acquire a speed to go across the world in four hours i.e. thrice a day (1-43-2). In this hymn if day is translated to 24 hours, then the duration of going across the world by aeroplane is 8 hours. From these hymns it is apparent that ships and aircrafts can acquire still higher speeds if the scientists continue their research in this regard. In R.V. 1-116-6 there is a mention of spaceship going in the firmament and other planets. R.V. 1-118-12 even suggests that aircrafts should be tri-columned and with three sets of mechanical wheels. Ribhus should manufacture these aircrafts and other vehicles in such a way that sweet waters, food and other requisite articles are kept in these vehicles (R.V. 1-118-1). A few guide lines have been given to Ribhus and Ashvinaus to have a peaceful disposition, humility, self control, truthfulness and be devotees of God, obedient and disciplined (R.V. 1-116-7). They should

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learn about such vehicles from savants who are either Ādityas or Rudrais. After learning they should aim at making the entire mankind happy and prosperous (1-132-5). Those businessmen and traders who use these Rathas and Vaj-gatau (very high-speed vehicles and aircrafts) for spiritual and material profits bring material prosperity to the country. Science of agriculture is mentioned in Ṛg-Veda 4-57-5. Canals full of water should have fresh and flowing water useful for he crops and for prosperity (1-112-2). Concept of good seeds, regular weeding of the plants, scientific worship and performance of Yajñas with fragrant herbal material for the formation of clouds and consequent rains and other concepts are mentioned as part of Vedic metaphysics and also in the hymns relating to Ṛta and Brāhmaṇas. A large number of Brāhmaṇas based on Vedic scientific rituals and ceremonies have been separately compiled like Śatapatha, Aiterya, Kauśitaki and other Brāhmaṇas. Medical science and research is briefly indicated in R.V. 1-141-5 and science of sound in R.V. 1-144-7. Truthful medical researchers develop spiritual power. In the military science use of lead in the manufacture of weapons and missiles is mentioned (A.V. 1-162-3). The king and other rulers should encourage medical sciences and assist those Aśvinaus who help in making the gross bodies of people without physical diseases. The individuals should keep away from those scientists who are ignorant of the properties and characteristics of water, fire, electricity and other subjects relating to physical sciences. Individuals are advised in Ṛg-Veda 5-74-3 and 3-35-5 to avoid the company of those who do not encourage the scientists and also scientific outlook in society. Ṛg-Veda 1-2-7 refers to the property of rusting the base metals due to the presence of oxygen in water and the pure energy in water is Kinetic energy. Atharva Veda 2-5-12 refers to two kinds of electricity i.e. positive and negative along with its friendly and destructive use. The electricity is hidden in water and when it comes out, it spreads light and provides energy (R.V. 1-16-5). Its use in weapons and telegraphy are also mentioned (1-85-5 and 188-1). Because of heat energy in the electricity, there is need to have various precautions against electricity. For electricity the words used in Vedic bhāṣā (language) are "Vidyut Rakṣā." Vidyut in Sanskrit is electricity and Rakṣā is protection. Agni (holy fire) also contains energy and electricity (R.V. 1-45-5). Electricity protects people and should be used as destructive energy against wicked persons and enemies with the help of weapons, which work on electricity (R.V. 1-86-9). A scientist who knows the nature of Time and all the properties and characteristics of electricity can accomplish his/her work very fast (R.V.

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1-95-8). Seven flames of fire are mentiond in Muṇḍaka Upaniṣad (1-2-4). Without fire and air no substance in the material world can be sustained (R.V. 1-26-1). Aśvinaus are advised to study all the proprties of water, air and fire. The Aśvinaus who know veterinary science comprehensively should be honoured (R.V. 6-53-9). Owing to their research and knowledge, the animals can be well fed and they grow well. The cattle wealth thus increases (R.V. 6-5-10). In the science of Toxicology the use of drugs which convert poison into ambrosia and removes the effect of poison in the human body, is also described with some details in Maṇḍala 1 and Sūktam 191 of Ṛg-Veda. A few hymns in Atharva Veda (1-11-1 to 7) are devoted to childbirth like, foetus is surrounded by natural elements that move the child in the womb and prepare the woman for giving birth. A few more scientific guidelines are given in this connection. Ṛg-Veda 1-85-2, 1-12-1, 2, 1-22-1 to 4 and many other hymns both in Atharva and Ṛg-Vedas are devoted to description of various kinds of physical diseases in the gross body and their cure particularly bile, phlegm, cough, jaundice, head ache etc., The Vedic system of treatment of physical diseases popularly known in India as "Ayur Veda" has its origin in these scriptures. The study of six schools of Indian philosophy based on Vedic metaphysics, reveals that atoms and their immense hidden power was known to ancient ṛṣis and munnies and atomis theory in some details is mentioned in Nyāya Vaiśeṣika darśana. There are countless and infinite number of atoms each with their own "viśeṣa, " or particular qualities. Due to these viśeṣa characteristics of the atoms even the movement of needle towards magnet occurs. It is due to combination of atoms with their particular qualities that phenomenon like mass, weight, fluidity, viscosity etc., occur in various bhūtas and mahā bhūtas containing 750 elements and five main elements i.e. air, fire, earth, water and ether. Physical scientists have found so far more than 130 elements both natural and man made. If research continues on the philosophy of enlightened liberalism and with the sole aim of human welfare, more and more elements will be discovered. There is every likely hood that some more elements are there in the earth, below the oceans and also in other planets. In the Vedic metaphysics atoms are described as "energy balls" as the spirit of God providing these atoms specific properties, prevails in them in their inner most part "śunya" or void which is not gross. Only those scientists who firmly believe in the harmony of spirit and matter will finally prove in the labouratory more of the Vedic truths. Ṛg -Veda lays great emphasis on the study of mathematics and particularly Algebra "Rekhā-dī ganit vidyā vigyāya" (1-95-1). Ten formed

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the basis of enumeration. Viṣṇu Purāṇa partly based on Vedas refer to the concept of time up to 3. 1104 X 10 raised to the power 12. By decoding astronomical concepts like zero sign, decimal place, various values of digits, use of minus sign and letters to denote unknown quantities in algebra, various distances between earth and Sun, earth and moon, duration of each Kalpa (one cosmic cycle of four Yugas or celestial periods) of about 4.3 million years have been mentioned. Bhagavad Gītā even refers to 2000 mahā yugas i.e. equal to 4.3×2000 million years (B.G. 8-17 to 19). Buddha in his early education reported to have named 10 raised to the power 50 (Discovery of India-p. 97, 98). Division of time was up to × of a second and smallest linear measures approximately 1.37×10 raised to the power (–) 7 inches. Yajur Veda numbers up to trillion, which Bhagavad Gītā also mentions. Arya Bhaṭṭa (b. 476 A.D.) who was an eminent astronomer, metaphysicist and scientist worked "pi " value up to 3.1416 against 3.1415926. But more than science Vedas give greater emphasis to the development of scientific temper, which all members of society should acquire. In the Vedic metaphysics there is no love for magic, miracles, curses of the agitated and angry ṛṣis, saints and sages, inauspicious or auspicious day, month, year or time for laying foundation stone of a project, its inauguration, or specific auspicious time for taking any oath required under the Constitution of any state by the President, Prime Minister or other public servant and any other social or family functions like marriage etc. The drift from Vedic metaphysics can be seen in the two major mythological epics (Itihāsa) Rāmāyaṇa and Mahābhārata, in the religious fairy tales in Purāṇas, Tantras and even Kālidāsa's most famous mythological literary drama "Śakuntalā". The whole drama cum story has been built on the curse of an angry and highly agitated ṛṣi for no major reason. Vedas are also against sorcery and use of tantrik knowledge in the cure of diseases by yatudhāni, kimidins and other sorcerers and magicians. While tantriks philosophy relating to awakening of kunadalini power (the welfare of mankind is mentioned, its misuse is part of non divine activity and hence sinful. Ṛg-Veda 10-87-3 and 2-14-3 and many other hymns describe the professions and activities of sorcerers, magicians, all those who spread mythology for vested interests and other non scientific blind faith as the followers of non divine Varṇa and they are described as Avarṇas and Vṛtras. Unfortunately owing to distortion of spiritual knowledge contained in Vedas for certain vested interests of gurus, bābās, tantriks, godmen and priests etc., many of the non divine activities mentioned there in are no longer considered as evil and sinful by many Hindus. The study

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of Artha Śāstra of Kauṭilya—the philosopher Prime Minister of the first Indian emperor Candra Gupta Maurya, would reveal that to protect the emperor from any likely revolution from the masses, he deliberately devised a very large number superstitions and also spread the same to keep the people occupied. Thus Kauṭilya saved the emperor from any revolt from the hostile section of the people. The emperor was once an ordinary village boy from a poor family who was trained by Kauṭilya in administrative, military, political and other matters so that he would take over as the future king of Pāṭliputra (Bihar). Kauṭilya was keen from a very young age to replace the corrupt Nanda dynasty rulers. Most of the superstitions then created about 2300 years ago, along with many others are still continuing in one or the other sections of Hindus leading to perpetuation of blind faith and unscientific outlook. The various effects of these superstitions and unscientific outlook are now commonly found amongst many Hindus. Amongst the rich and materially prosperous Hindus, proxy and ostentatious worship is very common to gain social recognition. Through out India the daughters-in-law are blamed if a number of female children are born amongst many Hindu families and sometimes even the husbands also blame their wives for begetting number of female children. This is in spite of the fact that Vedas say differently. There is a clear mention that the sex of the child is dependent on the seed, which is a male aspect and not dependent on mother which is Prakṛti aspect, like the mother earth. The scientists have now proved this Vedic truth in the labouratory. In spite of the Vedic truth and its scientific proof in the labouratory, many Hindus are not convinced and have not accepted the truth gracefully. The social evil of dowry and wide spread dowry deaths in many parts of India is hanging like a Sword of Damocles over their heads and not allowing them to accept the scientific truths. At present over 20 millions girls are missing in India mostly in Tamil Nadu, Haryana, Panjab, Rājāsthan and other states. This unscientific outlook is perpetuating girl infanticide, dowry deaths, devadāsī system but also obnoxious Satī evil. It is a socially forced suicide by many harassed widows of young age to avoid their remarriage and payment of higher amount of dowry. Hindu godmen, gurus, priests, swāmīs and bābās have done nothing for ages to arrest this and other social evils not supported by Vedas and modern science. It is apparent for their vested interests they are not keen to spread scientific outlook and Vedic knowledge amongst Hindus. However, the Vedic science helps in distinguishing between truth and falsehood and dispels the darkness of ignorance. Vedas advise the scientists to acquire

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complete knowledge of ten prāṇas (vital breaths), soul and spirit along with ten physical sciences. Prāṇa and Apāna—inhalation and exhalation process is a complete science in Vedas for attaining physical and spiritual strength and also for destroying and eradicating various diseases of the mind and body. Patañjalī's Yoga Śāstra to a certain extent is based on the science of vital breaths of ten kinds of prāṇas in the human body. Many individuals are now trying to use this science as a lucrative profession bereft of its spiritual aspect of the welfare of mankind and also the metaphysics contained in the Vedas and Upaniṣads. Ṛg-Veda 6-75-2, refers to Dhanav Vidya pertaining to bow and arrows, which are symbols of all weapons and missiles. Many savants refer to this part of Ṛg-Veda as Dhanur Veda. The term dhanvana is used for bow, weapon and missiles. All these weapons are to be used if absolutely necessary and not for gaining unjust victory over the enemy with the idea of gaining territory. These weapons should be used when all other peaceful and righteous methods have failed and non-divine persons create obstructions in the spread of Vedic knowledge and for protecting those persons who follow Catur-varṇa Āśram system of four divine professions in the society. For human beings physical strength and vigour, a kind of herbal Soma juice has been prescribed. It is a herbal sweet juice extracted from Soma plant and is red in colour. For vigour it should be taken with milk or curd. Being slightly intoxicant, its use during mental depression is mentioned in many hymns. With the passage of time and decline of Vedic knowledge, particularly its metaphysics contained in the Upaniṣads, Soma drink got a distorted meaning as a highly concentrated alcoholic drink. Now hardly any swāmī, guru, priest or any other person amongst Hindus knows from which herb or plant this juice was extracted. However, Vedas clearly make a distinction between Soma drink and Asura. While Soma ras is meant to be used by the followers of four divine varṇas both men and women, Asura being a hard and concentrated alcoholic drink is meant for the Vṛtras, Avarṇas, yatudhāni and other followers of non divine activities like bribe takers, speculators, smugglers and evil minded persons. For a better appreciation of Vedic science, a few terms used in he original Vedic bhāṣā (language) as contained in the mantras/ṛks are mentioned. Vimāna diye neṣu for vehicles like aircrafts (RV 1-34-1, 9 and 1-85-7). Vaj gatau—very high-speed vehicles in the air (R.V. 6-60-12). Rekhā dī gaṇit vidyā vigyāya—the science of Algebra (R.V. 1-19-1). Sūrya Vidyau tau—knowledge of the Sun and electricity. Indr-agni—power, energy and electricity (R.V. 6-60-12, 13), kṛṣṇa garbhaîknower of Algebra (R.V. 6-75-2). Vidyāmadi bha vidyut

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vidyante yaśate—in which electric telegraph wires have been arranged (R.V. 1-88-1). Many other terms and words relating to physical sciences can be found in these hymns like kaṇu, aṇu, bhūtas, mahābhūtas, tattva, mahātattva etc. The other terms have been used like Ratha for vehicles moving in the firmament and middle region, on the surface of the earth and over the water, Aśvinau for scientists, anu and kanu for gross and subtle atoms, tanmātrās for sub-atomic particles sponda for sound etc. Few other words are amṛtasya nidhi—ambrosia (1-186-3), Brahmāṇḍa piṇḍa i.e. macrocasm and microcasm. In Yajur Veda 18-24 and 25 many terms relating to addition, subtraction, division, square, cube, square root, and cube root have been used. Yajur Veda 18-22 and 6-22-2 also refer to certain other terms of the physical sciences. The Vedic seers and sages have made it clear through their metaphysics that physical sciences are not about the "real" world but pertain to the phenomenal world of Māyā—the cosmic illusion as phantasmagoria. Once a person understands this distinction between the real and phenomenal worlds, the physical sciences merge with the supreme science described in Bhagavad Gītā as the science of soul and by Vedic metaphysicists as Parmārtha. Incidentally the phenomenal world is not an unreal world as mentioned by Śaṅkrācārya and for this reason he has preferred to use the word delusion and not illusion. It is certainly not a mirage. This delusion stay during the stage of ignorance that includes only material and intellectual knowledge bereft of spiritual and divine knowledge. The Vedic knowledge is the harmony of these three kinds of knowledge i.e. jñāna, vijñāna and ajñāna of Bhagavad Gītā and Brahma vidyā, Ādhyātmic vidyā and Bhautic vidyā of Vedas. In the absence of these three kinds of knowledge, the physical scientists in the phenomenal world are hemmed in their assumptions and cannot survey an intellectual world of all and diverse possibilities. Only a spiritual cum material scientist or a Vedic Aśvinau can move from temporal to an eternal perspective. It is for this reason that the ancient path finders and lovers of parmārtha who discovered through their transcendental knowledge the laws of physical sciences and also military science did not develop any destructive weapons and had complete faith in the power of divine knowledge and considered the entire mankind as part of a global family (Viśva kuṭumbakam or Vasudhaiva kuṭumbakam) and all human beings as spiritual brothers and sisters. Vedas also recognise that our outward looking mind (etāni), has its inherent limitations and can not conceive how the gross matter, elements, atoms, particles, waves etc., get their different kinds of properties and characteristics. No such limitations

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would exist to the inwards looking mind (manas) in the study and understanding of physical sciences as part of metaphysics. For every thing there is a cause in this phenomenal world and this cause is before any effect. Every change precedes the previous change and this phenomenon is common in all kinds of flux in Prakṛti—the divine Nature. Both Bhagavad Gītā and Vedas clearly bring out that to conceive the cause of first change is not easy for the uncontrolled human senses and turbulent outwards looking mind. To know the cause of first change, the Vedic seers used their divine instruments of the vast inner world within their gross bodies. They communicated with these divine instruments like Buddhi (Intellect), spirit (Kuṇḍalinī as the coiled energy and part of Jīva), human manifested soul (Jīvātmā), through metaphysical inquiries in the form of dialectics and also perhaps exchanged their findings with each other. Patañjalī in his Yoga Śāstra has described in some details the methods and techniques to communicate with your divine instruments. There is a mention in Yoga Śāstra that by contemplating continuously on the Sun, one comes to know about the entire universe, its functions and even those secrets that human senses cannot conceive. According to Vedic metaphysics if we go on contemplating "Why these laws of God, laws of gravity of the earth and Sun, laws of electricity, water, fire, Time and Space; some answers will start emerging through your divine instruments. For this contemplation with dedication and sincerity, mediation, concentration and other siddhis have been explained in the six Indian schools of philosophy. By this dialectical method, one can arrive at the cause of first change and other permanent truths. Buddha applied some such technique and found independently the cause of Flux in Prakṛti and did not feel the need to know more about God and soul. Prakṛti is an adequate cause for all further knowledge needed by the human beings. Kapila Ṛṣi of Sāṅkhya darśana found this first cause in Adṛṣṭa—the unseen cosmic power and based his metaphysics without invoking God. Advaita Vedāntists had found the first cause in the Supreme Reality and named the nameless as Brahma who is manifested in Brahmāṇḍa—the ever-expanding universe. Vedic ṛṣis also named Him Viṣṇu— the one who pervades everywhere in this Viśva (Universe). While in the various cults, organised sub-religions and panths, having roots in Vedas, constituting the present Hindu Dharma, these epithets like Brahmā, Viṣṇu, Śiva, Adṛṣṭa, Prakṛti, etc., may have different meanings but in Upaniṣads and metaphysics these tend to move towards Unity and are one and the same spiritual and divine concepts. This Unity in diversity is the main Vedic metaphysical science. Once a

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person comes to know the first cause with the help of his divine instruments, all other phenomena in this world of Vedic Māyā like Flux, atoms of different kinds, their properties, knowledge of birth and death, Sṛṣṭi and Paralaya—Creation and Dissolution of the universe etc., become clear to such individuals. Vedic physical sciences thus cannot be isolated from metaphysics and as soon as these are isolated, the destructive properties of matter over take by suppressing the nobler qualities meant for the welfare of the entire mankind and other animate and inanimate life. In the Vedas, it is in this background that discovery and manufacture of air crafts, ships, vehicles moving on the surface of the earth are mentioned for material and spiritual prosperity of all human beings. In the modern physical sciences there is growing tendency to isolate the inventions and discoveries from metaphysics. The excessive use of air conditioners by rich individuals, production of Bāsmatī rice for commercial purposes during summer by using much needed drinking water (it requires drinking water during summer period equivalent to the need of about 200 persons to get one kilogram of Bāsmatī quality rice in Panjab and Haryana and many other scientific discoveries have created miseries for the poor, apart from pollution of all kind in the atmosphere as well as environmental hazards. The modern scientists are doing research without getting them selves fully integrated with Nature and grossly ignore the Vedic noble philosophy of Idd Nan Mmam—nothing for themselves all for society. Many individuals now feel insecure as the scientists with the help of manufacturers have produced atom bombs, hydrogen bombs and other destructive weapons which could destroy the human life on this globe and modern economics and commerce which are more like Vedic anartha have created gross imbalance of all kinds of excesses in richness, poverty, life style, distortion in spiritual knowledge, human exploitation, etc. Some of them run to temples at odd places to seek blessings of mythological gods and goddesses for getting peace of mind, cure of their physical and mental diseases and for getting children particularly sons. Failing to get their desires and wishes fulfilled they even go to fake dealers of hope dwelling in magic, miracles, sorcery and many other non-divine activities. Thus there is no link between the material and intellectual knowledge bereft of spirit and scientific outlook. Many scientists amongst Hindus do not have any scientific outlook. In India there are hundreds of physical scientists, biologists, engineers, medical practitioners and others who will be found running after babas, swamis and godmen. None of them can convincingly say against girl infanticide, production of Bāsmatī rice by

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depriving the scarce drinking water to the poor, misuse of electricity by the rich, bride burning, bribe taking and other corrupt activities, various other social evils including exploitation of Nature and the earth. Hardly any Hindu scientist runs after the acquisition of supreme knowledge contained in he Vedas to which they owe allegiance as their supreme scriptures. They prefer non-Vedic knowledge through most of the fake gurus and godmen and get bigoted, self-virtuous, fanatical and some times even cruel. Vedas advise the scientists to continue doing their research with scientific outlook and find out all possible laws of physical sciences, properties of all gross and even subtle atoms like ether. They should keep in mind that these properties and characteristics to all elements and their atoms are given by the spirit living in the substratum Śūnya—the inner most vacuum not visible to material instruments. Scientists cannot give any property to these atoms but can find out those properties for future discoveries and inventions for the welfare of entire mankind. According to Vedic metaphysics and also Patañjalī's Yoga Śāstra, these properties of atoms are highly predictable for the dedicated yogis, seers and scientists who are keen to bring prosperity for the mankind. For ages the utility of stars was limited to children's fairy tales mostly in poems like "twinkle, twinkle, little star....." and now scientists have found that all elements that the earth has and which also form our gross bodies, were manufactured deep in the cores of the stars through the process of trans nuclear fusion and ejected through stellar explosions. Even this scientific fact should make us careful not to overuse the various elements on this earth. The supreme Mother Prakṛti goes on making elements and other food articles for us which are enough for human needs and certainly not enough for our greed. The renowned English scientist of 17th century, Sir Isāc Newton in spite of his so many discoveries relating to light, gravitation, laws of motion, certain mathematical laws etc., and also finding matter as inert, was still having a feeling that some thing was missing in his discoveries. He wrote in the Optick p. 344, "I does it not appear that there is a supreme Being, incorporeal, living, intelligent, omnipresent who in infinite space sees the things themselves intimately and thoroughly, perceives them and comprehends them wholly by their immediate presence to Himself." Newton's writings would thus appear more like Vedic metaphysics. Einstein found what Newton was having a feeling of some thing missing, in the 20th century. The findings of matter being inert by the 17th and 18th centuries scientists in their classical mechanics was modified by the 20th century celestial mechanics of Einstein and other particle physicists. Even

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these scientists have a feeling that there is some thing beyond sub-atomic particles in the atoms that make these tiny invisible balls to move at a great speed and that too without any rest. Thus scientists with scientific outlook and attitude produce highly constructive and positive results. Unfortunately many Hindu scientists who consider Vedas as their supreme scriptures, are found loaded with amulets given by tantriks, swamis and also by temple priests either directly or through their parents and do not have a scientific courage to take them out for fear of some unknown calamity and misery. The most unscientific attitude amongst many Hindus including some scientists is that relating to non-vegetarian food particularly beefs, pork, etc. If poor persons take this kind of food, they are looked down upon and even ostracised but if rich persons of the developed nations like United States of America, European countries etc., they are sought after and eating and living in their company is great achievement and matter of pride. Hundreds of Hindus can be seen taking beefs, pork and other kind of non-vegetarian food in U.S.A. and other countries and also in India in the company of foreigners and their social and official parties, luncheons etc. Many of them would not like to admit this owing to their unscientific outlook and attitude towards food. Spreading blind faith and hypocrisy is now becoming a major money earning profession through television, cinema and commercial exploitation of religious beliefs. The more miracles, magic, mythology and blind faith are shown in the Indian movies or television about Hindu gods/ goddesses and their cosmic powers, the more popular these serials, soap operas and movies become and fetch enormous money to their producers and financiers. Thus message is being conveyed that God's main role is to create magic and miracles beyond any scientific explanation. Thus a large section of Hindus are being brain washed by gurus, godmen, swamis and even economic exploiters of the Indian movies, producers of television serials and many others. Taking advantage of this highly confused religious atmosphere at present, many cults, tantriks and even priests periodically predict for the last about five decades the total destruction and dissolution of the entire universe. During 1962, many swamis and cults predicted the dissolution—Pralaya and very large number of Hindus including highly learned individuals did not sleep inside their houses and many remained awake through out the night. A number of special prayers, Pooja and Yajñas were performed to protect the mankind. Even in India, Muslims, Christians, Sikhs and followers of other religions excluding Hindus did not take this prediction seriously. This blind faith not covered by the Vedic metaphysics made

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even many swāmīs, priests and others still bolder to claim that the entire mankind was saved owing to their special Pūjā, dedicated prayers and number of Yajñas performed. Many cults even openly propagate that individuals who are their followers will escape this cosmic Destruction Pralaya and will be the originators of next celestial Cycle of mankind and also their pathfinders. It is because of this blind faith and extremely unscientific attitude that in 1995 thousands of Hindus including scientists, medical practitioners, engineers and other learned persons in India and abroad, ran to temples where idols of lord Gaṇeśa were installed. The purpose was to feed milk to the idols, icons, statues and even pictures of lord Gaṇeśa. All kinds of claims were made that the idols accepted milk from certain individuals and refused from others. This all started when some individuals with vested interest to make a lot of quick money spread the rumour after experimenting the effect of surface tension and sucking of small quantity of milk with a spoon by any idol. Lord Gaṇeśa name was used to exploit commercially the love for miracles and blind faith of Hindus. Later some Hindus tried the same with the idols of other gods and goddesses. Their idols also accepted small or large quantities of milk. Many temples and their custodians made a lot of money and made some economic exploiters and bribe takers believe that they are the true and loving children of God as idols accepted milk from them. In Delhi alone owing to this man made phenomenon a large number of infants, children of the poor people and some physically sick person could not get milk as the price of even adulterated milk sky rocketed. On the other side the milk flowed like a small stream originating from the idols and going finally to the drains. Majority of the Hindus called it a divine miracle, a few attributed it to the principle of surface tension in Physics and very limited number of Hindus described it as a joking deception. Ṛg-Veda 1-3-4 clearly says that people with scientific outlook do not resort to such practices and they are the real destroyers of diseases and sufferings of others. Many Hindus who ran to temples to feed precious milk to the idols of mythological gods / goddesses were not aware that their most sacred scriptures Ṛg-Veda 1-2-4 aims at bringing out scientific temper in them. The stones, bronze and clay statues and idols of mythological gods have no role in Creation, Preservation and Dissolution of the earth. This hymn of Ṛg-Veda tells us that it is the Sun which supports the earth and its gravitational force makes it firm. Again Ṛg-Veda 1-2-5 further makes it clear that it is the formless and ineffable Brahmā who Himself is the upholder of Sun. Thus any prediction by the cults and their leaders or other members, swāmīs and

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tantriks about the dissolution or Pralaya is more to create fear psychosis amongst Hindus which would make them run to temples, gurus and other religious leaders of hope. To a great extent owing to blind faith, unscientific outlook and ostentatious worship of God, the present organised Hindu religion has considerably deviated from the Vedic metaphysics. If the Vedas mention that stars are the bounties of God for the human beings and other animate life, it was for the scientists to prove in labouratory about their utility for our existence. It has now been proved by physical sciences that almost all the planets (Greek word meaning wanderers) are moving with high speed but always at safe distance from the Sun to avoid being burnt or frozen to death. While physical sciences can only find out actual distances between them and the Sun, their speed, maximum and minimum temperature or whether these planets are suitable or not for the human beings to live there, but only metaphysicists can explain why this safe distances from the Sun? Metaphysics can even tell why these planet like the earth moving all the time with a very high speed round itself and also the Sun and still not giving jerks to animate and inanimate life. Science of astrology (if at all it is a science), astronomy, Time and Space, Physics etc., may be able to predict accurately collision of Comet Shoe maker "Levy" with Jupiter or a particular day, time accurate to the last second and place for lunar and solar eclipses, but metaphysics can only explain the noble Design of God in maintaining balance and equilibrium in the entire cosmos. According to Vedas even the earth quakes, hurricanes, avalanches, storms, floods etc. ; are the grace of God, necessary for the maintenance of equilibrium. Vedas ordain "O, man assist your supreme Father Brahmā and supreme mother Prakṛti in this wondrous and grand Design." It is rather unfortunate that instead of assisting God, many individuals tend to disturb His grand Design by using the earth as quarry, atmosphere as a huge porous bin for absorbing all types of poisonous, lethal and toxic gases created due to extremely selfish activities of theirs. Even the activities of theirs relating to sound waves are now effecting the ether. All this is happening as science is fast divorcing itself from metaphysics and is getting more associated with economics and commercial activities by losing its higher status. Commerce to day boasts of engaging thousands of scientists and engineers and working for it rather than for science itself. By isolating from metaphysics and association with commerce in the subordinate position, the discoveries of science are leading to more and more social tension, economic disparities, environmental hazards and distortion in the spiritual and divine knowledge. Though eminent scientists like Einstein

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and Hoffman believed that the wondrous Creation could not be explained to "chance" and that there was some spirit behind it, yet economics and commercial outlook of man is forcing many modern scientists to ignore their findings that were akin to Vedic metaphysics. Einstein even said that every matter in the universe is conglomeration of sound waves or wavicles in the mass sea of waves i.e., the entire universe. This primal energy is bottled up in the form of velocity of light—Bubble in the calm and homogeneous state in the procreation stage. That bubble was caused by some cosmic energy that caused movement and whirling leading to "sound." This scientific statement of Einstein appears more like Vedic metaphysics that refers to cosmic energy as the sacred syllable OM or AUM. This cosmic word is mentioned as śabad Brahma in the Vedas and the Word in the Bible. It is śabad Brahma, which led to primordial waves in the form of sound (sponda) and these waves expanded and the gross cosmos along with this universe and other worlds where six more communities of men live, also emerged. These six communities of men consist of devas, angels, gandharvas, pitries, karma devas etc. Thus it is due to shabad Brahma that subtle Prakṛti and gross Universe were created. All the worlds below Brahma loka, which is the abode of God, are subject to appearance and disappearance. Bhagavad Gītā explains these concepts in chapter 8 verses 16 and 17 and also in chapter 9 verses 10. The Vedic metaphysics and also some Upaniṣads refer to the relative existence of the universe and the continuous cosmic dance at the sub atomic level. The quantum physics and celestial mechanics in the modern science have proved the same in the labouratory. The vacuum in the innermost part of the atom, sub-atomic particles, quarks etc., is the reservoir of energy and is the cause of Flux in the Nature. If Upaniṣads refer to the never ending cycle of creation and dissolution of the universe, as a manifestation of the ultimate reality, quantum physics refer to single unified field which existed within nano second of the Big Bang as a glimpse of the ultimate reality. Vedas and also some of the Upaniṣads, particularly Taittrīya Upaniṣad explain emotional, psychological, physical and other scientific phenomenon pertaining to human sense perception like hot, cold, pain and pleasure, colour, touch and other to five coverings or sheaths in the human body. Vedic term for sheath is Kośa. In the inner most covering lives the immortal self or the manifested soul described as Jīvātmā. This innermost sheath is the subtlest of the subtle Kośa. The other four sheaths are moving towards subtle to finer and the grosser sheaths. The outer most sheath is Annomaye Kośa and it is the food covering and consists of

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only gross elements. It is our outer body, which is dependent on our intake of food and perishes due to old age, sickness or fatal accident. The other three sheaths are pertaining to mind, vital breath and intellect. These three Kośas consist of partly gross to finer and subtle atoms and particles. Only human beings have five Kośa and animals have four Kośa as they do not have the immortal soul like human beings. The numbers of sheaths become still less in the case of ants, plants, trees etc. An aerobic bacterium has only one sheath i.e. food covering only. The modern science of psychology has almost come to the conclusion that consciousness is only in the human beings without naming it as soul. However, Vedas clearly mention the manifested soul is the cause of consciousness in the human being and dwells in the body in the 5th inner most Kośa. To develop scientific outlook, Vedic ṛṣis, munnies and metaphysicists developed certain scientific techniques. Through the word Swāhā at the end of many ṛks, mantras and hymns and some times in between also, they ensured that students and common men having belief in the Vedic metaphysics understood and appreciated the correct meaning, significance and spirit of the those hymns. They also applied these meanings in their day to day conduct and behaviour towards other individuals, animals, plants etc;. and even inanimate life. The word Swāhā is a confirmation and promise to "deva of vows" in the Vedas i.e. Agni deva. Many hymns also end with the words Idd Nan Mmam, which literally means nothing for self. Metaphysically it is the Vedic enlightened liberalism i.e. nothing for self all for society. Through the philosophy of Idd Nan Mmam the individuals are advised to refrain from selfish activities and make all dedicated efforts to form an ideal society. Each individual has to act and even pray to God for the welfare of others and thus his/her own welfare is also achieved. This concept is also akin to Greek philosophers' enlightened selfishness. While Vedic God is formless and ineffable, Prakṛti has a large number of attributes. For easy understanding of these attributes of divine Nature who is our supreme Mother, Vedic metaphysicists divided these attributes into 33 sets. For each set of attributes of Prakṛti, they symbolically made each deva/devī—formless beings of light as in-charge. This scientific division helps even a common man to know all the attributes of Prakṛti. Some of these "shining ones" are Pṛthvī devī—the mother earth with attribute of selfless service, Uṣā devī—dawn, representing discipline, beginning of the day and knowledge pertaining to science of time, Agni deva—holy fire which represents the attribute of purity, heat energy, electricity in Prakṛti. Sūrya deva—the Sun incharge of providing light,

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food, energy of various kinds etc. In Rig -Veda Indra deva is an important being of light who represents power, destroys followers of non divine professions, bribe takers, adulterators of food, medicines and other evil minded persons. He represents power and strength of Prakṛti. Even his name is derived scientifically from two words "Indha and Ra." Indha is fuel and Ra is transforming energy, a kind of cosmic fire. Indhra or Indra is thus power, energy and strength which provides constant fuel in the Nature and destroys those who creates obstructions in his noble activities. Since Atharva Rsis were worshippers of holy fire, in Athava Veda, Agni deva incharge of holy fire and its attributes became the most important deva. He was also made lord of vows. Thus all promises of good conduct, behaviour, protection and care of wife and children, following the path of enlightened liberalism, maintaining the air, water and atmosphere free from pollution, etc., are made before the holy fire. In this manner the Vedic metaphysicists provided divinity to Prakṛti and described her as the supreme Mother so that human beings refrain from exploiting her bounties beyond their actual needs. This scientific method also helped in the understanding of all the attributes of Prakṛti. Now majority of Hindus have forgotten that divine Nature is their supreme mother and also the significance of these 33 formless beings of light. Most of them need the blessings of gurus, priests and swāmīs to continue their activities of excessive exploitation of the mother earth, pollution of the atmosphere, air, water and even the society and are extremely pleased with those individuals who can distort the Vedic spiritual and divine knowledge to suit their blind pursuit of money and vulgar consumerism. In the Vedas the veneration and even worship of these 33 devas was more to develop the scientific outlook in the society and was not meant for any ritualistic or blind worship for ostentation or social recognition. Even Vedic cosmic laws of social moral and physical order described there in as ṚTA, which can be known and understood from the functioning of Nature, are meant to develop scientific and healthy social outlook amongst the entire mankind, so that all human beings on this earth could live in harmony with Nature, society, other animate and inanimate life and start moving towards perfection. However, one clear message emerges from the study of Vedic metaphysics that that any scientific discovery or invention which contradicts the laws of Nature or Vedic Rta and social and moral righteousness or Vedic Dharma, should be re-examined for the material and spiritual welfare of mankind.

Vedodya : Source of Veda.

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Vena : Soma, the master of mental delight of existence. *[Veda]*

Vibhindu : The name of sacrifice specified in Ṛg-Veda.

Vibhratśaurya : Ṛg-Vedic ṛṣi belongs to Bharadvāja and Viśvāmitra gotras.

Vibhu : [Ved.] : Becoming or coming into existence pervasively. **2.** All-pervading master, the lord. 3. [=*Vibhva*].

Vibhva : "The pervading", "the self-diffusing", the name of one of the *Ṛbhus*, also called *Vibhu*. *[Ved.]*

Vicetas : (One) completely conscious, (one) wide in consciousness : (a vedic word corresponding to the Vedāntic *Vijñāna*).

Vicitra-Bodha : Variety of understanding.

Viddhi : Know. [imperative]

Vidhi : Careful order, right rule of the *Śāstra*; the right principle, the exact method and rule, the just rhythm and law of our works, their true functioning, their *Dharma*.

Vidmaḥ : We know.

Vidyā : Knowledge; knowledge in its highest spiritual sense; the consciousness of unity Cf. *Avidyā*.

Vidyā avidyā : The knowledge and the ignorance.

Vidya-avidyāmayḥ Māyā : [*Māyā* composed of knowledge and ignorance].

Vidyamaya : [The *Māyā* of the knowledge].

Vidyut : [Lightning]; electricity. *Vidyutaṁ* [accusative]

Vijnana : Ideal mind; the free spiritual or divine intelligence; causal idea; truth; gnosis; supermind; the comprehensive aspect [Cf. *Jñāna*] of the true unifying knowledge; the large embracing consciousness, especially characteristic of the supramental energy, which takes into itself all truth and idea and object of knowledge and sees them all at once in their essence, totality and parts or aspects. *vijñānam* [nominative] *Vijñānani* [nominative plural], ideas.

Vijñāna-Kośa : Knowledge sheath.

Vijñānaloka : [The world of *Vijñāna*, the supramental world].

Vijñānamaya : [Composed of or full of *Vijñāna*], gnostic.

Vijñānamaya Puruṣa : The gnostic *puruṣa*; the spirit poised in gnosis.

Vikāra : Corruption, distortion, deformation; [in the *Sāṁkhya* philosophy : a production or derivative from Prakṛti].

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Vilu : Strong, stubborn. *[Ved.]*

Vimada : In the Ṛg-Veda, it is said the Aśvins who gave a bride to the youthful Vimāda, and the commentator explain that Vimāda, had whom his bride at a swaymvara, but was stopped on the way to home by his unsuccessful competitions. The Aśvins came to his successor repulsed the assailants placed the bridge in their chariot, and carried her to the home of the prince.

Vimāda Aindra : Ṛg-Vedic ṛṣi belongs to Aindras gotra.

Vinaṣṭi : Perdition.

Vipaścit : The clear in perception.

Vipra : The illumined. *Vipraḥ* [plural], illuminates.

Vīra : Hero; [*Tāntrika* distinction of *Sādhakas*] : the hero man.

Viraha : [Separation]; absence of (the divine lover).

Virāli : Songstaress and not titled to sing Vedic mantras.

Vīramārga : The way of the hero.

Vīrāpsī : Large; breaking out into abundance. *[Ved.]*

Virāṭ : The universal soul; the self that becomes all these forms of things; the spirit of the external universe; the seer and creator of gross forms.

Vīravatī : [Heroic]; attended by conquering energies. *[Ved.]*

Vīrupāsaḥ : Born with different forms. *[Ved.]*

Vīrya : Dynamical force; spiritual force; the fundamental *Svabhāvaśakti* or the energy of the divine temperament expressing itself in the fourfold type of the *Caturvarṇa*. *Vīryaṁ* [nominative].

Visada : [Depression, despondency].

Viṣaḥ : The people. *[Ved.]*

Visakanya : [A "poison-girl" supposed to cause the death of a man making love to her; a succuba].

Visarga : The creative impulse and energy which looses out things from the first essential self-becoming. *Visargaḥ* [nominative].

Vishaya : See *Viśaya*.

Viṣṇu : In the devotional hymns in Tamil, known collectively as the divya prabandham, God is frequently referred to as the progenitor of the Vedas or as being Himself identifiable with them. He has been invoked specifically as Caṇḍaha, Poozhiya and Taittirīya, meaning respectively the Sāma Veda the Ṛg-Veda, the Kṛṣṇa Yajur Veda and as the Sāma Veda by a strange

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accident, however, or possibly because Vaiṣṇavism as formal religion had not been developed during this period, the description of Viṣṇu in the Vedas is neither clear nor complete. He is only a minor deity to begin with and not the supreme being, with the qualities, which came to be attributed to Him later. There are only about six whole hymns in the Ṛg-Veda in praise of Viṣṇu, and he is mentioned about one hundred times. He is referred to mainly a close friend of Indra, as sharing in Indra's exploits and assisting him, as aiding him in his combat with Vṛtra and as having drunk some juice and carried off one hundred buffaloes and a bowl of milk belonging to boar. He has also beer bracketed as Indra-Viṣṇu with Indra himself. Many of the references to Viṣṇu are also unimportant or even trivial In the Taittirīya Saṁhitā of the Kṛṣṇa Yajur Veda, the cosmogonic boar is identifier with Prajāpati. Elsewhere in the same saṁhitā, the boar is referred to as having kept the wealth of the asuras on the far side of the seven hills. Viṣṇu carried off the boar as a sacrifice to the gods. The gods were thereby enabled to get the goods of the asuras. The theme of Viṣṇu as the sacrifice himself recurs from time to time In the Taittirīya saṁhitā and the Taittirīya Brāhmaṇa of the Kṛṣṇa Yajurveda, Viṣṇu is Himself the sacrifice. In the Taittirīya Āraṇyaka of the same veda, the ants are described as having gnawed Viṣṇu's bow. Its string then cut off his head. The Aśvins or the divine physicians restored the head and Viṣṇu in his whole form was then offered as a sacrifice, thereby enabling the gods to conquer heaven. In the Śatapatha Brāhmaṇa of the Śukla Yajurveda, the first three incarnations of Viṣṇu, namely, as the fish, the tortoise and the boar and the subsequent dwarf form are mentioned, although at this stage, the theory of incarnations is neither clear nor elaborate. While the fish saves Manu in the later accounts of the Purāṇas, the tortoise is identified with Prajāpati and the boar is known as Emuṣa, meaning fierce. The germs of the ideas contained in the Śatapatha Brāhmaṇa were developed later in the Matsya, Kūrma and Varāha Purāṇas. The name Nārāyaṇa incidentally occurs for the first time in the Śatapatha Brāhmaṇa. It may appear, on a superficial view or on a literal reading and interpretation of the various references which have been cited, that the later concept of Viṣṇu in the Purāṇas cannot be derived from the Ṛg-Veda. This view has, however, been contested. It has been said that if the symbolic language of the vedas is properly understood, the words being translated to mean what they were meant to convey at that time, it can be seen that the apprehension of the transcendent truth or the satyasya satyam was the object which was intended to be served by all the vedas. The conquest of Vṛtra represented

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victory over the forces of ignorance. The raiding of the cave and the rescue of what was contained in it represented the recovery of knowledge Viṣṇu aiding Indra helped in the recovery of this knowledge. Knowledge or truth came to be known later as Brāhmaṇa. Viṣṇu as the pervader enveloping everything was identifiable with the brahman. As Sūrya or the Sun striding across the three worlds he dispelled ignorance. Some attempts have been made recently to interpret the Vedic passages so as to bring out this hidden meaning, which is said to have been obscured by the symbols, imagery and analogies, which were freely used in the vedas. But the Vaiṣṇavite ācāryas did not rely on this indirect method or try to discover the inner meaning of the Vedic texts for deriving the concept of Viṣṇu from the vedas. They were able to show that Viṣṇu as the supreme being and the beneficent god with auspicious qualities was referred to in the vedas. Among the passages in the Vedas, those which contain some ideas, which are closest to that of a supreme being are the following Viṣṇur gopaḥ paramaṁ pasti peathaḥ prleyādhāmanyamrutea dadhannaḥ (Ṛg-Veda III, 55.10) (Viṣṇu, the protector, protects the highest place, holding or supporting the dear lights or the desired regions of the light) Trīṇi padsā vicakrame Viṣṇur gopea adeabhyāhat o char m asnl dhārayan (Ṛg-Veda 1. 22.) (Viṣṇu, the invisible protector moved three steps and in this way estabilshed or maintained the dharmas or the laws or rules according to which the universe is governed and ensures its welfare) Āsya jeananto neama chid vivaktana MahāsteViṣṇo sumatiṁ bhajā-mahe- (Ṛg-Veda 1.21.156.3) (Propitiate of your own accord that ancient Viṣṇu since you know Him as the germ of sacrifice and cognisant of his greatness have celebrated His name. May we, Viṣṇu, enjoy thy favour and gain a realisation of the supreme truth and illumination of the mind). From the account of Viṣṇu as striding across the sky, he was described him as the Sun, conceived as a personified swiftly-moving luminary. It was interpreted the word itself as meaning vi = through and sanu or snu =back. Viṣṇu is thus represented as crossing the back of the world. By taking these three strides, Viṣṇu according to the Aitreya Brāhmaṇa is said to have deluded the demons and to have acquired from them the worlds, vedas and speech. There are other interpretations of the passages describing Viṣṇu as striding across the sky. According to Aurṇavabha, Viṣṇu covered by these steps samorohaṇa or the eastern mountain, viṣṇupada or the meridian sky and Gayaśiras or the western mountain. Śākapūṇī, the predecessor of Yāska and the author of a Nirukta or dictionary, which is earlier than that of Yāska , regards the three steps as covering the earth, the firmament and

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heaven. The Śukla Yajurveda, in an interpretation, which is slightly different, says that by these steps, Viṣṇu covered the earth, represented by Agni, the air, represented by Vāyu and heaven represented by Sūrya. Viṣṇu's highest abode is also referred to as the paramaṁ padaṁ. The pioneers in the study of the Ṛg-Veda were greatly impressed by the hymn to the unknown god, the deus ignotus according to Max Müller. This occurs in the tenth maṇḍala of this veda. According to Śrī Vaiṣṇavites, however, the god of the Ṛg-Veda is not unknown. According to them, the puruṣa sūkta in the same mandate of the same veda settles the point. It is a chant in praise of the Virāṭ puruṣa or the immense and universal being. This hymn has been borrowed and included with some changes in the Śukla Yajurveda, the Taittrreya Āraṇyaka of the Kṛṣṇa Yajurveda and the Sāma and Atharvana vedas. It is in other words more or less intact in all the four vedas. The Virāṭ puruṣa of this sūkta has been identified by the Śrī Vaiṣṇavites without any difficulty with Nārāyaṇa or the Puruṣa Nārāyaṇa of the Śatapatha Brāhmaṇa. There are some other texts in which the supremacy of Viṣṇu is confirmed. In the first mandate of the Ṛg-Veda as well as in the Aitareya Brāhmaṇa of this veda, Viṣṇu is ranked as the highest of the gods. It has been said that the references in these passages are only to the physical position of the gods, in the limited context of some rituals, without the assumption of any form of theism or theogony. But a different view, consistent with the theistic interpretation of the Puruṣa Sūkta as a song in praise of Viṣṇu, can easily be taken. Ignoring the relatively unimportant references, which have been mentioned earlier and conformably to the interpretation of the puruṣa Sūkta on the lines which have been indicated above, the passages in the vedas which constitute the jñāna kāṇḍa dealing with the nature of the ultimate reality, in other words, some of the Āraṇyakas and most of the Upaniṣads have been utilised to construct an entirely new theological system which is consistent with the conception of Viṣṇu or Nārāyaṇa as the Supreme being. While doing so, the ācāryas or teachers including Rāmānuja in particular, have followed the principle of interpretation, which is known as the harmonious construction of conflicting provisions and statements. There are some passages in the vast corpus of Vedic literature, which emphasise non-difference between the infinite and the finite selves (abheda śruti). There are others which emphasise the difference (bheda śruti). The principle of harmonious construction favours an interpretation, which will make all the passages meaningful (ghaṭaka Śruti). The Śrī Vaiṣṇavite commentaries and particularly Rāmānuja's bhāṣya on Vyāsa's Brahma Sūtra have tried

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to find the purport and intent of all the Vedic texts by interpreting them in such a manner as to remove all conflicts. In the result, they have produced Viśiṣṭādvaita or the theology of qualified monism, or non-difference with some important qualifications. The following text in the Bṛhadāraṇyaka Upaniṣad may be regarded as providing the starting point for a discussion of the nature or ontology of the brāhmaṇa, against the background of Vaiṣṇavite theism. Dve vāva brāhmaṇo rūpe mūrtam caivamūrtaṁ ce martyaṁ cāmrutam ca sthitam cha yac ca sacca tyacca (Bṛhadāraṇyaka Upaniṣad 11. 3. 1.) {T "were are two forms at ragman : the embodied and the bodiless, the mortal and the immortal, the moving and the stable and the tangible and the intangible). This text contains the core of an idea which was developed later. God's svarūpa or essential nature, consisting of (I) satya or truth or the abiding reality (ii) jrāna or knowledge or consciousness (iii) ananta or joy, timelessness or infinity (iv) amalatva or stainlessness or purity was distinguished from his svabhava or attributes, which are many, but include his dominion over and possession of finite selves. Once the svabhāva of God had been distinguished from his svarūpa as indicated above, the other details could be filled in. God could be visualized as a saguaro Brāhmaṇa and Īśvara with auspicious qualities and a lovable and loving person. Apart from the Brāhmaṇa himself as thus visualized, chit or the jives or souls and achit or matter are accepted by Vaiṣṇavism as other entities. Creation is undertaken by Īśvara of his own free will (kaśrnacit svantaryat). It is commonly described as his līlā or sport. This analogy, although it is used in Rāmānuja's own bhāṣya is, however, misleading. Creation is to be attributed to the supreme being's exuberant energy. All created beings are seshas or objects, which are possessed by Īśvara Himself is the śeṣī or possessor. This is central to the concept of man in Śrī Vaiṣṇavism. It is so important that according to an apocryphal story, Duress or Kūrattalvān, Rāmānuja's famous disciple, refused to continue the writing of the bhāṣya or commentary on the Brahmasūtra to Rāmānuja's dictation, when this point was not made clear in describing the nature of the finite self. Subject to this subordination to the Īśvara, the destiny of the jīvātmā or man's finite self is to realise its essential nature as jñānaikya swarūpa, that is, to be or to become wholly conscious, enjoying the fruits of pure and luminous knowledge. Past actions and antecedents known as karma hinder the realization of its rue nature by the jīvātmā. But Śrī Vaiṣṇavism requires the jīvātma or finite self to concentrate and meditate on the auspicious qualities of the Īśvara. Such meditation, transformed into devotion or bhakti, leads by the grace of God to mokṣa

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or release. The jīvātmā on being released from the bondage of karma : and realising its true nature, becomes equal to the Īśvara in every respect, except the cosmic activity of creation. But it continues even then to be separate from Īśvara. The destiny of the jīvātma is to enjoy the bliss of devotion to the Īśvara for ever. While the jñāna kāṇḍa of the vedas mainly in the form of aranyakas and upaniṣads was interpreted on these lines, a further dimension was added to the theism of Śrī Vaiṣṇavism, when the Kalpa sūtras or codes of conduct, which are one of the six angas or adjuncts of the vedas came to be codified. The Vaikhānasa smārta sūtras, consisting of the Gṛhya sūtras or codes of conduct for the household and the dharma utras or codes of conduct for society, are believed to have been reduced to their present form about the fourth century A.D. They preserve a complete fire ritual. But they also provide for the worship of the image of Viṣṇu. With the incorporation of the rites of the Vaikhānasa āgama into the rituals in orthodox Brāhmin households and also in the temples, the interpretation and adaptation of the vedas, so as to suit the theology of Śrī Vaiṣṇavism was complete. It must have been a considerable feat to contain the outlines of Śrī Vaiṣṇavism within the framework of the vedas sod particularly the upaniṣads, which literally and according to the popular belief refer to an unknown God, who cannot be described and which also teach advaita or the doctrine of non-difference between the infinite and finite selves. That an attempt was made to get Śrī Vaiṣṇavite theology grounded in, and supported by, the Vedic texts at all was due to the hold, which these texts had on the orthodox Brāhmins, who had been brought up in the Vedic tradition. 'It Smṛti' or 'this is according to the smṛti' was till recently the standard justification or defence for any view, before it could be accepted. There was, therefore, no escape from an interpretation of the vedas and all other scriptures, in a manner, which was consistent with the concept of an absolute, supreme, all powerful, loving and beneficent God, permeating all that is created by him but also standing apart from his creation. The achievement of deriving the entire core of the Śrī Vaiṣṇavite religion from the vedas belongs mainly to Yamunācārya or Alavandar and Rāmānujācārya, who lived in the tenth and eleventh centuries respectively. But independently of them and also of the vedas, Vaiṣṇavism had also been popular with the masses. The folk lore and mythologies of Vaiṣṇavism at the popular level were codified in the Purāṇas during various periods from about 400 Sac. to 550 A. D., by which time with some exceptions, moat of the Purāṇas had already been completed. Viṣṇu : The most well known titles of Lord Viṣṇu are : Anantaśayana, reposing on Ananta;

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Bhakta-dāsa, His devotee's slave; Nārāyaṇa, moving on the waters; Janārdana, men afflicting; Kaiṭabhajit, Kaiṭabha vanquisher; Caturbhuja, four-armed; Hṛṣikeśa, erect haired; Hari, tawny; Keśava, the hairy or the radiant one; Kirīṭin, wearing a diadem; Jala-śāyin, reposing on the waters; Gadādhara, Club-bearer; Madhu-sūdana, destroyer of Madhu; Mukunda, deliverer; Padma-nābha, lotus navel led; Pañcayudha, carrying five weapons; Pāṇḍu- raṅga, white coloured (although he is usually depicted as dark complexioned); Perumāl, a name by which he is known in South India; Pītāmbara, clothed in yellow coloured garments; Śāraṅgin, , carrying the bow Śāraṅga; Puṇḍarīkākṣa, the lotus-eyed one; Raṅga-nātha; Lord of colours; Śrīdhara, one who has the sign of Śrī on him; Śrīnivas, splendour-raimented; Trivikrama, one who took three steps; Uru-gaya, wide-going; Urukrama, wide-strider; Varada-rāja, boon granting king; Vasudeva, Beneficial Lord; Veṅkaṭacala, moving upon the hills; Veṅkaṭanātha, Lord of the hills; Veṅkaṭeśvara, Hill God; Viṭṭhoba, Name of Lord Viṣṇu as worshipped at Pandhārpur on the Bhīma river in Mahārāṭra; Viśvaksena, General who looks after all the directions; Viśvarūpa, Omnipresent, of many forms.

Visiṣṭagati : A peculiar and excelling kind of motion.

Visisyat : Excels.

Viṣṇapu : Son of Viśvaka in Ṛg-Veda. When lost he was restored to his father by the Aśvins

Viṣṇu prajāpātya : Ṛg-Vedic ṛṣi belongs to Prajāpātya gotra.

Viṣṇuśakti (Viṣṇushakti) : [The power of *Viṣṇu*].

Viśpāla : According to the tradition in Ṛg-Veda, the name of a woman to whom Aśvins gave an iron limb to replace one lost by her in a contest.

Vispati : Lord or king in the creature; king of the universe and its peoples. *[Ved.]*

Visuddhabuddhi : The purified intellect.

Viśuddhata : [Purity].

Visuddhi : Purity.

Viśva (Viśva) : [All, the all, the universe]; the spirit of the external universe.

Viśvadevas : See *Viśve Devaḥ.*

Viśva Varya : All the boons. *[Ved.]*

Viśvajanya : Occupying or possessing all the worlds or births of the soul; universal. *[Ved.]*

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Viśvajuvam Viśvarūpam : (Her) of the universal impetus of movement and the universal forms. *[RV 4. 33. 8]*

Viśvamāna : Name of a ṛṣi mentioned in Ṛg-Veda and friend of Indra

Viśvamānava : (Viśwa Mānava) The universal man.

Viśvamaya : Universal.

Viśva-Prakṛti : World-nature.

Viśvaprema : All-love.

Viśvarasa : [Universal taste of delight].

Viśvarūpa (Vishwarūpa) : The universal form.

Viśvasāman : Name of a ṛṣi, an Atreya in Ṛg-Veda.

Viśvāyu : The universal life; of many births.

Viśve Devaḥ (Vishwadevas) : The all-gods or all the gods; the universal collectivity of the divine powers.

Viśwakha : Name of Ṛg-Vedic ṛṣi.

Vīta Pṛṣṭha : The wide (the straight open) levels. *[Cf. RV 4. 2. 11]*

Vitarka : Debate.

Vivarta : ["Turning round", changing from one state to another, development of the universe from *Brāhmaṇa* considered as the sole real reality, the phenomenal world considered as apparent or illusory form]; the world as a purely subjective evolution, not real as objective facts.

Vivasvān : [The "Shining-One"], the Sun-God.

Vivasvān Āditya : Ṛg-Vedic ṛṣi belongs to Bhṛgu gotra.

Viveka : Discrimination, discernment.

Vraja : The pen of the cows. *[Ved.]*

Vrata : A working; the divine action. *[Ved.] Vratāni* [plural], the workings of the divine law of the truth.

Vrātaya : [A man of the mendicant or vagrant class; one who has lost caste], who has fallen from the pure practice and temperament of his caste.

Vṛddhi : [In sanskrit grammar] : the long modification.

Vribadratha : Name of Ṛg-Vedic ṛṣi.

Vrindavan : See *Vṛndāvana.*

Vrishabha : See *Vṛṣabha.*

Vrishan : See *Vṛṣan.*

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Vrishni : See *Vṛṣṇī.*

Vṛtra : See *Vṛtra.*

Vṛtras : See *Vṛtraḷi.*

Vṛjina : Crooked; crooked one; a crooked winding (used to indicate the crookedness of the falsehood as opposed to the open straightness of the truth). *[Ved.] Vṛjina, Vṛjināni* [Nominative plural] *Vṛjindan* [Accusative plural]

Vṛka : "Tearer", Wolf.

Vṛṣabha : Bull specified in Ṛg-Veda.

Vṛṣabha (Vrishabha) : The bull; male, lord, puissant, an image for the *puruṣa. [Ved.]*

Vṛṣabhaḥ Matināṃ : Lord of the thoughts. *[Ved.]*

Vṛṣagna : Name of family singers mentioned in Yajur Veda.

Vṛṣakapi Aindra : Ṛg-Vedic ṛṣi belongs to Aindras gotra.

Vṛṣan (Vrishan) : Diffusing, generating, impregnating, the father of abundance, the bull, the male. *[Ved.]*

Vṛṣaparvan (Vrishaparvan) [the name of a *Dānava*].

Vṛṣaśeṇa : Name of a ṛṣi.

Vṛṣbha : Man denoted in Ṛg-Veda.

Vṛṣṇi (Vrishni) : [The name of the tribe from which Kṛṣṇa was descended].

Vṛṣṭi : Rain; abundance. *[Ved.]*

Vṛtra (Vritra) : The coverer; the serpent; the demon who covers and holds back the light and obstructs the free movement of the illumined rivers of the truth, he is the personification of the inconscient.

Vṛtras : The coverers; one of the two great divisions of *dasyus*, who intercept the waters and the light, but are especially associated with the withholding of the waters, they are powers of *Vṛtra.*

Vṛtti : A functioning of the mental and moral qualities.

Vyacha : The name of one of victims specified in Yajur Veda.

Vyahṛtis : The mystical words said by Manu to have been milked from the Veda, by Prajāpati, the word bhur from Ṛg-Veda, the word bhuvaḥ from the Yajur veda, and the word swar from Sāma veda. The Śatapatha Brāhmaṇa defines them as 'there luminous essence' which Prajāpati produced form the Vedas by heating them.

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Vyāhṛti : Three mystical works said by Manu, to have been milked from the Vedas by Prajāpati—the word bhur from Ṛg-Veda, the word bhuvaḥ from the Yajurveda, and the word svāḥ from Sāma Veda.

Vyāhṛti (Vyahriti) : [Utterance]; Each of the three symbolic words of the *Mantra* : *Om bhur bhuvaḥ svaḥ.*

Vyākaraṇa : Separation; grammatical analysis; grammar].

Vyākaraṇaṁ : The most important exposition of Grammar is that of sage Pāṇini which is in the form of sūtras or aphorisms. It is known as Aṣṭādhyāyī, because it has 8 chapters. There is an interesting story relating to the origin of the Pāṇini Sūtras. At the end of the Cosmic Dance, Lord Naṭarāja (Śiva) clicked his ḍamaru 9 times and 5 times (14 times). The dance was witnessed by Sanaka and other ṛṣis. Sage Pāṇini, also witnessed the dance through his "*divya dṛṣṭi*". With the 14 sounds produced from His ḍamaru, Lord Śiva gave birth to the Vyākaraṇa sūtras or Maheśvara sūrtras Refer Sanskrit Lesson of Vol. 1. 1). They are recited during the observance of Upakarma on Śrāvaṇa Pūrṇimā. The commentary on the Vyākaraṇa is called Mahā Bhāṣya written by Sage Patañjalī. The other commentary was written by Vararuci. These three—the Vyākaraṇa and the two commentaries—are important texts in Vyākaraṇa Śāstra. Vyākaraṇa propounds the Śabda Brahma Vāda—that Sound and Brāhmana are One—which is the basis of Nāda Brahma Upāsanā (Vol. 1. 2) – Music !

Vyākaraṇaśāstra : The Vyākaraṇaśāstra (grammar) is regarded as one of the six auxillary texts of the Vedas. Vyākaraṇa śāstra or the science of grammar explains the nature of words, dividing them into stems and suffixes. Sometimes it elucidates the particular forms of words in particular meanings. The grammatical study has its own purpose to serve. The grammar, which mainly deals with prayers and pratyayas of a word, determines, the proper sense and usage of words found in both Vedic as well as classical literature. As it is said in the sruti, if a word is used in a proper way, it would yield the desire fruit. The use of proper words is not only to communicate one's feelings in clear tems but it also propitiates the presiding deity of that particular letter.

Vyākhyāna vedikā : The place where sage expand Vedic lore.

Vyākṛta : [Separated, developed, umānifested].

Vyakṛta Prakṛti : [Manifested nature].

Vyakta : Manifest.

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Vyākulatā : Excited passionate eagerness; the heart's eagerness for the attainment of the divine.

Vyāna : [One of the five *Prāṇas*] : It pervades the whole body and distributes the Vital energies throughout the body; on it depend the circulation of the blood and the distribution of the essential part of the food eatenaten and digested throughout the body.

Vyāpti : [One of the *Aṣṭasiddhis*] : reception, communication; the power of receiving other men's thoughts, powers and feelings and projecting one's own thoughts etc. or personality into others.

Vyāsa : Vyāsa was born with a great urge for spiritual uplift and he entered into deep study and sādhanā (Spiritual discipline) even as a child. He acquired such Divine wisdom and glory that he is identified with Nārāyaṇa himself. He stands out as the Loka Guru (World Teacher for he codified the Vedic hymns and prepared the great Vedantic text of Brahmasūtras). Vyāsa fulfilled the great task of communicating to Nara, human being, the Nārāyaṇatattva (Good nature). He gave the key to the mystery of God to man. "Vyāsa Nārāyaṇa Hariḥ" Vyāsa is Nārāyaṇa himself. He described the glory of the Lord by means of the Bhāgavata, the Mahābhārata and the Purāṇas. Vyāsa is called the Ādi Guru for he is the first and fore most among the teachers in India and mankind. He is called Lokaguru in honour of this role. He grouped the vedas into four. They are Ṛg, Yajur, Sāma, and Atharvana veda. Vyāsa could obtain peace of mind only when on the advice of sage Nārada, he began to write about the glorious incarnations of the lord (described in the Bhāgavatam). All his earlier writings including the codification of the vedas and the writing of the Purāṇas could not confer peace of him. Vyāsa collected the Vedic texts and composed the Brahmasūtras stringing together in epigrammatic form the essential teachings of Veda and Vedānta. He also placed humanity under a deep debt of gratitude by elabourating the moral and spiritual lessons of Veda and Vedānta in the magnificent poetic philosophical epic, Mahābhārata and in the sweet Bhakti-saturated collection of stories called Bhāgavata. Each of them can by itself effect the liberation of man, provided he imbibes the lessons and practices them. While the Brahma Sūtra may be helpful only to a limited number of intellectual seekers, the Mahābhārata and the Bhāgavata are for the common man, the unlearned seeker. Vyāsa spent a lot of time in trying to find out ways and means of making ordinary and illiterate people happy. While Vyāsa was contemplating on such issues, Nārada approached Vyāsa and said that the only method by which man

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can attach happiness was by singing the glory of God. From that day, Vyāsa started describing the leelas of the Lord. Vyāsa divided the story of Bhāgavata into twelve parts. Each part is called a Skandha. This is a sacred story which has been given to men in order to liberate them from bondage. This story of Bhagavatha has been taught by Vyāsa to Śuka who in turn gave it to the people. Śuka was the son of Vyāsa. The vedas and vedāṅgas have been divided into four part called saṁhitās. Mahābhārata is also described as the fifth Veda. To facilitate realisaion of God, he wrote another text called Brahma Sūtra. Bliss and happiness can be given only by God and he also thus secures them is called a devotee. Today is celebrated as Vyāsa Pūrṇimā—The full moon day dedicated to the sage Vyāsa, who codified the Vedas, and presented them to the world on a full moon day. This is the day when people should seek to make their mind as pure and bright as a full moon. The day should be celebrated by purifying the mind and understanding the mystery of the universe.

Vyavahāra : Practical relation, the empirical truth of things, the practical life.

Vyavahārika : Relative, practical, pragmatic.

Vyavasāya : Resolution; settled concentration and perseverance.

Vyaya : [Spending, expense]; the capacity to spend freely (without any mean and self-defeating miserliness in the giving).

Vyoman (Vyoma) : Sky.

W

Weber, Böehtlingk, Kuhnan and Goldstucker : The famous German indologist Albrecht Weber (1825-1901) was a notorious racist Christian legendry matter and other Western influences are unmistakably whose German nationalistic tendencies were thinly veiled as works on Indian philosophy and culture. When Humbolt lauded praise upon the Bhagavad-gītā, Weber became disgusted. His immediate response was to speculate that the Mahābhārata and Gītā were influenced by Christian theology—'The peculiar colouring of the Kṛṣṇa sect, which pervades the whole book, is noteworthy : present...' Two Sanskrit scholars, Franz Lorinser and E. Washburn Hopkin, were quick to support Weber's postulation. However, their theory lacked any hard evidence and was considered so ludicrous that most scholars in European universities rejected it, despite their Christian leanings. Nevertheless, the propagation of this eroneous hypothesis played its mischief and was mainly responsible for the

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hesitation of the Western scholars to assign to the Mahābhārata a date, earlier than that of the Christian era. In Chapter 4 of his book Kṛṣṇacarita, the famous Bengali writer, Bankim Chandra Chattopadhyāya, spoke about Weber as follows—'The celebrated Weber was no doubt a scholar but I am inclined to think that it was an unfortunate moment for India when he began the study of Sanskrit. The descendants of the German savages of yesterday could not reconcile themselves to the ancient glory of India. It was therefore, their earnest effort to prove that the civilization of India was comparatively of recent origin. They could not persuade themselves to believe that the Mahābhārata was composed centuries before Christ was born'. Weber and his collegue Otto Böehtlingk prepared the famous Sanskrit dictionary called the 'Sanskrit Worterbuch'. Prof. Ernst Kuhn was also one of their assistants. Being mainly based on speculative and incorrect principles of philology, the work was unreliable and misleading. The dictionary was subject to severe criticism by Theodore Goldstuckèr (1821-1872), who was professor of Sanskrit at the University College in London. Weber was so disturbed by Goldstucker's Criticism that he resorted to abusing the Professor with the coarsest words possible. He added that the views of Goldstucker on his Worterbuch showed 'a perfect derangement of his mental faculties', since he was not willing to dismiss the authority of the Vedic scholars so easily. Replying to their undignified attacks, Goldstucker exposed the 'scholarship' of the likes of Roth, Böehtlingk, Weber and Kuhn and wrote : 'It will, of course, be my duty to show, at the earliest opportunity, that Dr. Boehtlingk is incapable of understanding even easy rules of Pāṇini, much less those of Kātyāyana and still less is he capable of making use of them in the understanding of Classical texts. The errors in his department of the Dictionary are so numerous... that it will fill every serious Sanskritist with dismay, when he calculates the mischievous influence which they must exercise on the study of Sanskrit philology'. He further remarked : '.... that questions which ought to have been decided with the very utmost circumspection and which could not be decided without very labourious research have been trifled with in the Worterbuch in the most unwarranted manner—'When I see that the most distinguished and most learned Hindu scholars and divines—the most valuable and sometimes the only source of all our knowledge of ancient India—are scorned in theory, mutilated in print, and, as a consequence, set aside in the interpretation of Vaidik texts;... when a clique of Sanskritists of this description vapours about giving us the sense of the Veda as it existed at the commencement of Hindu antiquity;... when I consider that

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those whose words apparently derive weight and influence from the professional position they hold... then I hold that it would be a want of courage and a dereliction of duty, if I did not make a stand against these Saturnalia of Sanskrit Philology.' Refering to Prof. Kuhn, Goldstucker was positively venomous—(Professor Kuhn) was 'an individual whose sole connection with Sanskrit studies consisted in handing Sanskrit books to those who could read them, a literary naught, wholly unknown, but assuming the airs of a quantity, because it had figures before it that prompted it on, a personage who, according to his own friends, was perfectly ignorant of Sanskrit'. However, we should not make the mistake that Herr Goldstucker was championing the cause of the Vedic literatures. Goldstucker's skirmish with his fellow indologists was purely on an academic basis. Goldstucker was of the opinion that the people of India were burdened by Vedic religion which had simply brought them world-wide 'contempt and ridicule'. He thus proposed to re-educate the Indians with Western values. Goldstucker wrote—'The means for combating that enemy is as simple as it is irresitable : a proper instruction of the growing generation of its ancient literature.' ***Dāsa :*** *Dāsa*, known to mean "slave, servant" in classical Sanskrit, but in the Ṛg-Veda the name of an enemy tribe, along with the apparently related word dasyu, is interpreted in AIT parlance as "aboriginal". More probably these words designate the Vedic people's white-skinned n cousins, who at one point became their enemies, for both terms exist in Iranian, *dahae* being one of the Iranian tribes, and *dahyu* meaning "tribe, nation". The original meaning of *dāsa*, long preserved in the Khotanese dialect of Iranian, is "man"; it is used in this sense in the Vedic names *Divodās*, "divine man" and *Sudās*, "good man". In Iranian, it always preserved its neutral or positive meaning, it is only in late-Vedic that it acquired a hostile and ultimately a degrading connotation. Strangely a similar evolution has taken place in Greek, where *doulos*, "slave", is an evolute of *doselos*, from *dos-*, the IE root of *dāsa*. The post-Vedic evolution in meaning from an ethnic name to "servant" does not necessarily point to enslavement of enemies; no military event of such nature and relating to the word, *dāsa* is mentioned in the Vedic literature. Instead of seeing the Vedic people as warriors, we may see them as a prosperous merchant population which at some stage, in a perfectly normal economic development, attracted the inflow of neighbouring populations as guestworkers willing to do the menial work, the way the Biblical twelve sons of Jacob went to Egypt of their own free will, where their children became a class of menial workers. But it is admittedly just as likely that

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the evolution was from "enemy" through "captive" to "slave". Whatever the scenario of their social degradation may have been, nothing in the Vedic text shows that the Dasas were dark, nor that they were aboriginals as opposed to invaders.

White Yajur Veda : See Yajur Veda.

Women : The 'Vedas' which contain highly objectionable and condemnable passages concerning women. Taking cue from the 'Vedas'. authors of subsequent religious scriptures referred to women in more contemptuous form. 'Satī prathā' (custom of burning the widow with the body of her husband), 'Dāsī Prathā' (keeping the slave girls), 'Niyog Prathā' (ancient Āryan custom of childless widow or women having sexual intercourse with a man other than husband to beget child), were among cruel customs responsible for the plight of the women. Naturally, seeking shelter under such religious sanctions, unscrupulous women disgraced women to the maximum possible extent and made them means of satisfying their lust. No one wanted a daughter. As a result; female infant came to be considered unwanted. No one wanted a daughter. Everyone was interested in having a son. The birth of the son was celebrated, but the birth of the daughter plunged family into gloom. This attitude still persists, even though certain other customs have undergone changes. 'Rg-Veda' itself.says that a women should beget sons. The newly married wife is blessed so that she could have 10 sons. So much so, that for begetting a son, 'Vedas' prescribe a special ritual called 'Puṁsavan saṁskāra' (a ceremony performed during third month of pregnancy). During the ceremony it is prayed : "Almighty God, you have created this womb. Women may be born somewhere else but sons should be born from this womb"—Atharva Veda 6/11/3 "O Husband protect the son to be born. Do not make him a women"—Atharva Veda 2/3/23. In 'Śatapatha Purāṇa (Śatapatha Brāhmaṇa)' a sonless women has been termed as unfortunate.' Ṛg-Veda' censures women by saying : "Lord Indra himself has said that women has very little intelligence. She cannot be taught" Ṛig-Veda 8/33/17. At another place in Ṛg-Veda it is written : "There cannot be any friendship with a women. Her heart is more cruel than heyna"—Ṛg-Veda10/95/15. 'Yajur Ved (Taittirīya Saṁhitā)'—"Women code says that the women are without energy. They should not get a share in property. Even to the wicked they speak in feeble manner"—Yajur Ved 6/5/8/2. Śatapatha Purāṇa, preaching of the 'Yajur Veda' clubs women, 'Śūdras'(untouchables), dogs, crows together and says falsehood, sin and gloom remain integrated in them. (14/1/1/31). In

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'Aitareya Purāṇa', preaching of the 'Ṛg-Veda' in Hariścandra -Nārad dialogue, Nārad says : "The daughter causes pain"Despicable to insult and humiliate women further, the religious books speak of women having sexual intercourse with animals or expressing desire for intercourse with them. What further insult can be heaped on women. In 'Yajur Veda' such references are found at a number of places where the principal wife of the host is depicted as having intercourse with a horse. For example consider the following hymn : "All wife of the host reciting three mantras go round the horse. While praying, they say : 'O horse, you are, protector of the community on the basis of good qualities, you are, protector or treasure of happiness. O horse, you become my husband.' " YajurVeda 23/19. After the animal is purified by the priest, the principal wife sleeps near the horse and says : "O Horse, I extract the semen worth conception and you release the semen worth conception"—Yajur Veda 23/20. The horse and principal wife spread two legs each. Then the Ardhvaryu (priest) orders to cover the oblation place, raise canopy etc. After this, the principal wife of the host pulls penis of the horse and puts it in her vagina and says : "This horse may release semen in Me."—Yajur Veda 23/20. Then the host, while praying to the horse says : "O horse, please throw semen on the upper part of the anus of my wife. Expand your penis and insert it in the vagina because after insertion, this penis makes women happy and lively"—23/21. In the Vedic age, the customs of polygamy was prevalent. Each wife spent most of the time devising ways and means to become a favorite to her husband. Clear references are available in 'Ṛg-Veda', (14/45), and Atharva Veda (3/81) 'Custom of Polygamy'. The Āryans in those days used to attack the original inhabitants of this place, or other tribe within their own race; loot them and snatch away their women. Thus, militant and wicked men had more wives. This custom of polygamy helped a great deal in bringing down the women. In 'Ṛg=Veda' (10/59) it is written that Lord Indra had many queens that were either defeated or killed by his principal wife. In 'Aitareya Purāṇa', preaching of 'Ṛg-Veda', (33/1), there is a reference to the effect that Hariścandra had one hundred Wives.'Yajur Veda' in the context of 'Aśva Medha' (Horse Sacrificing ceremony), says that many wives of Hariścandra participated in the 'Yajña' (religious sacrifice). In 'Śatapatha Purāṇa (Śatapatha Brāhmaṇa)', preaching (13/4/1/9), of the Veda, it is written that four wives do service in 'Aśva Medha'. In another Purāṇa (Taitareya Brāhmaṇa, 3/8/4), it is written that wives are like property. Not only one man had many wives (married and slave girls), but also there were cases of many men having a joint wife. It is

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confirmed from the following hymn in 'Atharva Veda' : "O men, sow a seed in this fertile women"—Atharva Veda 14/1Both these customs clearly show that a women was treated like a moving property. The only difference between the two customs was that whereas according to former one man had a number of movable properties, in the latter, women a joint movable property. 'Vedas' also sanction 'Satī Prathā'. Widow was burnt at the funeral Pyre of her husband. The widow was burnt at the funeral pyre of her husband so that she may remain his slave, birth after birth and may never be released from the bonds of slavery. The Atharva Veda says : "O dead man following the religion and wishing to go to the husbands world, his women comes to you." In the other world also may you give her children and wealth in the same manner. In the 'Vedas', widow is treated inhumanly. For example it is mentioned that on death of her husband, the wife was handed over to some other man, or to her husband younger brother. The hymn says : "O woman, get up and adopt the worldly life again. It is futile to lie with this dead man. Get up and become the wife of the man who is holding your hand and who loves you. —Ṛg-Veda 10/18/8. Apparently this shows that woman is considered to be a property. Whenever and whosoever desired, could become her master. If the women were not remarried, then her head was shaved. This is evident from Atharva Veda (14/2/60). This custom was obviously meant to disgrace her. For what connection does shaving of widows head has with the death of her husband? The condition of widows was miserable. She was considered to be a harbinger of inauspiciousness and was not allowed to participate in ceremonies like marriage. This custom is still prevalent in some places. She has to spend her life alone. In Ṛg-Veda there is references to slave girls being given in charity as gifts. After killing the men folk of other tribes, particularly of the native inhabitants, their women were rounded up and used as slave girls. It was custom to present slave girls to one other as gifts. The kings used to present chariots full of slave girls to their kith and kin and priests (Ṛg-Veda 6/27/8). King Trasdasyu had given 50 slave girls. It was custom to present slave girls to Śaubhrī Kāṇḍav (Ṛg-Veda 8/38, 5/47/6). Intercourse without marriage A slave girl was called 'Vadhu' (wife), with whom sexual intercourse could be performed without any kind of marriage ceremony. These girls belonged to the men who snatched them from the enemies, or who had received them in dowry, or as gifts. Only the men to whom they belonged could have sexual intercourse with them. But some slave girls were kept as joint property of the tribe or the village. Any man could have sexual relations with them.

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These girls became the prostitutes. The 'Vedas' also talk about 'Niyog', the custom of childless, widow or woman having sexual intercourse with a person other than her husband to beget a child. In simple words 'Niyog' means sending a married woman or a widow to a particular man for sexual intercourse so that she gets a son. Indication of this custom is available in 'Ṛg-Veda'. In 'Ādiparva' of 'Mahābhārata' (chap. 95 and 103), it is mentioned that Satyavatī had appointed her son to bestow sons to the queens of Vicitravīrya, the younger brother of Bhīṣma, as a result of which Dhṛtarāṣṭra and Pāṇḍu were born. Pāṇḍu himself has asked his wife, Kunti, to have sexual intercourse with a Brāhmin to get a son (Ādi Parva, chapters 120 to 123). Chastity of woman was not safe. In the name of 'bījdāna' (seed donation), they used to have sexual intercourse with issueless women. This was a cruel religious custom and the chastity of the women was not safe. The so-called caretakers of the religion were allowed to have sexual intercourse with other man's wife. From 'Niyog Prathā' it can be inferred without fear of contradiction that women were looked upon as mere child producing machines. In 'The Position of women in Hindu Civilization' Dr. B.R. Ambedkar writes : "Though a woman is not married to man, she was considered to be a property of the entire family. But she was not getting share out of the property of her husband, only son could be successor to the property." Gajdhar Prasad Baudh says : " No woman of the Vedic age can be treated as pure. Vedic man could not keep even the relations brother-sister and father-daughter sacred from the oven of rape and debauchery/adultery named 'Niyog'. Under the influence of intoxication of wine, they used to recognize neither their sister nor their daughter and also did not keep the relations with them in mind. It is evident from their debauchery and adultery what a miserable plight of women was society in then. (Refer 'Ārya Nīti Kā Bhādāphor', 5th Edition, page 14). In the 'Vedas' there are instances where daughter was impregnated by her father and the sister by her brother. The following example of sexual intercourse is found between father and daughter in the 'Ṛg-Veda' : "When father had sexual intercourse with his daughter, then with the help of earth he released his semen and at that time the Righteous Devas (deities) formed this 'Vartraṣak (Rudra) Devatā' (Pledge keeper diety named Rudra)"—Atharva Veda (20/96/15). Twenty-seven women ṛṣis were responsible for the composition of mantras for Vedas especially the Ṛg-Veda. Some of them were Viśvarava Ghoṣā and Apālā Atreyī, Indrāṇī, Kakṣīvatī Ghosh, Sūrya Savitri, Dakṣiṇā Prajāpati, Vāk Ambhireṇī, Rātri Bhāradvāja, Gaṣa, Śruadha Kāmāyanī, Yamī, Śaci, Paulomī, Sarparajnī and

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Urvaśī. The majority of the hymns in the Ṛg-Veda are dedicated to mythological beings and the personification of abstract qualities.

Y

Yājñavalkya Kandha : This specified in the White Yajur Veda. This specify in the history of Yājñavalkya ṛṣi.

Yajamāna : The giver of sacrifice (the doer of the action).

Yājata : Ṛṣi whose name is specified in Ṛg-Veda.

Yājata, Yājatra : A power of a sacrifice; master of sacrifice. *[Ved.]*

Yajhu saṁhitā : Collection of Yajur Vedic hymns.

Yajiki upaniṣad : Upaniṣad. It is also known as Nārāyaṇīya Upaniṣad. Name is specified in Black Yajur Veda.

Yajña : The word "yajña" is a noun derived from the Sanskrit verb root "yaj", which is usually translated as "to sacrifice". The basis of yajña is the pouring of food offerings or oblations into Agni, the sacrificial fire. The mythological explanation set forth by the post-vedic literature is that Agni receives the oblations poured into him, and carries them to the celestials for whom the oblations are intended. In this role, Agni is analogous to Hermes, the Greek messenger of the gods. The sacrificial fire is central to all vedic ritual. It is usually lit inside a fire altar made of bricks and/or mud to exacting specifications. The construction of fire altars involved a high level of geometrical and mathematical knowledge. These matters have been studied extensively by Abraham Seidenberg [see Agni : The Vedic Ritual of the Fire Altar, Vol. II, eds. Staal, J.F. and MacFarland, P. (1983) Asian Humanities Press, Berkeley] and Subhash Kak [see *The Astronomical Code of the Ṛg-Veda* (1994), Āditya, New Delhi.] Yajñas of increasing levels of complexity have an increasing number of fire altars. Yajñas may be broadly classified into domestic [gṛhya] and public [śrauta i.e. "of the śruti (veda)"]. The śrauta sacrifices may themselves be classified into Soma sacrifices [soma yajña] and non-Soma sacrifices [haviryajña]. The Soma sacrifices are special in that they involve the purchase, extraction and consumption of the ancient hallucinogen, Soma. The different yajñas and their classification is given. ***See General information.***

Yajñam Bṛhantam : As a the [they attain to or enjoy a mighty sacrifice]. *[Ved.]*

Yajñaprajāpātya : Ṛg-Vedic ṛṣi belongs to Prajāpātya gotra.

Yajñārtham : [For the sake of sacrifice].

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Yājñavalkya : Sage Yājñavalkya Vājasaneya of Mithilā was undoubtedly the greatest teacher of the late Vedic era. His name suggests that, as a form of sacrifice (yajña), he wore clothes made of tree bark (valka). Yājñavalkya, a realized master, took his sacrificial duties very seriously. His life was exemplary of a sage who lived in this world but not of it. He was the nephew of Sage Vaiśaṁpāyana, who taught him the Taittirīya-Saṁhitā. Yājñavalkya in turn taught many disciples, including King Janaka, the wealthiest man of ancient India. He also taught his wife Maitreya, who was a true seeker of wisdom. In the Bṛhad-Āraṇyaka-Upaniṣad we find a touching dialogue between her and the sage. The gist of his instructions to her was that all things are dear, not for their sake but for the sake of the immortal Self. Yājñavalkya's second wife, Kātyāyanī, was the daughter of Sage Bharadvāja and bore him three sons. According to later tradition, these were Candrakānta, Mahāmegha, and Vijaya. There is a story found in the Brāhmaṇas according to which the Vedic seers resolved to congregate near Mount Meru at the axis of the world. They also decided that any sage failing to attend would for seven days incur a sin equivalent to killing a Brāhmin (brahma-hatya), which had all kinds of dire consequences. It so happened that on the appointed day, Sage Vaiśampāyana had to perform a śraddhā ritual for his father. He concluded that the ritual was more important than the gathering and that his students would take care of the necessary expiatory austerities, that would atone for the sin of brahma-hatya during those seven days. When Yājñavalkya heard of Vaiśam-pāyana's decision, he offered to perform the expiatory austerities, as the other students were not really qualified for such a great feat. Vaiśampāyana thought Yājñavalkya overeager and cautioned him. When Yājñavalkya persisted, Vaiśampāyana regarded him as conceited and instructed him to give back all the knowledge he had received. Promptly Yājñavalkya vomited the Yajur-Veda in the form of food, and the other disciples assuming the form of partridges (tittīri) eagerly ate his vomit. Thus this collection of Vedic knowledge came to be known as the Taittirīya-Yajur-Veda and also as the Kṛṣṇa ("Black")-Yajur-Veda. Yājñavalkya now turned directly to the Solar Spirit. Responding to Yājñavalkya's heartfelt prayers, the Solar Spirit assumed the form of a horse and taught the sage hitherto unknown teachings of the Yajur-Veda, which came to be known as the Śukla ("White")-Yajur-Veda. This body of teachings is also called Vājasaneya-Saṁhitā, because it offers sustenance (vāja-sani). When Vaiśampāyana, who was a direct disciple of Vyāsa (the compiler of the Vedas), discovered the power and beauty of these newly won teachings,

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he asked Yājñavalkya to share them with him and his disciples, which the sage happily did. Yājñavalkya divided the wisdom teachings into fifteen branches, each branch comprising hundreds of mantric formulas to be recited during the fire sacrifice. Among those who received the knowledge were Kaṇva and Madhyandina. Yājñavalkya is also said to have composed the famous Yājñavalkya-Smṛti (a legal work), the Yājñavalkya-Śākhā, the Pratijñā-Sūtra, the Śatapatha-Brāhmaṇa, the Bṛhad-Yogi-Yājñavalkya and the Yoga-Yājñavalkya. The first-mentioned work belongs to 200 A.D. and the two last-mentioned texts are of a still more recent age.

Yājñavalkya : [A famous *Ṛṣi* who figures prominently in the *Bṛhadāraṇyaka Upaniṣad*].

Yājñavalkyam : The portion of Saṁhitā composed by Yājñavalkya.

Yājñika : A ritualistic commentator.

Yajur Veda : ("Veda of sacrificial prayers") consists also largely of verses borrowed from the Ṛg-Veda. Its purpose was also practical, but, unlike the Sāma-Veda, it was compiled to apply to the entire sacrificial rite, not merely the Soma offering. It refers to acts of worship such as oblations made into Agni or Fire. It has two branches, Kṛṣṇa or Black and Śukla or White. While both contain mantras or incantations to be chanted at rituals, Black Yajurveda also has many explanations. The recensions of Black Yajurveda are Taittirīya, Kāṭhaka, Maitrāyaṇī and Kapiṣṭhala. Those of White Yajurveda are Madhyanadina and Kaṇva. The literary value of Yajurveda is mostly for its prose, which consists of short tense sentences full of meaning and cadence. The Veda that is also the most important text for priests, because it concerns itself with the correct performance of sacrifices. This rests on the belief that the order of the universe, including the deities, can be affected by mistakes or any display of disrespect. The priests of this Veda are known as Adhvaryus. While the hymns are mainly from the Ṛg-Veda, there is a variation in content and arrangement. The passages in prose are definitely those of the Yajur Veda itself. Due to the subject-matter, there are many śākhās (schools) associated with this work. The two Saṁhitās are the Taittirīya Saṁhitā or the Black Yajur, and the Vājasaneyi Saṁhitā or the White Yajur. The former is not as systematic as the latter, in part because the Mantra and Brāhmaṇa portions are not as separate as they should be. The prosaic view holds that the White Yajur is a consequence of the need for a more organized Saṁhitā, while legend holds otherwise. According to the Viṣṇu Purāṇa and the Vāyu Purāṇa, Vaiśampāyana taught the Yajur text (of twenty seven different schools) to

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his pupil Yājñavalkya. However, the latter refused to participate in the appropriate penance for the guru who had accidentally killed a child. On being asked by an enraged guru to return the knowledge he had imparted, Yājñavalkya vomited out the text stained with blood! The other pupils turned into partridges (tittīra) and partook of the Yajur text! This became the Taittirīya Yajur. Yājñavalkya departed and through severe penance, compelled the Sun (Sūrya) to teach him those of the Yajur texts not imparted to him by his guru. The Sun, in the shape of a horse (Vājin) communicated the desired knowledge to him. Hence, the Vājasaneyi or White Yajur. Essentially, the contents of both are one and the same, although the White Yajur does contain some matter not in the Black Yajur. The latter was well known in the third century B.C. The Black Yajur is divided into seven khaṇḍas (books) of forty-four praśnas (chapters) and each of 651 anuvākas (sections). There are 2198 kaṇḍikās (pieces, each piece comprising fifty words). The White Yajur consists of forty adhyāyas (chapters), three hundred and three anuvākas (sections) and 1975 kaṇḍikās. The separation into two saṁhitās arose has not been as certain. It probably originated in a schism led by the sage Yājñavalkya, but if it did not, it produced one, and the adherents of the two divisions were hostile to each other and quarrelled like men of different creeds. The Yajur veda, in 27 branches, was taught by Vaiśampāyana to his disciple Yājñavalkya. Vaiśampāyana had the misfortune to kill his sister's child by an accidental kick, and he then called upon his disciples to perform the appropriate expiatory peace. Yājñavalkya refused to join the miserable inefficient Brāhmaṇa and quarrel ensued. The teacher called upon the disciple to give up all that he had learnt from him, and the disciple, with the same quick temper, vomited forth the Yajur texts that he had acquired, and they fell upon, the ground stained with blood. The other pupils were turned into partridge, and they picked up the disgorged texts, hence the part of Veda, which was acquired was called Taittirīya, and Black. Yājñavalkya sorrowfully departed, and by the performance of severe penance's induced the sun to impart to him those Yajur texts, which his master had not possessed. The sun, then assumed the form of a horse, and communicated to him the desired texts. The priests of this portion of the Veda were called Vājins, while the Saṁhitā itself was called Vājasaneyi and also white because the sun revealed it. The statement that Yājñavalkya received this Veda from the sun is however, earlier that the prunes, or it is mentioned by the grammarian Kātyāyana. A more reasonable and intelligence explanation is, that Vājasaneyi is a patronymic of Yājñavalkya, the offspring of Vājasneyi, and Taittirīya is derived from

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Taittirī, the name of a pupil of Yāska. Though also following many of the hymns of the Ṛg-Veda, the Yajur Veda deviates more from the original text in its collection of the ritual formulas for the priests to use in the sacrifices, which is what yaja means. It explains how to construct the altars for new and full-moon sacrifices and other ceremonies. The Yajur Veda has two collections or saṁhitās called White and Black, the latter being more obscure in its meanings. By this time (10th century B.C. and after) the Āryan conquest has proceeded from the northwest and Punjab to cover northern India especially the Ganges valley. The caste system was in place, as the warriors settled down to ruling over an agricultural society, the role of the priests, their ceremonies gained influence and justified the Āryan ways to the native workers who laboured for the farmers, merchants, craftsmen who in turn were governed by their kings and priests. Land and wealth were accumulated in the hands of a few ruling families, and with food scarce the indigenous people were enslaved or had to sell their labour cheap to the ruling classes. By instituting more elaborate sacrifices for their wealthy patrons, the priests could grow both in numbers and wealth as well. The famous horse sacrifice was not celebrated often but was used by a king to show his lordship over potential adversaries who were invited to acknowledge this overlordship in the ritual. The parts of horse symbolize different aspects of universe so that tremendous power is symbolized. The complicated and obscure rituals were presided over by the priests, three symbols of the lotus leaf, the frog (for rain), and the golden man (for the sun) representing the Āryan dominance over the land and waters of India and natural powers that sustain agriculture. The soma sacrifice was the most important and could last up to twelve years. Since the soma plant was imported from distant mountains, it had to be purchased. A ritual drama re-enacted this business and aggressive Āryan history by showing the buyer snatching back the calf that was paid for the soma plant after the transaction occurs. The soma plant was then placed in a cart and welcomed as an honoured guest and king at the sacrifice. Animals were slain and cut up in the rites before their meat was eaten. After various offerings and other ceremonies the soma juice is poured and toasted to different gods, finally the text lists the sacrificial fees, usually goats, cows, gold, clothes, and food. Coronation ceremonies supported the inauguration of kings. The priests tried to keep themselves above the warrior caste though by praising soma as king of the Brāhmins. Water were drawn from various rivers to sprinkle on the king and indicate the area of his kingdom, he strides in each direction to signify his sovereignty.

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The king is anointed by the royal priest, gives some water to his son, the designated prince, and ritually enacts a raid against a kinsman's cattle, once again re-enacting their history of conquest. The booty is taken and divided into three parts for the priest, those who drank, and the original owner. A ritual dice game is played, which the king is allowed to win. The king then rides out in his chariot and is publicly worshipped as a divine ruler. Agricultural rites were common and regular, and chariot races were no doubt popular at some of the festivals. The Puruṣa (person) sacrifice symbolized human sacrifice, which may refer back to the time when a hunting and pastoral people did not allow their enemies to live because of the shortage of food. However, in an agricultural society more labour was needed and could produce surplus food. The Puruṣa sacrifice recognized 184 professional crafts and guilds. Finally the highest sacrifice was considered to be the Sarvamedha in which the sacrificer offers all of his possessions as the fee at the end of the ceremony. The last chapter of the Yajur Veda is actually the Īśa Upaniṣad expressing the mystical view that the supreme spirit pervades everything. This society was highly patriarchal, and the status of women declined, especially as men often married non-Āryan women. Women did not attend public assemblies and could not inherit property on their own. Polyandry was discouraged, but polygamy, adultery, and prostitution were generally accepted except during certain rituals. A sacrifice was not allowed to seek a prostitute on the first day of the sacrificial fire, nor the wife of another on the second day, or his own wife on the third day. The priests placed themselves at the top of the caste system as they supervised a religion most of the people could not understand without them. After the Atharva Veda was accepted, each sacrifice required at least four priests, one on each side of the fire using the Ṛg, Sāma, Yajur, and Atharva Vedas, plus their assistants and so on. After the wars of conquest were completed and the warrior caste settled down to rule, the priests were needed to sustain social stability. Yet in these times the caste system was much more flexible, as it is indicated that one should not ask about the caste of a learned man. The Brāhmins, as the priest caste was called, had three obligations or debts to pay back in life : they paid back the seers by studying the Vedas, the gods by offering sacrifices, and their fathers by raising a family. Like their European ancestors the Āryan warriors considered themselves above labouring for food and so organized society that food would be provided for them. One ethical duty later found in the epics was that of taking care of refugees, probably because as marauding raiders they had often been refugees

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themselves. The priests assured their livelihood by making sure that penance through religious ritual was a prime social value.

Yajurveda Saṁhitā : The Saṁhitā which contain verses, and it is only an extract of songs. The Yajur Veda saṁhitā consists of two saṁhitā which may be originated from Kuru Pañcālas and that they belongs to period when the Brāhmanical element in existence. The two saṁhitās were White and Black Saṁhitā. These two saṁhitā may be belongs to 3rd century.

Yajurvedi : Familiar with Yajur Veda, the name of a subdivision of the Mahārāṣṭra Brāhmaṇas

Yajuṣ (Yajur) : The mantra of divine Power, the word of power for the right ordaining of action; the word which guides the sacrificial action in accordance with the *ṛk. [Ved.]*

Yajush : Name of Yajur Veda.

Yajyu : The Sacrificer. *[Ved.]*

Yakṣa (Yaksha) : One of the keepers of wealth; [in the *Kena Upaniṣad*] : the demon, the spirit, the unknown power.

Yakṣmanasanaprajāpātya : Ṛg-Vedic ṛṣi belongs to Prajāpātya gotra.

Yama : 1. Controller, Ordained, Lord of the Law; in the Ṛg-Veda he seems to have been originally a form of the Sun, then one of the twin children of the wide-shining Lord of the Truth; he is the guardian of the dharma, the law of the Truth, which is a condition of immortality, and therefore himself the guardian of immortality; in the later ideas [post-Vedic] he is the God of Death. **2.** Yama [in rāja-yoga] : a rule of moral self-control.

Yamasmṛti : The Yama Smṛti is basically a very small book. The text discusses the various types of penance and also states the theoretical principles behind them. Muni Yama has explained the types of repentance right from the beginning of the book and ahead he has thrown light on impurities due to the death of a person and touching a cadaver etc. Muni Yama has explained the code of conduct for all four Varṇas or castes according to the Vedas and the smṛti.

Yamavaivasvata : Ṛg-Vedic ṛṣi belongs to Bhṛgu gotra.

Yamivaivasvatī : Ṛg-Vedic ṛṣi belongs to Bhṛgu gotra.

Yantra : "Kūrma Pṛṣṭhīya (Meru) Śrī Yantra" is one of those oldest, rare and previous Yantra created by 'Ādi Guru Dattātreya' for the welfare of common man. Perhaps, the thought of conceiving Yantras for the benefit of mankind was formed during the Vedic age when metal came into being.

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Literally, "Kūrma Pṛṣṭhīya (Meru) Śrī Yantra" means Śrī Yantra which is mounted at the back of tortoise upwards. It is also believed that the tortoise lifted weight of the earth over its back. So, people relate it to the mystery of nature as those islands, high altitude, mountains of earth amidst the water. Śrī Yantra designed over the back of Kūrma or Tortoise has eight petals as in the case of the original Śrī Yantra where the flower Lotus or Kāmal has eight groups with sixty four Lotus. It is also seen that the most of the designs of Yantras are based on the growing Lotus flower. Here, the question arises as to why Guru Dattātreya choose only the Lotus flower as the base of Yantras. The reason is, Lotus is the only holy flower which originate from the navel (Nābhī) of Lord Viṣṇu, where the God of knowledge and creator of Veda i.e. 'Lord Brahma' is also believed to be seated. Guru Dattātreya is said to be the representative of the 'United Trinity' i.e. Lord Brahma, Lord Viṣṇu and Lord Maheśa. Therefore, the force which pushes man to worship the Yantras lies in the strong belief that these Yantras are created by this 'Trinity' themselves who are the creator, preserver and destroyer of the world respectively, who also control the Sun, the Moon, Planets and hence, the whole universe itself. Meru Yantra, like Śrī Yantra, has Bindu (Point), Trikoṇa (Triangle), Aṣṭakoṇa, Saṁhāra Cakra (Destroying Wheel), Sthiti Cakra (Preserving Wheel), Caturdaśakoṇa, Aṣṭadala Kamal (Group of Eight Lotus), Ṣoḍaśa dala Kamal (Group of 16 Lotus), Tīna Vṛta (Three Circles), Bhūpur (First Square), Sampūrṇa Sṛṣṭi Cakra (Whole System of Universe) and surrounded by Ṛdhi-Sidhi (Prosperity and Fame) gates in four directions of Yantra. Śrī Yantra is being worshipped in the Indian temples since Vedic age. The gist of Vedic vāstu and Science also lies in 'Śrī Yantra'. As without the Alphabets of any language we can not write anything meaningful or writing totally depends upon the alphabets, similarly, on the basis of Śrī Yantra only, Lord Brahma has created this lively world. So to attain and achieve the material substance of the Universe one (worshipper) has to recite Mantra as—"Om, Āiṁ, Śrīṁ, Hrīṁ, Klīṁ, Mahālakṣmye Namaḥ". It is also believed that the 'Kūrma Pṛṣṭhīya Śrī Yantra' was created by the learned Brāhmin community of coastal area in Rameshwaram, Kerala in Seventh or Eighth Century. The Śrī Yantra designed on the mount over the back of a tortoise looks similar to the dome of any temple which is slightly mounted. It also depicts one of the fundamental of 'Vāstu Kalā' which says that any residential house, palace or temple must be mounted at the centre to the top, so that the person residing in it should get more and more energy radiation and solar reflections from the Cosmic Universe

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or Brahmāṇḍa to be more healthy, wealthy and wise. Later on 'Kūrma Pṛṣṭhīya Meru Śrī Yantra' originated in South Indian temples like other idols, was accepted and worshipped by North Indian temples also. Certainly the holy places in Northern India where tortoise are found generally, the 'Kūrma Pṛṣṭhīya Meru Śrī Yantra' has registered its presence already. Nature has designed the back of tortoise with the same petals, angles and Lotus like prints as are printed on Śrī Yantra. In relation to Lord Kacchapa avatāra (incarnation of Lord Viṣṇu) it is also believed that the whole energy and substance of this living world or earth is created around Meru Pṛṣṭha (back of tortoise) which has the elements like water, earth along with chain of mountains etc. The Kūrma Pṛṣṭhīya Śrī Yantra is worshipped similarly as Śrī Yantra has another importance. This Yantra is explained as the tortoise in itself is a very powerful and protected living being, can live in water land simultaneously, but does not harm any body and is a nonviolent creature. Nature has protected the delicacy of tortoise by providing it with a strong cover or jacket which is harmless and quite wonderful. By worshipping this Kūrma Pṛṣṭhīya Śrī Yantra, the person is blessed by the same sort of cover or jacket which is harmproof and protects him in the ups and down so life. This yantra is made up of aṣṭa-dhātu, an alloy of eight metals, which are gold, silver, copper, tin, zinc, mercury, lead and iron. It can be had in different sizes as Small, Medium and Large with Copper or Gold Plated. It can be placed either at the foundation of a house, temple or at the strongroom, locker and cashbox etc. Vedic Yantras are geometrical figures intended to represent the basic energies. Just as every elementary geometrical figure, a straight line, a square, a cross or a triangle etc., has a symbolic value corresponding to the basic notions, similarly, the Yantras symbolise one or the other power or energy. In other words Vedic Yantras are the graphic representations of Mantras. Yantras can be drawn, engraved or painted on a variety of substances. The classical eight tantrik surfaces are gold, silver, copper, crystal, birch, bone, hide (which can include any type of paper), and Viṣṇu stone (śālagrāma). Yantras should always be used on the level. If drawn on paper the colours preferable are red, orange, yellow or a combination of these. They can be drawn to whatever size is required. The two main types of yantras are Bhū and Meru. The former is flat, two dimensional, the latter is of pyramidal form. In worship they should be placed level on a pedestal or pīṭha. Before any yantra is made a suitable object for pūjā, it must be given life (prāṇapratiṣṭhā). The Vedic Yantras are designed to remove the afflictions to obtain a particular result e.g. to have a child, to have a positive

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balance in the bank, or to havė the awareness to control one's temper in order to enhance one's performance at work etc. The Yantras are inscribed with the mystical inscriptions of the afflicted beneficial planets at a particularly auspicious time to suit the individual wearer. The diagrams such as circles, triangles, squares and even a 'dot' are used as Yantras. All these represent cosmic energies. A dot known as bindu in Sanskrit symbolizes all pervading space-the origin of all that exists. The yantras shall be seen daily in the morning and one shall lit incense or lamp before the yantra every morning. It is auspicious and blesses the native with success and wealth. Astrośāstra provide these Vedic Yantras inscribed on Copper plates with 24 caret Gold polish, to let it effective for more days. Gold being considered the most effective metal for Vedic Yantras, it is always recommend Gold yantra or in alternative Gold polished Vedic Yantras. Astrośāstra, as a service to provide our esteemed visitors best Quality Vedic products, all the yantras are 24 caret Gold plated (except Śani yantra and Rāhu yantra) and also available in frames are sent only after Prāṇa pratiṣṭhā (energising or performing pūjā on them) along with the praśāda of Flowers and Candana. The Vedic Yantras are made for different purposes. Every purpose has to be gained through specific type of Yantras. Devas resides in yantras. So in many parts of country, Vedic Yantras are placed in temples and worshipped, after due decoration with Ornaments, cloths etc. In Gujarat, Gāyatrī Yantra is worshipped in Bahu Cārī Mātā Mandir whereas Besa Yantra in Ambā Mātā temple. Śrī yantra mandir has Śrī Yantra for worship.

Yaśas (Yashas) : Glory; victory, success and power.

Yaśolipsā : [Desire for glory]; reaching out for victory, success and power.

Yati : One who practises self-mastery by yoga and austerity.

Yatudhāni : Demon-sorceress.

Yava : Grain (the formation of the light in the force of the physical mind). *[Ved.]*

Yoga : Yoga in various forms is popular throughout the world today. However, few Yoga teachers, much less Yoga students, understand the Vedic roots of Yoga. They are rarely aware of Yoga's integral relationship with Hindu culture, which it pervades on all levels including music, dance, medicine, astrology and spirituality. Yoga is the inner technology that goes along with Vedic wisdom, which is the inner knowledge that enables us to understand the conscious universe utilize its forces for ultimate well being and liberation. Yoga is a comprehensive set of spiritual practices designed to enable us to realize the greater universe of consciousness that is our

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true nature. The term Yoga means to unite, coordinate, harmonize, work, or transform. It refers to the linking all aspects of our being, from the physical body to our highest intelligence, with the true or universal Self. This process occurs in different forms stages relative to the condition of the individual variations of time, place and culture. Vedic knowledge is that knowledge of the Divine or higher Self that the practice of Yoga is seeking to realize. Veda is spiritual wisdom and Yoga is its application. Yoga has developed over many thousands of years and evolved into many branches, making it easy to lose sight of its origins. Today Yoga has been reduced, particularly in the West, to its physical or āsana side, and little of the greater Yoga tradition is seriously studied. Even in India the Vedic basis of the tradition is seldom given proper attention. Yet as we move into a new planetary age, the older spiritual traditions are beginning to resurface in the collective mind. As we move forward we must comprehend our origins and reclaim our ancient spiritual heritage. The Vedas contain the keys to the perennial wisdom of humanity. The Vedas proclaim that we are all children of light, the progeny of the great seers (Maharṣis), who have wandered far. In order for us to evolve in consciousness we must revitalize the seeds of higher evolution that the ancient sages planted within us millennia ago. The revival of the Vedas is crucial to the emergence of a new spiritual global culture. Various scholars and yogis have aimed at researching and rediscovering the original Vedic Yoga. Gaṇapati Muni, the chief disciple of the great South Indian sage Ramana Maharṣi, did notable work in this respect. So did Gaṇapati's disciple, Daivarata Viśvāmitra, whom Maharṣi Mahesh Yogī once brought to the West and called a great modern Ṛṣi. The Vedic Yoga was central to the work of the great modern seer-poet Śrī Aurobindo, who based his integral Yoga on a Vedic model, and Kapali Shastri, an important disciple not only of Aurobindo but also of Gaṇapati Muni. Several other modern Vedic teachers have contributed to the revival of Vedic knowledge including Swami Dayananda Sarasvatī of the Ārya Samāj, Swami Gaṅgeśvarānanda and Pandit Satvalekar. Maharṣi Mahesh Yogī has been its most notable popularizer in recent years, promoting the idea of Vedic science, including Āyurveda and Jyotiṣ worldwide. Three Types of Vedic Yoga The basic Vedic Yoga is threefold, reflecting the tripartite universe, and has several important correspondences. Vedic Yoga is the oldest form of Yoga dating back to the Ṛg-Veda, which is perhaps the oldest book in the world and the legacy of the ancient Sarasvatī civilization of India. The original Vedic Yoga was envisioned by numerous Vedic seers of the Aṅgirasa and Bhṛgu

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families, of which the most important are the seven great seers Vasiṣṭha, Vāmadeva, Bhāradvāja, Gṛtsamada, Viśvāmitra, Kaṇva and Atri, the main seers of the Ṛg-Vedic hymns. Through the vision of the Ṛṣis, the Vedas set forth the main possible spiritual paths for humanity. The Vedas contain a comprehensive key to cosmic evolution as well as to human spiritual unfoldment, unlocking all the laws of the universe. Vedic language employs powerful mantras to set forth this teaching with several levels of meaning and application. In this regard, the Vedic language has a depth and dimension that modern languages, products of the outer mind and ego, cannot approach. Vedic mantras reflect the blueprint of cosmic intelligence through which all that exists can be comprehended in pure consciousness. Vedic mantras contain the prototypes of all knowledge and the keys to all powers of creation. Yet to understand and use them correctly requires a special insight. Vedic mantras cannot be grasped by the ordinary intellect, which is why academic renderings of the Vedas are almost useless and breed many distortions. Mantra Yoga involves developing Mantra Śakti, the power of mantra, through which the mantra becomes alive as a tool of transformation in the mind. From this arises Mantra Sphoṭa, mantric insight, through which the inner meaning of the mantra can be grasped, linking us up with Divine laws. This allows us to understand all forms in the universe as manifestations of the Divine Word, the creative vibration OM. This mantric force sets in motion all other inner energies, not only on an inner level but can also provide mastery over all the forces of nature. Prāṇa Yoga involves developing Prāṇa or Vidyut Śakti (lightning or electrical force), and Prāṇic insight (lightning perception). This allows us to work with our vital energy as a manifestation of the energy of consciousness. Mantra becomes Prāṇa, as Prāṇa (breath) itself is unmanifest sound. This Prāṇa provides the impetus and vitality for inner transformations. Dhyāna Yoga, or the Yoga of meditation, involves developing Buddhi or awakened intelligence, called Dhī in the *Vedas*, and its power of truth perception. It allows us to understand the universe and the human being as unfoldments of Cosmic Intelligence. This higher intelligence arises through the energization of speech and Prāṇa and brings an extraordinary transformative power into the deepest level of the mind. In Dhyāna Yoga the light of truth floods the mind and we come to know the unitary nature of all reality. The Three *Vedas* correspond to these three Yogas. The *Ṛg-Veda*, the Veda of mantra, sets forth the basic mantras or seeds of cosmic knowledge on all levels. The Yajur Veda, the Veda of sacrifice, shows their application through ritual, which is both external

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and internal (yogic), individual and cosmic. The main internal ritual is Prāṇāyāma. The Sāma Veda, the Veda of unification, shows the realization of the mantras through ecstasy and insight. These three forces operate in our three states of waking, dream and deep sleep, and can transform them into states of Divine waking or perception, Divine dream or creation, and Divine rest or peace. These are the three worlds of Earth, Atmosphere and Heaven, not as external but as internal realities, through which we can grasp all the worlds as formations of our own mind.

Yogadṛṣṭi (Yogadrishti) : [Yogic (power of) vision].

Yogakṣema : Getting and having of good; well-being and joy.

Yogamāyā : Power of the godhead's spiritual consciousness, the power of his consciousness-force put out in self-manifestation.

Yogaśakti (Yogashakti) : Yoga-force, spiritual force.

Yogashakti : See *Yogaśakti*.

Yuga : An age [there are four *Yugas* : The *Satya* (or *Kṛta*), *Tretā*, *Dvāpara* and *Kali*].

Satya-yuga	:	1,728,000 human years
Tretā-yuga	:	1,296,000 human years
Dvāpara-yuga	:	864,000 human years
Kali-yuga	:	432,000 human years.

This yuga cycle totaling 4. 32 million years is also called a mahā- or divya-yuga. One thousand such cycles, 4. 32 billion years, make up one day of Lord Brahmā, the demigod who governs the universe. Such a day of Brahmā is called a kalpa. Each of Brahmā's nights lasts as long as his day. Life is manifest on earth only during the day of Brahmā. With the onset of Brahmā's night, the entire universe is devastated and plunged into darkness. When another day of Brahmā begins, life again becomes manifest. Each kalpa (day of Brahmā) is divided into 14 manvantara periods, each lasting 71 yuga cycles. Preceding the first and following each manvantara period is a junction (sandhyā and sāndhyaṁśa respectively) the length of a Satya-yuga (1,728,000 years). Each manvantara period ends with a partial devastation and starts with a partial recreation of the universe. Brahmā lives 100 years, consisting of 360 days and nights (the Vedic year is based on the cycles of the moon, not the sun). Thus Brahmā lives 100×360 kalpas = 36,000 days plus 36,000 nights. In human years, Brahmā's life span lies far beyond our power of imagination : 72,000×4, 320,000,000 human years = 311,040,000,000,000 human years. The life span

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of Brahmā is identical with the duration of the universe. This time span, called a mahā-kalpa, is also the duration of one breathing in and out of Mahā-Viṣṇu, the Personality of Godhead. Mahā-Viṣṇu lies down within the ocean of causality and sleeps. He is eternal, and He dreams the material world in His cosmic slumber. When He exhales, all the universes emanate from the pores of His skin, and a Brahmā is born within each universe. When He inhales, Brahmā dies, and He sucks the universes into His mouth and destroys them. With each exhalation, the entire process starts anew. This cycle goes on eternally and is therefore also called eternal time.

The four yugas can also be calculated in demigod years :

Satya-yuga	:	4, 800 demigod years
Tretā-yuga	:	3, 600 demigod years
Dvāpara-yuga	:	2, 400 demigod years
Kali-yuga	:	1, 200 demigod years.

Each six months of human time is one day for the demigods, and another six months is one night. When the sun is in the southern side of the universe (summer in the Southern Hemisphere), the demons have day and demigods have night, and vice versa when the sun is in the Northern Hemisphere. One of our years is one of their days, and 360 of our years is one of their years. Most demigods maintain their positions within the universe for the duration of one manvantara (age of Manu). Because the demigods live for one day of Brahmā, they change their positions each manvantara and become other demigods. Since 14 manvantaras (14 Manus) reign in one day of Brahmā, a total of 14×360×100 = 504,000 Manus and demigods change shifts in the lifetime of Brahmā.

The Four Yugas : The Vedic Purāṇas describe the four yugas as follows : Satya-yuga, or the golden age, is the ideal age, characterized by virtue, wisdom, religion, and practically no vice or ignorance. Humans do not hate or envy each other, nor do they ever feel anxious, fearful or threatened. They solely worship the one Supreme Personality of Godhead, hear the one Veda, obey the one law, and practice the one religious process—meditation on the Supreme. People live for about 100,000 years. In Tretā-yuga vice is introduced. The good qualities that humans had in Satya-yuga reduce by one third. People introduce religious rites, sacrifices, and ceremonies. They start to act with fruitive desires, expecting a reward for their work and religious activities. They live for a maximum of 10,000 years. In Dvāpara-yuga uprightness is only half of what it was in Satya-yuga. The Vedas are divided into four parts, and only a few people study

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them. Sensual desires and diseases begin to well up, and injustice spreads in human civilization. People live for a maximum of 1000 years. In Kali-yuga only one fourth of human uprightness remains and gradually reduces to nil as the age progresses. We now live in Kali-yuga, the iron age, the most degraded of the four ages (kali literally means "quarrel and hypocrisy"). In this age men are short lived and have less intelligence. They are especially lazy in performing their spiritual duties and exceedingly slow to surrender to the Lord. They are misled, frustrated and, above all, always disturbed. The qualities of religion (truthfulness, cleanliness, forbearance and mercy) and the qualities of life (intelligence, duration of life and bodily strength and beauty) all diminish. The maximum duration of human life is 100 years, and even that is rare. According to the Vedic scriptures, we are now in the first day of the second half of the life of Brahmā (even he gets old, and he is now 50). Within this day of Brahmā, we are in the seventh manvantara (of Vaivasvata Manu), in the 28th turnover of its 71 yuga cycles. Modern astronomy calculates the beginning of the present Kali-yuga at 2 :27a. m. on February 20th in the year 3102 B.C.

Yuga Yajñīya : The age of sacrifice.

Yugadharma : The best ideal [*Dharma*] of the age.

Yuga-Sandhyā : The evening of the cycle [*Yuga*].

Yujaḥ : Yoke-fellows; allies. *[Ved.]*

Yukta : Yoked; in *Yoga*.

Yuktaharī Yuktanidraḥ : One who eats and sleeps suitably or one who is in *Yoga* with.

Yuktivāda : [A line of argument].

Yuṣaṇ : The description of horse sacrifice as specified in the Ṛg-Veda.

Yutha : Herd of cows specified in Ṛg-Veda.

Yuvaku : Full of energy. *[Ved.]*

Yuvarāja (Yuvarāj) : The young king"; heir apparent, crown prince.

Z

Zodiac : The Ṛg-Veda, the oldest Vedic text, there are clear references to a cakra or wheel of 360 spokes placed in the sky. The number 360 and its related numbers like 12, 24, 36, 48, 60, 72, 108, 432 and 720 occur commonly in

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Vedic symbolism. It is in the hymns of the great Ṛṣi Dīrghatamās (RV I. 140 – 164) that we have the clearest such references. Dīrghatamās is one of the most famous Ṛg-Vedic Ṛṣis. He was the reputed purohita or chief priest of King Bharata (Aitareya Brāhmaṇa VIII. 23), one of the earliest kings of the land, from which India as Bharata (the traditional name of the country) was named. Dīrghatamās was one of the Aṅgirasa Ṛṣis, the oldest of the Ṛṣi families, and regarded as brother to the Ṛṣi Bhāradvāja, who is the seer of the sixth book of the Ṛg-Veda. Dīrghatamās is also the chief predecessor of the Gotama family of Ṛṣis that includes Kakṣivān, Gotama, Nodhas and Vāmadeva (seer of the fourth book of the Ṛg-Veda), who along with Dīrghatamās account for almost 150 of the 1000 hymns of the Ṛg-Veda. His own verses occur frequently in many Vedic texts, a few even in the Upaniṣads. The hymns of Dīrghatamās speak clearly of a zodiac of 360 degrees, divided in various ways, including by three, six and twelve, as well as related numbers of five and seven. We must remember that the zodiac is first of all a mathematical division of the heavens such as this hymn outlines. This is defined mainly according to the elements, qualities and planetary ruler ships of the twelve signs. The symbols we ascribe to these twelve divisions are a different factor that can vary to some degree. The actual stars making up the constellation that goes along with the sign is yet a third factor. For example, some constellations are less or more than thirty degrees, but the mathematical or harmonic division of each sign will only be thirty degrees. What is important about the hymns of Dīrghatamās is that he shows the mathematical basis of such harmonic divisions of a zodiac of 360 degrees. For Dīrghatamās, the case for much of later Vedic astronomy, the main God of the zodiac is the Sun God called Viṣṇu. Viṣṇu rules over the highest heaven and in sometimes identified with the pole star or polar point, which in the unique view of Vedic astronomy is the central point that governs all celestial motions and form which these are calculated. According to Dīrghatamās Ṛg-Veda I. 155. 6, "With four times ninety names (caturbhiḥ śākaṁ navatiṁ ca namābhiḥ), he (Viṣṇu) sets in motion moving forces like a turning wheel (cakra)." This suggests that even in Vedic times Viṣṇu had 360 names or forms, one for each degree of the zodiac. A fourfold division may correspond to the solstices and equinoxes. Elsewhere Dīrghatamās states, I. 164. 36, "Seven half embryos form the seed of the world. They stand in the dharma by the direction of Viṣṇu." This probably refers to the seven planets. Most of the astronomical information occurs in his famous Asya Vamasya Hymn I. 164. Much of this hymn can be understood as a description of the zodiac.

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It begins : 1. Of this adorable old invoker (the Sun) is a middle brother who is pervasive (the Wind or lightning). He has a third brother, whose back carries ghee (Fire). There I saw the Lord of the people (the Sun) who has seven children. This verse is referring to the usual threefold Vedic division of Gods and worlds as the Fire (Agni) on Earth, the Wind or Lightning (Vāyu) in the Atmosphere and the Sun (Sūrya) in Heaven. This also may refer to the three steps or strides of Viṣṇu through which he measures the Earth, the Atmosphere and Heaven. The Sun is also a symbol of the supreme light or the supreme Sun God that is Viṣṇu. The Sun or supreme light has seven children, the visible Sun, Moon and five planets. We should note that the zodiac of twelve signs is divided into three sections based upon a similar understanding, starting with Aries or fire (cardinal fire ruled by Mars, who in Vedic thought is the fire born of the Earth), then with Leo or the Sun (fixed fire ruled by the Sun), and then with Sagittarius, the atmospheric fire, lightning or wind (mutable fire ruled by Jupiter, the God of the rains). 2. Seven yoke the chariot that has a single wheel (cakra). One horse that has seven names carries it. The wheel has three naves, is undeceiving and never overcome, where all these beings are placed. The zodiac is the single wheeled-chariot or circle yoked by the seven planets, which are all forms of the Sun or sunlight. It is the wheel of time on which all beings are placed. The Vedic horse (aśva) is symbolic of energy or propulsive force. 3. This chariot that the seven have mounted has seven wheels (cakras) and is carried by seven horses. The seven sisters sing forth together, where are hidden the seven names of the cows. The seven planets create their seven rotations or seven wheels. Each has its horse, its energy or velocity. Each has its feminine power or sister, its power of expression. It carries its own hidden name or secret knowledge (symbolically cows or rays). This refers to the astrological influences of the planets. 11. The wheel of law with twelve spokes does not decay as it revolves around heaven. Oh Fire, here your 720 sons abide. The circle of the zodiac has twelve signs. It has 720 half degrees or twins, making 360 total. The Śatapatha Brāhmaṇa X. 5. 5, a late Vedic text, also speaks of a wheel of heaven with 720 divisions. "But indeed that Fire-altar is also the Nakṣatras. For there are twenty-seven of these Nakṣatras and twenty-seven secondary Nakṣatras. This makes 720." Twenty-seven times twenty-seven Nakṣatras equals 729, with which some overlap can be related to the 720 half-degrees of the zodiac. 12. The Father with five feet and twelve forms, they say, dwells in the higher half of heaven full of waters. Others say that he is the clear-seeing one who dwells below in a sevenfold wheel that has

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six spokes. The five feet of the father or the Sun are the five planets or the five elements that these often refer to (to which Vedic thought associates the five sense organs and five motor organs in the human body). His twelve forms are the twelve signs. The Sun in the higher half of heaven with the waters is the signs Leo with Cancer (ruled by the Moon), with the other five planets being the five feet, each ruling two signs. In Vedic thought, the Sun is the abode of the waters, which we can see in the zodiac by the proximity of the signs Cancer and Leo. The sevenfold wheel is the zodiac moved by the seven planets. The six spokes are the six double signs through which the planets travel. The same verse occurs in the Praśna Upaniṣad I. 11 as a symbol for the year. 13. Revolving on this five-spooked wheel all beings stand. Though it carries a heavy load, its axle does not over heat. From of old it does not break its ancient laws. The five-spooked wheel is again the zodiac ruled by five planets and five elements and their various internal and external correspondences. 14. The undeceiving wheel (circle) together with its felly (circumference), ten yoked to the upward extension carry it. The eye of the Sun moves encompassing the region. In it are placed all beings. This may again refer to the ten signs ruled by the five planets, with each planet ruling two signs. The eye of the Sun may be the sign Leo through which the solar influence pervades the zodiac or just the Sun itself. The upward extension may be the polar region. 15. Of those that are born together, the seventh is born alone. The six are twins (yama), Divine born ṛṣis. The wishes that they grant are apportioned according to their nature. Diversely made for their ordained, they move in different forms. The six born together or are twins are the twelve signs, two of which are ruled by one planet (considering the Sun and Moon as a single planetary influence). The seventh that is singly born is the single light that illumines all the planets. Elsewhere the Ṛg-Veda X. 64. 3 speaks of the Sun and Moon as twins (yama) in heaven. The planets are often associated with the ṛṣis in Vedic thought, particularly the ṛṣis Bṛhaspati (Jupiter), Śukra (Venus) and Kaśyapa (the Sun) that became common names for the planets. Their ordained or stabilizer may be the pole star (polar point). 48. Twelve are its fellies. The wheel is one. It has three naves. Who has understood it? It are held together like spokes the 360, both moving and non-moving. This perhaps the clearest verse that refers to the zodiac of twelve signs and three hundred and sixty degrees. The same verse also occurs in Atharva Veda (X. 8. 4). The zodiac has three divisions as fire, lightning and Sun or Aries, Sagittarius and Leo that represent these three forms of fire. The 360 spokes are the 360 degrees which revolve in the sky but remain in the

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same place in the zodiac. Yet another verse (43) of this same hymn of Dīrghatamās refers to the Viśuvat, the solstice or equinox, showing that such astronomical meanings are clearly possible. If we examine the hymn overall, we see that a heavenly circle of 360 degrees and 12 signs is known, along with 7 planets. It also has a threefold division of the signs, which can be identified with that of fire, wind (lightning) and Sun (Aries, Sagittarius, Leo) and a six fold division that can be identified with the planets each ruling two signs of the zodiac. This provides the basis for the main factors of the zodiac and signs, as we have known them historically. We have all the main factors for the traditional signs of the zodiac except the names and symbols of each individual sign. This I will address in another article. Elsewhere in Vedic literature is the idea that when the Creator created the stars he assigned each an animal of which there were originally five, the goat, sheep, cow, horse and man (Śatapatha Brāhmaṇa X. 2. 1). This shows a Vedic tradition of assigning animals to constellations. The animals mentioned are the man, goat, ram, bull and horse, which contain several of the zodiacal animals. The zodiac in Vedic thought is the wheel of the Sun. It is the circle created by the Sun's rays. The Śatapatha Brāhmaṇa X. 5. 4 notes, "But, indeed, the Fire-altar also is the Sun. The regions are its enclosing stones, and there are 360 of these, because 360 regions encircle the Sun on all sides. And 360 are the rays of the Sun." The Zodiac and the Subtle Body Clearly this hymn contains a vision of the zodiac but its purpose is not simply astronomical, nor is the zodiac the sole subject of its concern. Besides the outer zodiac of time and the stars there is the inner zodiac or the subtle body and its cakra system. The seven cakras mentioned are also the seven cakras of the subtle body. In Vedic thought the Sun that rules time outwardly corresponds inwardly to Prāṇa, the spirit, soul or life force, (Maitrāyaṇī Upaniṣad VI. 1). Prāṇa is the inner Sun that creates time at a biological level through the process of breathing. It is also the energy that runs up and down the spine and flows through the seven cakras strung like lotuses along it. According to Vedic thought (Śatapatha Brāhmaṇa XII. 3. 28) we have 10, 800 breaths by day and by night or 21, 600 a day. This corresponds to one breath every four seconds. The same text says that we have as many breaths in one muhūrta (1/30 of a day or 48 minutes) as there are days and nights in the year or 720, so this connection of the outer light and our inner processes is quite detailed at an early period. In Vedic thought the subtle body is composed of the five elements, the five sense organs and five motor organs, which correspond to different aspects of its five lower cakras. On top of these five are the

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mind and intellect (manas and buddhi) which are often compared to the Moon and the Sun and relate to the two higher cakras. They can be added to these other five factors, like the five planets, making seven in all. The cakras of Dīrghatamās, though outwardly connected to the zodiac, are inwardly related to the subtle body, connections that traditional commentators on the hymn like Sāyaṇa or Ātmānanda have noted. This hymn of Dīrghatamās contains many other important and cryptic verses on various spiritual matters that are connected to but go beyond the issues of the zodiac. It is written in the typical Vedic mantric and symbolic language to which it provides two keys; 39. The supreme syllable of the chant in the supreme ether, in which all the Gods reside, those who do not know this, what can they do with the Veda? Those who know it alone are gathered here. 45. Four are the levels of speech. Those trained in the knowledge, the wise know them all. Three hidden in secrecy cannot be do not stir. Mortals speak only with the fourth. There is clearly a hidden knowledge behind these verses, which reflect an esoteric tradition of spiritual knowledge that was mainly accessible for initiates who had the keys to open its veils. We cannot simply take such verses superficially but must look deeply and see what they imply. Then the pattern of their inner meaning can come forth. If we do this, the astronomical and astrological side cannot be ignored. Pingree's Views Western scholars of the history of astronomy like David Pingree have accepted the astronomical basis of this hymn. In an article, "Astronomy in India" in *Astronomy Before the Telescope*, C. Walker (ed.), St. Martin's Press, New York, 1996, pp. 123-124, Pingree suggests that Mul. Apin, Babylonian tablets that date from 687 to 500 B.C. has " 'an ideal calendar' in which one year contains 12 months, each of which has 30 days, and consequently exactly 360 days; a late hymn of the Ṛg-Veda refers to the same 'ideal calendar'. And Mul. Apin describes the oscillation of the rising-point of the sun along the eastern horizon between its extremities when it is at the solstices; the same oscillation is described in the Aitareya Brāhmaṇa.'" This ideal calendar is the basis for the zodiac and its twelve signs at a mathematical level. Clearly Pingree is referring to Ṛg-Veda I. 164 as his 'late' hymn of the Ṛg-Veda. To quote from David Pingree's "History of mathematical astronomy in India, " in the Dictionary of Scientific Biography, C.S. Gillespie (ed.), pp. 533-633, Charles Scribers, New York, 1981, page 534 : "In the case of the priority of the Ṛg-Veda to the Brāhmaṇas, it is not always clear that the views expressed in the latter developed historically after the composition of the former. All texts that can reasonably be dated before *ca.* 500 B.C. are here

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considered to represent essentially a single body of more or less uniform material." The point of his statement is to try to get such Ṛg-Veda references as those of Dirghatamas later than the Brāhmaṇa texts as both reflect a similar sophisticated astronomy, which is necessary to make it later than the Babylonian references and a product of a Babylonian influence as he proposes. This requires reducing all the layers of Vedic literature to a more or less uniform mass at a very late date, which is contrary to almost every view of the text. Clearly this Ṛg-Veda hymn, which has parallels and developments in the Brāhmaṇas (like the Śatapatha Brāhmaṇa quoted in this chapter), must be earlier and show that such ideas were much older than the Brāhmaṇas. To maintain his late date for Vedic astrology, Pingree must assume that this hymn or its particular astronomical verses were late interpolations to the Ṛg-Veda, around 500 B.C.E. or about the time of the Buddha. This is rather odd because the Buddha is generally regarded as having come long after the Vedic period, while the actual text is usually dated well before 1000 B.C.E. (some have argued even to 3000 B.C.E.). Even the Brāhmaṇas, like the Upaniṣads that come after them, are pre-Buddhist by all accounts. Perhaps the main Vedic ritual given in the Brāhmaṇas, the Gāvamāyana, follows the model of a year of 360 days and is divided into two halves based upon the solstices, showing that such an 'ideal' calendar was central to Vedic thought. That such an ideal calendar has its counterpart in the sky is well reflected in Vedic ideas saying that equate the days and nights with the Sun's rays and with the stars (as we have noted in Śatapatha Brāhmaṇa with 720 Upanakṣatras). The Brāhmaṇas, we should also note, emphasize the Kṛttikās or the Pleiades as the first of the Nakṣatras, reflecting an astronomical era of the Taurus equinox. The Śatapatha Brāhmaṇa notes that the Kṛttikās mark the eastern direction. In addition, the hymn, its verses and commentaries on them are found in many places in Vedic literature, along with support references to Nakṣatras. It cannot be reduced to a late addition but is an integral part of the text. That being the case, a zodiac of 360 degrees and its twelve fold division are much older in India than any Greek or even Babylonian references that he has come up with. Pingree also tries to reduce the ancient Vedic calendar work Vedāṅga Jyotiṣ to 500 B.C.E. or to a Babylonian influence. However, the internal date of this late Vedic text is of a summer solstice in Aśleṣa or 1300 B.C.E., information referenced by Varāha Mihira in his Bṛhat Saṁhitā (III. 1-2). "There was indeed a time when the Sun's southerly course (summer solstice) began from the middle of the Nakṣatra Aśleṣa and the northerly one (winter solstice) from the beginning of the

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Nakṣatra Dhaniṣṭhā. For it has been stated so in ancient works. At present the southerly course of the Sun starts from the beginning of Cancer and the other from the initial point of the sign Capricorn." The middle of Aśleṣa is 23 20 Cancer, while the beginning of Dhaniṣṭhā (Śrāviṣṭhā) is 23 20 Capricorn. Calculating the precession accordingly, this is obviously a date of around 1300 B.C.E.. There are yet earlier references in the Vedas like Atharva Veda XIX. 6.2 that starts the Nakṣatras with Kṛttikā (the Pleiades) and places the summer solstice (ayana) in Maghā (00 – 13 20 Leo), showing a date before 1900 B.C.E. These I have examined in detail in my book Gods, Sages and Kings. Clearly the Vedas show the mathematics for an early date for the zodiac as well as the processional points of these eras long before the Babylonians or the Greeks supposedly gave them the zodiac. It is not surprising that India could have invented the zodiac and circle of 360 degrees. After all, the decimal system and the use of zero came from India. In this regard, as early as the Yajur Veda, we find names for numbers starting with one, ten, one hundred and one thousand ending with one followed by twelve zeros (Śukla Yajur Veda XVII. 2). The Ṛg-Veda has another cryptic verse that suggests its cosmic numerology. According to it the Cosmic Bull has four horns, three feet, two heads and seven hands (Ṛg-Veda IV. 58. 3). This sounds like a symbolic way of presenting the great kalpa number of 4,320,000,000 years. Such large numbers for the universe are typical to Indian thought, but scholars such as Pingree would also ascribe them to a Babylonian origin.

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Appendix - I

GENERAL INFORMATION

Artis

God Name(s)	*Responsibility*
Viśvakarmā	Artificer, craftsman and smith

Creator

God Name(s)	*Responsibility*
Brahmā, Nārāyaṇa, Prajāpati, Puruṣa, Purusa	Hindu
Hiraṇyagarbha	Vedic god of creation

Death/Underworld

God Name(s)	*Responsibility*
Nirṛta, Nirrita	Vedic god of death
Preta, Pali Peta	Hindu & Buddhist spirits of the dead
Yama	Hindu god of the dead

Destiny

God Name(s)	*Responsibility*
Ārdrā	Misfortune
Aśleṣas	Bad Luck
Aśvayujau (Epic and Purāṇic)	Fortune
Bharaṇī (Verdic) :	Misfortune
Chitrā, Citrā	Misfortune

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Earth/Fertility

God Name(s)	*Responsibility*
Ādimūrti	Mother
Aṣṭamātara (Purāṇic)	Mother
Bala	Mother
Bhārata Mātā (Modern Hindu)	Mother
Bhāratī	(Minor) sacrifices
Bhūmidevī	Fertility
Bhūmīya	Male fertility
Brāhmaṇī	Mother
Chaṇḍikā, Caṇḍikā	Desire
Chama, Cama	Young love
Devakī	Mother (Hindu)
Dhartī Mātā	Mother
Kāmā	Lust (Hindu)
Lakshmī, Lakṣmī, Śrī	Lust and beauty
Pṛthvī	Earth (Hindu)
Rati	Sexual Desire (Hindu)
Śakti	Female creative energy
Urvaśī	Success in love affairs

Evil

God Name(s)	*Responsibility*
Andhaka	Demon
Bhūtamātā, Pārvatī	Evil
Bhūtas	Group of Demons
Bombay Kamayan (local)	Disease
Dhaniṣṭha	Discord and Strife

Healing

God Name(s)	*Responsibility*
Dhanvantarī	Physician of the gods (Hindu)
Dharma	Divine inner law (Hindu)
Gaṅgā	River : curative and purifying

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Hearth

God Name(s)	*Responsibility*
Agni	Fire

Law/Literature/Eloquence

God Name(s)	*Responsibility*
Pūchan	Meeting (Hindu)
Vach, Vac	Speech

Messenger

God Name(s)	*Responsibility*
Bṛhaspati, Bṛhaspati, Brāhmaṇaspati	Messenger
Mātariśvān	Messenger (Verdic)

Multiple Functions

God Name(s)	Responsibilities
Apsarās	Water-spirits protecting musicians and gamblers, and bringers of good luck and insanity
Aryamān	Hospitality and marriage
Bhaga	Prosperity, good luck and marriage
Devi	Original vegetation and mother goddess
Ganesha, Gaṇeśa, Gaṇapati	Wisdom, literature and worldly success
Iḍā	Prayer and devotion
Indra	Supreme (Verdic), War and of fertility (Hindu)
Kali, Kāli Mā, Kālikā	Devouring, destructive black Earth mother(Verdic); Hindu : Nature and time
Pārvatī	Himālaya mountains; Mother goddess, ideal devoted wife (Śiva's)
Pṛṣṇī	Earth and darkness (Hindu)
Ṛbus, Ribhus	Crafts, equestrian and Sun (Hindu)
Sarasvatī	Speech, eloquence and wisdom (Hindu)
Sāvitrī, Sāvitar	King of heaven and active power

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Tvashtri, Tvaṣṭar, Tvashtar, Tvastrī, Tvaṣṭṛ	Hindu creator and artificer
Varuṇa	Cosmic law and order, and of the waters (Verdic)

Sea

God Name(s)	*Responsibility*
Makara	Sea monster

Sky

God Name(s)	*Responsibility*
Aruṇā	Early dawn
Arundhati	Astral
Dyaus	Ancient Vedic sky god
Kalkin, Kalki	Time
Nakṣatras	Space goddesses
Uṣās, Uṣās	Dawn

Storms

God Name(s)
Bhṛgus

Sun/Moon/Stars

God Name(s)	*Responsibility*
Aṁśa	Minor sun god
Aśvins	Twins—Morning and Evening stars
Budha	Venus
Dhruva	Pole Star
Devapurohita	Jupiter
Dhatar	Sun
Dakṣa, Dakṣa	Sun
Pushan, Pūṣan	Sun
Sāvitṛ, Sāvitar	Verdic-Sun
Soma	Moon
Sūrya	Sun
Vivasvat, Vivasvān	Sun

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Trees

God Name(s)	*Responsibility*
Araṇyanī :	Woodlands
Vanadevatas	Vedic tree spirits

Water/Lake/Rain/River

God Name(s)	*Responsibility*
Āpam Napāt :	Fresh
Saraṇyu	Clouds

Wealth

God Name(s)	*Responsibility*
Abhijit	Fortune
Dhīṣaṇa, Kubera, Kuvera	Prosperity

Wind

God Name(s)	*Responsibility*
Gandharvas	Air gods
Rudra	Ancient Vedic god of storms and the winds
Vāyu	Wind

Vegetation/Agriculture/Drought/Wine

God Name(s)	*Responsibility*
Ayyappan	Growth
Balarāma	Agriculture
Surā	Wine (Verdic)
Vritra, Vṛtra	Drought

There are 10 forms of fire : 5 natural and 5 ritual

1. Agni is earthly, visible fire.
2. Indra (Vāyu) is the thunderbolt that destroys houses and forests.
3. Sūrya (Sun) was named the god of the sky.
4. Vaiśvānara (the one who penetrates all things) the food (spiritual and material) which changes into energy for the body and soul.
5. Destructive fire that sleeps in a volcano and some day will destroy the world.

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6. The Immense fire (Brahma-agni) or the sacred fire of sacrifices.
7. The fire of the Self-perpetuating One (Prajāpatya-agni) and of the promise made at the investiture of the sacred cord at the ritual of Agni-hotra.
8. The Home fire (Gārhapatya-agni) the fire of family life and love, which starts with marriage and must never, go out.
9. The fire for the ancestors (Dakṣiṇā-agni) the fire of memory which exercises and receives the offerings of the dead.
10. The funeral fire (Dakṣiṇā-agni) which consumes the bodies of the dead.

The 8 Spheres of influence or Vasus

1. The earth (Pṛthivī)
2. Fire (Agni) : food
3. Space (Antarikṣa)
4. Wind (Vāyu) : life giving breath
5. Sky (Dyaus)
6. Sun (Sūrya) : intellect
7. The Constellations or stars : (Nakṣatra)
8. The moon (Soma) : oblation, seed of immortality.

These are the 8 (Vasu-s) who live in the world and the world lives in them.

The 11 life Principles, the gods of space and life

The "angry ones" : Rudras. These are believed to be 10 kinds of vital energy. When we die, they leave our bodies and we mourn their loss. Thus they are called the "cause of tears". They are the sons of the saga Vision (Kaśyapa) and Fragrant Earth (Surabhi). They are the companions of Rudra-Śiva.

The 12 sovereign Principles—Āditya-s

These are the 12 months of the year and govern the passage of time. They are also guides of life.

4. The Celestial Ruler (the thunder)—Indra

He is the being who is the manifestation of the heart.

5. The Progenitor—Prajāpati

He is the Supreme Ruler (Parameṣṭhin) the immovable one, the renewer of life (the Eternal or Svayambhu).

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The double incarnation of "Ritual Art" or Dakṣa (The supreme creation principle)

He was later known as "Brahmā" (Mahābhārata 13)

He is the son of the "Immense Being" and considered to be the source of cosmic life, the father of the gods, of men and the anti-gods. He represents the power of ritual, which joins men to the gods. He gave birth to the moving universe and his cult was linked to that of the King of the dead (Yama) and his scribe Citra.

The first "Ritual Art" Or Dakṣa was born during the Cakṣuaṇa Manu cycle, the son of Manīṣa and 10 awakened beings (Pracetas.) Dakṣa married Obscure (Āsinī) the daughter of Depth, (Virana) who was also a creation god. Dakṣa had at first 10,000 sons called the "Happy Horses" (Haryāśva), and then 10,000 speedy horses (Saralāśva), who were born from spiritual union. However the sage Nārada revented further creation by forcing them to take holy vows and lead an ascetic life.

The first "Ritual Art" also gave birth to 69 daughters conceived naturally

- 10 married the Law of Perfection : Dharma
- 13 married the sage Vision : Kaśyapa : they were nameḍ the mothers of the world.
- 4 married the celestial horse Takṣya.
- 27 married the god of the moon, Soma : they formed the houses of the moon.
- 2 married Existence : Bhūta.
- 2 married the flamboyant Aṅgirasa.
- 2 married the "rich in horses" : Kṛśāśva.

The 14 Manus or cycles of Creation

The day of the great Being is divided into 14 parts and over each one a Manu reigns. Each period called a Manvantara corresponds to 4 million, 320 thousand human years. These 14 parts form a Kalpa.

The first Manu is the sun of the self-begotten after it had divided into 2 parts : male and female. From him were born the 12 Great Seers and the human race, and 3 times a day the Seers and their sons prayed for the stability of the world :

1. The cycle of the Lawgiver—the Son of the Self-begotten : Svayambhuva.
2. The cycle of the Son of the Self-illuminated : Svarociṣa.
3. The cycle of the Son of the Very High : Auttama.

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4. The cycle of the Son of obscurity : Tāmasa.
5. The cycle of the Son of Wealth : Raivata.
6. The cycle of the Son of Sight : Cākṣuṣa.
7. The cycle of the present time : Vaivasvata.
8. The cycle of the Parent of the Sun : Arka Savarnika.
9. The cycle of the Parent of Ritual Art : Dakṣa Savarṇika.
10. The cycle of the Parent of Immensity : Brahma Savarṇika.
11. The cycle of the parent of Perfection : Dharma Savarṇika.
12. The cycle of the parent of the Lord of tears : Rudra Savarṇika.
13. The cycle of the parent of Light : Deva Savarṇika or the son of clarity : Raucya.
14. The cycle of the Parent of Power : Indra Savarṇika.

They are the children of Infinity, the great Aditi, the mother of the gods who extends infinitely way beyond the sea and the clouds. Aditi is the daughter of Ritual Art, (Dakṣa). From her marriage to Vision (Kaśyapa) were born 12 children who are the elements :

- Friendship (Mitra), respect and solidarity between men.
- Honour (Anymān), the chivalrous mind, moral principles.
- Sharing (Bhaga) of possessions.
- Destiny (Varuṅg) the unknown, the unexpected, that can give support (Dhātrī).
- Luck (Aṁśa) celestial inheritance, the gift of the gods.
- Industry (Tvaṣṭṛ), the maker of weapons, the craftsman.
- Progress (Pūṣan) : the nurturer, prosperity, security.
- Morals or human law (Vivasvat) : order.
- Magic (Sāvitrī) : the power of words.
- Courage (Śakra) : power, heroism, confidence.
- The knowledge or perception of Cosmic Law (Viṣṇu) : Immanent divine knowledge.

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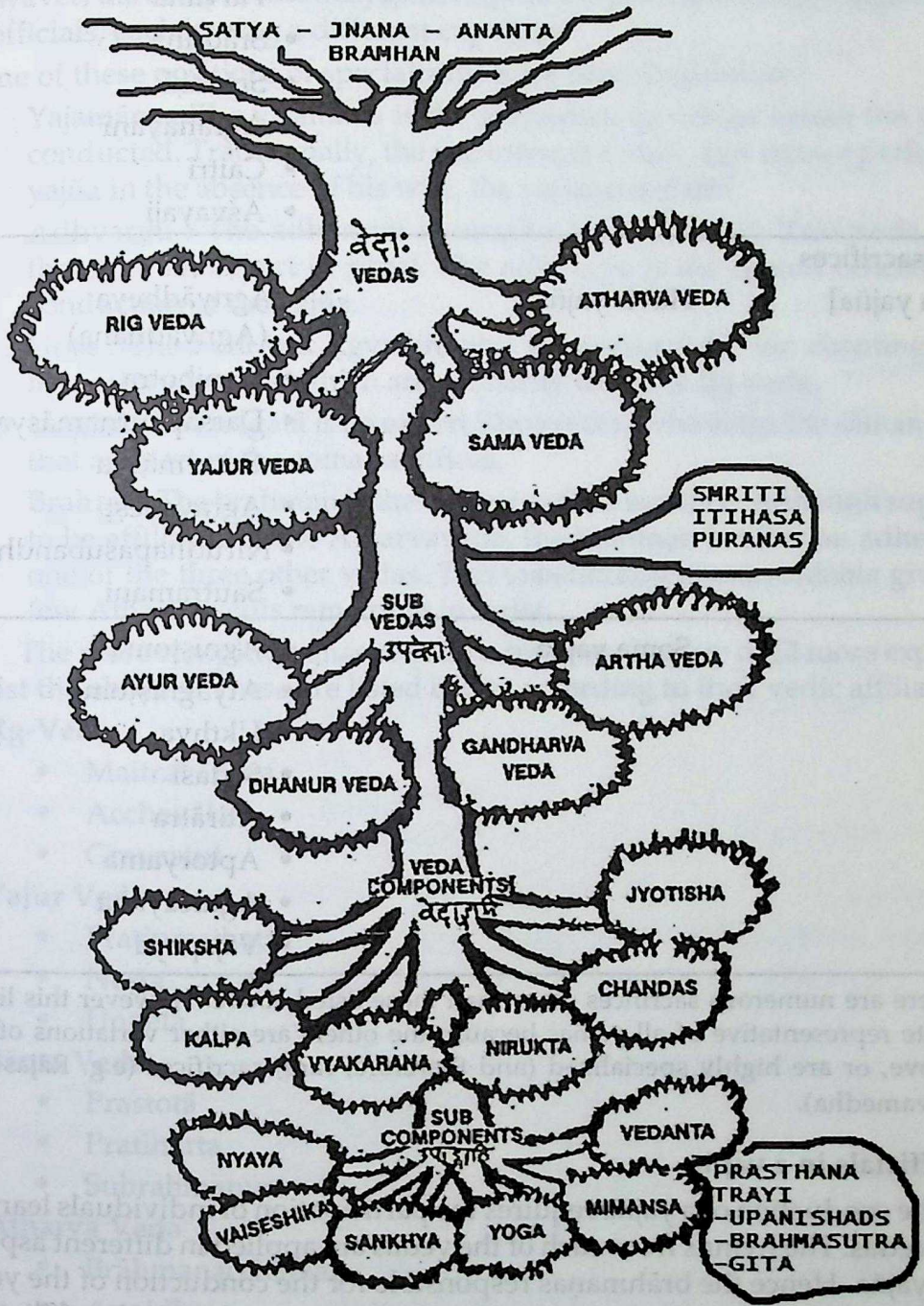
Tree Diagram of Vedas



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THE YAJNAS*

Domestic sacrifices	Gṛhyayajña [Pāka yajña]	• Aṣṭaka • Parvana • Śrāddha • Śrāvaṇī • Agrāhayaṇī • Caitrī • Aśvayaji
Public sacrifices [Śrauta yajña]	Havir yajña	• Agnyādheya (Agnyādhana) • Agnihotra • Darśapaurṇamāsya • Caturmāsya • Agrayaneṣṭi • Nirūḍhapaśubandha • Sautramani
	Soma yajña	• Agniṣṭoma • Atyagniṣṭoma • Ukthya • Ṣoḍaśī • Atirātra • Aptoryama • Agnicayana • Vājapeya

* There are numerous sacrifices other than those listed above. However this list is quite representative of all yajñas because the others are either variations of the above, or are highly specialized (and therefore, rare) sacrifices (e.g. Rājasūya; Aśvamedha).

The officials in a yajña

The conduction of a yajña requires the participation of individuals learned in the vedas. The hymns from each of the vedas are applied in different aspects of the yajña. Hence the brāhmaṇas responsible for the conduction of the yajña have to specialize iṇ their respective roles, depending on their vedic affiliation.

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The number of officials required in a yajña depends upon its complexity. The daily domestic sacrifice may be performed by a brāhmaṇa on his own behalf. However, the complex Śrauta yajñas require the participation of a large number of officials, each having a different expertise.

Some of these positions of specialization are described below :

- Yajamāna : The yajamāna is the individual on whose behalf the yajña is conducted. Traditionally, the yajamāna is a male, and cannot perform the yajña in the absence of his wife, the yajamāna-patni.
- Adhvaryu : The adhvaryu is usually learned in the Yajurveda and is therefore an expert in ritual. The adhvaryu is the central official in the conduction of the yajña.
- Hotā : The hotā is a Ṛgvedin, and is necessary for the chanting of the invocatory hymns, which are primarily from the Ṛg-veda.
- Udgātā : The udgātā is an expert Sāmavedin, who sings the sāman chants that are part of the soma sacrifices.
- Brahmā : The brahman is the overseer of the sacrifice. Although supposed to be affiliated to the Atharvaveda, the brahman is often an adherent of one of the three other vedas. This substitution is unavoidable given the few Atharva vedis remaining in India.

The more complex yajñas require a complete battery of 12 more experts to assist the above 4. These are listed below according to their vedic affiliation :

1. **Ṛg-Veda**
   - Maitravaruṇa
   - Acchavāka
   - Gravastut
2. **Yajur Veda**
   - Pratiprasthata
   - Neṣṭa
   - Unneta
3. **Sāma Veda**
   - Prastotā
   - Pratiharta
   - Subrahmanya
4. **Atharva Veda**
   - Brāhmaṇacchamsin
   - Agnidhra
   - Pota

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1. Saṁhitā

This is the section containing the hymns to the various elements and deities.

Ṛgveda	• Ṛk Saṁhitā
Yajurveda (Kṛṣṇa)	• Taittirīya Saṁhitā
	• Kāṭhaka Saṁhitā
	• Maitrāyaṇīya Saṁhitā
Yajurveda (Śukla)	• Vājasaneyi Saṁhitā
Sāma Veda	• Kauthuma Saṁhitā
	• Jaiminīya Saṁhitā
Atharva Veda	• Atharva veda Saṁhitā

2. Brāhmaṇa

The Brāhmaṇas are collections of prose that describe various ritualistic details.

Ṛg-Veda	• Kauṣītaki Brāhmaṇa
	• Aitareya Brāhmaṇa
Yajur Veḍa (Kṛṣṇa)	• Taittirīya Brāhmaṇa
	• Kaṭha Brāhmaṇa
Yajur Veda (Śukla)	• Śatapatha Brāhmaṇa
Sāma Veda	• Tāṇḍya Brāhmaṇa
	• Ṣaḍviṁśa Brāhmaṇa
	• Jaiminīya Brāhmaṇa
Atharva Veda	• Gopatha Brāhmaṇa

3. Āraṇyaka

These are the "forest texts" which deal with philosophical concerns.

Ṛg-Veda	• Kauṣītaki Āraṇyaka
	• Aitareya Āraṇyaka
Yajur Veda (Kṛṣṇa)	• Taittirīya Āraṇyaka
	• Kaṭha Āraṇyaka

4. Upaniṣad

The Upaniṣads contain the highest form of philosophical introspection.

Ṛg-Veda	• Kauṣītaki
	• Aitareya

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Yajur Veda (Kṛṣṇa)	• Taittirīya
	• Kaṭha
	• Maitrī
Yajur Veda (Śukla)	• Īśa
	• Bṛhadāraṇyaka
Sāma Veda	• Chāndogya
	• Kena
Atharva Veda	• Muṇḍaka
	• Māṇḍūkya
	• All later upaniṣads

I. Śākala Caraṇa of Ṛgveda

1. Aitreya Upaniṣad (2nd Āraṇyaka of the Aitreya Āraṇyaka)
2. Aśyavāmīya Sūkta (Ṛgveda 1, 164, 1-64)
3. Puruṣa Sūkta (Ṛgveda X, 90)
4. Nāsadīya Sūkta (Ṛgveda X, 129)
5. Hiraṇyagarbha Sūkta (Ṛgveda X, 121, 1-10)
6. Vāc Sūkta (Ṛgveda)
7. Mudgala Upaniṣad of Mudgala Śākhā
8. Gālava Upaniṣad of Gālava Śākhā.

II. Bāṣkala Caraṇa of Ṛgveda

1. Bāṣkalamantra Upaniṣad.

III. Māṇḍūkeya Caraṇa of Ṛgveda

1. Bavruca Upaniṣad.

IV. Śāṅkhāyana Caraṇa and Kauṣītaki Caraṇa of Ṛgveda

1. Kauṣītaki Brāhmaṇa Upaniṣad in the Śāṅkhāyana Āraṇyaka
2. Saṁhitā Upaniṣad in the Śāṅkhāyana Āraṇyaka.

V. Taittirīya Caraṇa of Kṛṣṇa Yajurveda

1. Taittirīya Upaniṣad (Taittirīya Āraṇyaka prapāṭhaka VII-IX)
2. Yajñiki or Mahānārāyaṇa Upaniṣad (Taittirīya Āraṇyaka prapāṭhaka X).

VI. Kāṭhaka Caraṇa of Kṛṣṇa Yajurveda

1. Kāṭhakamantra or Kāṭhaka or Kaṭha Upaniṣad
2. Kaṭhaśruti Upaniṣad
3. Kaṇṭhaśruti Upaniṣad
4. Śivasaṁkalpa Brāhmaṇa
5. Kaṭha Śikṣā Upaniṣad.

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VI. Maitrāyaṇīya Caraṇa of Kṛṣṇa Yajurveda

1. Maitrāyaṇīya Upaniṣad or Maitrāyaṇīya Āraṇyaka or Bṛhadāraṇyaka of Maitrāyaṇīya Śākhā (the Caraka Āraṇyaka manuscript is almost identical to this text).
2. Chāgaleya Upaniṣad of the Chāgaleya Śākhā
3. Śvetāśvatara Upaniṣad of the Śvetāśvatara Śākhā.

VII. Vajasneya Śākhās or Śukla Yajurveda Śākhās

1. Vājasneyi Saṁhitā Upaniṣad or Īśa or Īśāvāsya Upaniṣad (Madhyandina and Kaṇva recensions).
2. Bṛhadāraṇyaka Upaniṣad (Madhyandina and Kaṇva recensions).
3. Agnirahasya section in book X of Śatapatha Brāhmaṇa
4. Jābāla Upaniṣad of Jābāla Śākhā
5. Subala Upaniṣad
6. Maṇḍala Brāhamaṇa Upaniṣad
7. Tadeva Upaniṣad (in Yajurveda Saṁhitā)
8. Rudrasūkta (in Yajurveda Saṁhitā).

VIII. Jaiminīya or Tālavakara Śākhā of Sāmaveda

1. Jaiminīya Brāhmaṇa Upaniṣad or Talavakara Āraṇyaka
2. Kena Upaniṣad in the Tālavakara Āraṇyaka
3. Śaṭyāyana Gāyatrī Upaniṣad in the Tālavakara Āraṇyaka
4. Prāṇagnihotra in the initial sections of the Jaiminīya Brahman.

IX. Kauthuma and Rāṇāyanīya Śākhās of Sāmaveda

1. Chāndogya Upaniṣad or Tāṇḍya Rahasya Upaniṣad.

X. Śaunaka Śākhā of Atharvaveda

1. Atharvana Upaniṣad or Mantra Upaniṣad of Atharvaveda or Muṇḍaka Upaniṣad
2. Praṇava Upaniṣad (in Gopatha Brāhmaṇa)
3. Skambha Sūkta
4. Ucchishta Sūkta
5. Prāṇa Sūkta
6. Gāyatrī Upaniṣad (Gopatha Brāhmaṇa I, 32-33)
7. Brahmā Sūkta.

XI. Paippalāda Śākhā of Atharvaveda

1. Praśna Upaniṣad
2. Brahmā Upaniṣad

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3. Garbha Upaniṣad
4. Saṁhitā Upaniṣad or Brahmā Sūkta (Paippalāda Atharvaveda VIII, 9, 1-12)

XII. Atharva Veda Upaniṣads of Unknown Śākhās or not belonging to any Śākhā

1. Culika Upaniṣad
2. Māṇḍūkya Upaniṣad
3. Brahmabindu Upaniṣad
4. Nādabindu Upaniṣad
5. Dhyānabindu Upaniṣad
6. Amritabindu Upaniṣad
7. Tejobindu Upaniṣad
8. Atharvaśiras Upaniṣad
9. Atharvaśikhā Upaniṣad
10. Kaivalya Upaniṣad

XIII. Upaniṣads whose Vedic Śākhā is not known or which do not belong to any Śākhā

1. Śaunaka Upaniṣad
2. Ārṣeya Upaniṣad

P.V. Kane who is the author of 'History of religious scriptures' has given the name of fifty Smṛtis which are as under :

Agastya Saṁhitā	Atreya Dharmaśāstra	Indradutt Smṛti	Upa Kaśyapa Smṛti
Ṛṣyaśṛṅga Smṛti	Kawas Smṛti	Kratu Smṛti	Gaṅga Smṛti
Candra Smṛti	Skanda Smṛti	Śāntanu Smṛti	Chāgalya Smṛti
Saptarṣi Smṛti	Lomaśa Smṛti	Hiraṇyakeśī Smṛti	Vairvānasa Smṛti
Paithinasī Smṛti	Soma Smṛti	Nārada Smṛti	Vyāghrapāda Smṛti
Lall Smṛti	Vaijavaya Smṛti	Pulaha Smṛti	Prahlāda Smṛti
Vabhru Smṛti	Marīci Smṛti	Viśveśvara Smṛti	Śākāṭayana Smṛti
Śākala Smṛti	Satyavrata Smṛti	Sumantu Smṛti	Cyavana Smṛti
Jamdagni Smṛti	Gaveya Smṛti	Ṛtuparṇa Smṛti	Kapiñjala Smṛti
Vārāhī Saṁhitā	Vāmadeva Saṁhitā	Śaunaka Smṛti	Vaiśvānara Saṁhitā
Śunaḥ Saṁhitā	Ṣaṭyāyana Saṁhitā	Ṣaṇmukha Smṛti	Sanatkumara Saṁhitā
Sāṅkhyāyana Smṛti	Īśāna Saṁhitā	Gālava Smṛti	Jābāla Smṛti
Kaṇād Smṛti	Kārṣṇajin Smṛti		

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Apart from these there are many other 'Smṛtis' like

Vṛhatparāśara Smṛti	Laghuhārit Smṛti	Vṛhadhārit Smṛti	Nāradīya Smṛti
Atri Smṛti	Vṛhadgautama Smṛti	Laghu Yama Smṛti	Vṛhad Yama Smṛti
Aruṇa Smṛti	Pulastya Smṛti	Buddha Smṛti	Vṛhadyogi Yājñavalkya
Brahmokta Yājñavalkya	Kāśyapa Smṛti	Vyāghrapāda Smṛti	Laghu Śaṅkha Smṛti
Auśanaśa Saṁhitā	Laghu Vyāsa Smṛti	Deval Smṛti	Prajāpati Smṛti
Lohit Smṛti	Nārāyaṇa Smṛti	Dalmya Smṛti etc	

Astrology

Forehead	–	Aries (Meṣa)
Mouth	–	Taurus (Vṛṣabha)
Chest area	–	Gemini (Mithuna)
Heart	–	Cancer (Karka)
Stomach	–	Leo (Siṁha)
Waist	–	Virgo (Kanyā)
Bladder	–	Libra (Tulā)
Sex organ	–	Scorpio (Vṛścika)
Thighs	–	Sagittarius (Dhanu)
Knees	–	Capricorn (Makara)
Calf of leg	–	Aquarius (Kumbha)
Feet	–	Pisces (Mīna)

The planets travelling in twelve zodiac signs have affect on the following

The Sun has effect on	–	Soul (Ātmā)
The Moon has effects on	–	Mind (Mana)
The Mars has effects on	–	Patience (Dhairya)
The Mercury has effects on	–	Voice (Vāṇī)
The Jupiter has effects on	–	Reasoning (Viveka)
The Venus has effect on	–	Sperms (Vīrya)
The Saturn has effect on	–	Sensitivity (Saṁvedanā)

Great Astrologer names in the Vedic period.

Agastya	Aṅgirasa	Āpastamba	Arundhati
Āśvalāyana	Aśvatthāmā	Atharvan	Atri
Bādarāyaṇa	Bhāradvāja	Bhṛgu	Bṛhaspati

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Caraka	Chāndogya	Cyavana	Dattātreya
Droṇa	Dhaumya	Durvāsā	Gārgī
Goutama	Hārīta	Jamadagni	Kaṇva
Kapila	Kaśyapa	Maitrayī	Manu
Mārkaṇḍeya	Mudgala	Nārada	Paṇinī
Patañjali	Pulastya	Ṛṣyaśṛṅga	Śāṅkhyāyana
Śāṇḍilya	Śukrācārya	Śuśruta	Utathya
Vaiśaṁpāyana	Vasiṣṭha	Vātsayāyana	Viśvāmitra
Yājñavalkya			

Brahmavādinī

In addition to Arundhati, Gārgī and Maitrayī mentioned above we come across the following women of high learning and exalted status.

Aditi	Apālā	Dhāriṇī	Indrāṇī
Jahu	Lopāmudrā	Romaśā	Siddhā
Śivā	Śrīmatā	Sulabha	Svadhā
Vapunā	Vedavatī	Yamī	

Priest

Hotrī

Originally the "pourer, " but came to specialize in chanting verses from the *Ṛg-Veda Saṁhitā* (often rearranged according to metrical and melodic considerations).

Udgātrī

Mastered collection of "songs" (*sāman*) rearranged from the *Ṛg-Veda Saṁhitā*, which came to be known as the *Sāma Veda.*

Adhvaryu

The main ritual actor, he specialized in prose and verse *mantras* (sacred formulations of sound that have the power to bring transcendental truths into reality).

Brāhmaṇa

Oversaw the whole ritual ensuring that nothing was omitted or incorrectly performed; counteracted mistakes by reciting magical incantations from the *Atharva Veda.*

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Text

Ṛg-Veda Saṁhitā

Brāhmaṇas
Āraṇyakas
Upaniṣads.

Sāma Veda Saṁhitā

Brāhmaṇas
Āraṇyakas
Upaniṣads.

Yajur Veda Saṁhitā

Brāhmaṇas
Āraṇyakas
Upaniṣads.

Atharva Veda Saṁhitā

Brāhmaṇas
Āraṇyakas
Upaniṣads.

Aitareya Upaniṣad

The Aitareya Upaniṣad belongs to the Ṛg-Veda and the Upaniṣad proper consists of three chapters. This is part of the Aitareya Āraṇyaka, and the Upaniṣad begins with the Fourth chapter of the second Āraṇyaka, and comprises Chapter IV, V and VI. The preceding parts deal with sacrificial ceremonies like mahāvrata and their interpretations. It is the purpose of this Upaniṣad to lead the mind of the sacrificer away from the outer ceremonial to its inner meaning. All true sacrifice is inward. Śaṅkara points out that there are three classes of men who wish to acquire wisdom. The highest consists of those who have turned away from the world, whose minds are free and collected, who are eager for freedom. For these the Upaniṣad (Aitareya Āraṇyaka II. 4-6) is in tended. There are others who wish to become free gradually by attaining to the world of Hiraṇya-garbha. For them the knowledge and worship of the prana, life-breath is intended. (Aitareya Āraṇyaka II. 1-3). There are still others who care only for worldly possessions. For them the meditative worship of Saṁhitā is intended. (Aitareya Āraṇyaka III.)

Bṛhad-Āraṇyaka Upaniṣad

The Bṛhad-Āraṇyaka Upaniṣad which is generally recognized to be the

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most important of the Upaniṣads forms part of the Śatapatha Brāhmaṇa. It consists of three Khaṇḍas or sections, the Madhu Khaṇḍa which expounds the teachings of the basic identity of the individual and the Universal Self, the Yājñavalkya or the Muni Khaṇḍa which provides the philosophical justification of the teaching of Khila Khaṇḍa, which deals with certain modes of worship and meditation, upāsanā, answering roughly to the three stages of religious life, śravaṇa, hearing the upadeśa or the teaching, manana, logical reflection, upapatti and niṣidhyāsana or contemplative meditation. Of the two recensions of the Śatapatha Brāhmaṇa, the Kāṇva and Madhyandina, Śaṅkara follows the former.

Chāndogya Upaniṣad

The Chāndogya Upaniṣad belongs to the Sāma Veda. Chāndoga is the singer of the Sāman (1). It is part of the Chāndogya Brāhmaṇa which has ten chapters. The first two chapters of the Brāhmaṇa deal with sacrifices and other forms of worships. The other eight constitutes the Chāndogya Upaniṣad. The first and the second chapter discuss the problems of liturgy and doctrine such as the genesis and significance of Auṁ and the meaning and names of Sāman—*chāndo sāma gayati iti chāndogaḥ.*

Īśa Upaniṣad

The Īśa, also called the Īśāvāsya Upaniṣad, derives its name from the opening word of the text Īśāvāsya or Īśa. It belongs to the Vājasaneyi school of the Yajur Veda. The Vājasaneyi Saṁhitā consists of forty chapters of which this Upaniṣad is the last. Its main purpose is to teach the essential unity of God and the world, being and becoming. It is interested not so much in the Absolute in itself, Parabrahman, as in the Absolute in relation to the world, Parameśvara. It teaches that life in the world and life in the Divine Spirit are not incompatible.

Jābāla Upaniṣad

The Jābāla Upaniṣad belongs to the Atharva Veda and discusses a few important questions regarding renunciation.

Kaivalya Upaniṣad

The Kaivalya Upaniṣad belongs to the Atharva Veda and is called Kaivalya Upaniṣad as its study and practice lead to the state of Kaivalya or aloneness.

Kaṭha Upaniṣad

Kaṭha Upaniṣad, also called Kāṭhakopaniṣad which belongs to the Taittirīya school of the Yajur Veda, uses the setting of a story found in ancient Sanskrit

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literature (1). A poor and pious Brāhmaṇa, Vajaśravasa, performs a sacrifice and gives as presents the priests a few old and feeble cows. His son, Naciketas, feeling disturbed by the unreality of his father's observance of the sacrifice, proposes that he himself may be offered as offering (dakṣiṇā) to a priest. When he persisted in his request, his father in rage said, 'Unto Yama, I give thee.' Naciketas goes to the abode of Yama and finding him absent, waits there for three days and nights unfed. Yama on his return, offers three gifts in recompense for the delay and discomfort caused to Naciketas. For the first, Naciketas asked, 'Let me return alive to my father.' For the second, 'Tell me how my good works (iṣṭa-pūrta) may not be exhausted'; and for the third, 'Tell me the way to conquer re-death (punar mṛtyu).' In the Upaniṣad, the third request is one for enlightenment on the 'great transition' which is called death. The Upaniṣad consists of two chapters, each of which has three Vallīs or sections. There are some passages common to the Gītā and Kaṭha Upaniṣad.(1) Taittirīya Brāhmaṇa III. I.8; see also Mahābhārata Anuśāsana Parva : 106. The first mention of the story is in the Ṛg-Veda (X. 135) where we read how the boy Naciketas was sent by his father to Yama (Death), but was allowed to get back on account of his great faith, śraddhā.

Kauṣītaki-Brāhmaṇa Upaniṣad

Kauṣītaki-Brāhmaṇa Upaniṣad, also called Kausitaki Upaniṣad (1) does not form a part of the Kauṣītaki Brāhmaṇa of thirty chapters which has come down to us and the name can be accounted for by treating the Āraṇyaka of which it forms a part as itself included in the Brāhmaṇa literature of the Ṛg-Veda. (2) Śaṅkara refers to it in several places in his commentary on the Brahmā Sūtra and Śaṅkarānanda has commented on it. There are various recensions of the text. The Upaniṣad has four chapters. Śaṅkarānanda explains the name thus : kukutsitam nindyam heyam iti arthaḥ, śītalaṁ saṁsārikam sukham yasya sa kuśitaḥ eva kuśitakaḥ tasyapatyam kauśitakiḥ. II. I. Brāhmaṇas also deal with Vedānta and so sometimes include the Upaniṣads : brāhmaṇam api trividham, vidhi-rūpam, arthavāda-rūpam, tad-ubhaya-vilakṣaṇam ca, vidhyartha-vdobhaya-vilakṣaṇam tu vedānta-vākyam. Madhusūdana : Prasthāna-bheda.

Kena Upaniṣad

The Kena Upaniṣad derives its name from the first word Kena, by whom, and belongs to the Sāma Veda. It is also known as the Tālavakara, the name of the Brāhmaṇa of the Sāma Veda to which the Upaniṣad belongs.It has four sections, the first two in verse and the other two in prose. The metrical portion deals with the Supreme Unqualified Brāhmaṇa, the absolute principle underlying the world of phenomenon and the prose part of the Upaniṣad deals

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with the Supreme as God, Īśvara. The knowledge of the Absolute, parā vidyā, which secures immediate liberation (sadyo-mukti) is possible only for those who are able to withdraw their thoughts from worldly objects and concentrate on the ultimate fact of the universe. The knowledge of Īśvara, aparā vidyā, puts one on the pathway that leads to deliverance eventually (karma-mukti). The worshiping soul gradually acquires the higher wisdom which results in the consciousness of the identity with the Supreme.

Maitrī Upaniṣad

The Maitrī or Maitrāyaṇīya Upaniṣad, belongs to the Maitrāyaṇīya śākhā or branch of the Black Yajur Veda. (1) Maitrī is the principal teacher and Maitrāyaṇa is the name of the śākhā to which the Upaniṣad belongs. It contains seven chapters of which the last two are comparatively modern. The whole Upaniṣad is later in date than the classical Upaniṣads which it quotes frequently. (2) We have a reference to the trimūrti conception Brahmā, Viṣṇu and Śiva in IV.5, which also indicates the late date of the Upaniṣad. The three forms are traced to the three guṇas, rajas, sattva and tamas in V. 2. Suggestions of the illusory character of the world, momentousness of phenomenon show the influence of Buddhist thought. Rāmatīrtha's commentary on the Upaniṣad is of much interest. In some texts it is assigned to the Sāma Veda. From the grammatical peculiarities found in this Upaniṣad Max Müller ascribes the Upaniṣad 'to an early rather than late period.' Sacred Books of the East, Vol. XV (1900), p. 6.

Māṇḍūkya Upaniṣad

The Māṇḍūkya Upaniṣad belongs to the Atharva Veda and contains twelve verses. It is an exposition of the principle of aum as consisting of three elements, a, u, m, which refer to the three states of walking, dream and dreamless sleep. The Supreme Self is manifested in the universe in its gross, subtle and causal aspects. Answering to the four states of consciousness, wakefulness, dream, dreamless sleep, transcendental consciousness (1) these are aspects of the Godhead, the last alone being all-inclusive and ultimately real. The Absolute of mystic consciousness is the reality of the God of religion. The Upaniṣad by itself, it is said, is enough to lead one to liberation. (2) Gauḍapāda, Śaṅkara's teacher's teacher wrote his famous Kārikā on the Upaniṣad, which is the first systematic exposition of Advaita Vedānta which has come down to us. Śaṅkara has commented on both the Upaniṣad and the Kārikā.

See Nṛsiṁha-pūrva-tāpanīya Upaniṣad U. IV. I.

Māṇḍūkyam ekaṁ kevalaṅ mumukṣuṇam vimuktaye, Muktika Upaniṣad I. 27.

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Muṇḍaka Upaniṣad

The Muṇḍaka Upaniṣad belongs to the Atharva Veda and has three chapters, each of which has two sections. The name is derived from the root muṇḍ, 'to shave,' as he that comprehends the teaching of the Upaniṣad is shaved or liberated from error and ignorance. The Upaniṣad states clearly the distinction between the higher knowledge of the Supreme Brahman and the lower knowledge of the empirical world. It is by this higher wisdom and not by sacrifices or worship that one can reach Brahman. Only saṁnyāsin who has given up everything can obtain the highest knowledge.

Paiṅgala Upaniṣad

Paiṅgala Upaniṣad belongs to the Śukla Yajur Veda and is in the form of a dialogue between Yājñavalkya and his pupil Paingala. Some of the important questions such as meditation on the Supreme, the nature of release, are discussed in this.

Praśna Upaniṣad

The Praśna Upaniṣad belongs to the Atharva Veda and has six sections dealing with six questions put to a sage by his disciples who were intent on knowing the nature of the ultimate cause, the power of aum, the relation of the Supreme to the constituents of the world. The Upaniṣad is so called as it deals with praśna or question.

Subala Upaniṣad

The Subala Upaniṣad belongs to the Śukla Yajur Veda and is in the form of a dialog between the sage Subala and Brahmā, the creator God. It discusses the nature of the universe and the character of the Absolute.

Śvetāśvatara Upaniṣad

The Śvetāśvatara Upaniṣad belongs to the Taittirīya school of the Yajur Veda. Its name is derived from the sage who taught it. (1) It is theistic in character and identifies the Supreme Brahman with Rudra who is conceived as the material and the efficient cause of the world, not only the author of the world but its protector and guide. The elements associated with theism, Personal God and devotion to Him, which are to be met with undoubtedly in the other Upaniṣads, become prominent in the Śvetāśvatara Upaniṣad. The emphasis is not on Brahman the Absolute, whose complete perfection does not admit of any change or evolution but on the personal Īśvara, omniscient and omnipotent who is the manifested Brahmā. Terms which were used by the later Sāṁkhya philosophy

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occur in the Upaniṣad, but the dualism of the Sāṁkhya, puruṣa and prakṛti, is overcome. Nature, or pradhāna, is not an independent entity but belongs to the self of the Divine, devātmā-śakti. God is the mayin, the maker of the world which is māyā or made by him. (2) The Upaniṣad teaches the unity of the souls and world in the one Supreme Reality. The Upaniṣad is an attempt to reconcile the different philosophical and religious views, which prevailed at the time of its composition. śveta—pure, aśva—indrīyas (senses). Śaṅkarānanda : literally, he who has a white (?). Cf. Jarad-gavaḥ, he who has an old cow. *Mayī sṛjate sarvam etat.*

Taittirīya Upaniṣad

The Taittirīya Upaniṣad belongs to the Taittirīya school of the Yajur Veda. It is divided into three sections called Vallīs. The first is the Śikṣā Vallī. Śikaṣ is the first of the six Vedaṅgas (limbs or auxiliaries of the Veda); it is the science of phonetics and pronunciation. The second is the Brahmānanda Vallī and the third is the Bhṛgu Vallī. These two deal with the knowledge of the Supreme Self, paramātma-jñāna.

Vajrasūcika Upaniṣad

The Vajrasūcika Upaniṣad belongs to the Sāma Veda and describes the true character of a Brāhmaṇa and incidentally offers comments on the nature of the Supreme Reality. The Upaniṣad is valuable in that it undermines caste distinctions based on birth.

Mantras in Vedas

The Ṛg-Veda—The mantras are numbered under two systems, one division is in Aṣṭakas, Adhyāyas, Vargas and mantras and the other is in Maṇḍala and Sūktas and all the mantras counted are between the first and the last mantras of the Ṛg-Veda, which are as given in appendix at serial No. 82 and 83. In between these two first and last mantras the number of hymns and mantras is as given under :

Maṇḍala) Number	Number of Sūktas	Number of Mantras	Maṇḍala Number	Number of Sūktas	Number of Mantras
1.	191	1976	6.	75	765
2.	43	429	7.	104	841
3.	62	617	8.	103	1016
4.	58	589	9.	114	1108
5.	87	727	10.	191	1754

Total Maṇḍalas 10, Sūktas 1018, Mantras 10522.

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2. ***TheYajur-Veda***—First mantra and the last mantra are given in the appendix at serial No. 84 and 85. The chapterwise number of mantras of the Yajur Veda in between the first and the last mantras is as follows.

Chapter No.	Number of Mantras	Chapter No.	Number of Mantras	Chapter No.	Number of Mantras	Chapter No.	Number of Mantras
1.	31	11.	83	21.	61	31.	22
2.	34	12.	117	22.	34	32.	16
3.	63	13.	58	23.	65	33.	97
4.	37	14.	31	24.	40	34.	58
5.	47	15.	65	25.	48	35.	22
6.	37	16.	66	26.	26	36.	24
7.	48	17.	99	27.	45	37.	21
8.	63	18.	77	28.	46	38.	28
9.	40	19.	95	29.	60	39.	13
10	34	20.	90	30.	22	40.	17

Total number of chapters 40 : Total number of mantras 1976.

3. ***The Sāma Veda***—First mantra and the last mantra are given in the appendix, at serial No. 86 and 87. Sāma Veda has two sections viz. Pūrvārcika (the first part) and the Uttarācika (the I part) and there are 10 mantras of the Mahānamnyārcika. ***Pūrvārcika***—

Adhyāya (Chapter)	Dashtayīs	Mantras	Adhyāya (Chapter)	Dashtayīs	Mantras
1.	12	114	4.	12	115
2.	12	118	5.	12	119
3.	12	119	6.	5	55

Total chapters 6 : dashtayīs 64 : Mantras 640.

Sāma Veda Uttarārcika (the second part)

Adhyāya (Chapter) Number	Number of mantras	Adhyāya (Chapter) Number	Number of mantras	Adhyāya (Chapter) Number	Number of mantras
1.	62	8.	59	15.	38
2.	62	9.	78	16.	44
3.	55	10.	94	17.	40
4.	56	11.	32	18.	54
5.	69	12.	56	19.	54
6.	76	13.	54	20.	51
7.	83	14.	46	21.	33
				22.	27

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Total number of Adhyāyas (Chapters) 22 : Total mantras 1223. Mahānamnyārcika-10. Total mantras in the Sāma Veda—I Part-640, II Part-1223 Mahānamnyārcika Mantras-10. Total number of mantras- 1873.

Name	*No. of Mantras*
Āgneya	114
Aindra	352
Pāvamāna	119
Āraṇya	55
Mahānamnyārcika	10
Total	650

4. The Atharva Veda The first mantra and the last mantra are given in the appendix at serial No. 88 and 89.The number of mantras is as under :

No. of Kānda	No. of Mantras	No. of Mantras	No. of Kānda	No. of Mantras	No. of Mantras
1.	35	153	11.	10	313
2.	36	207	12.	5	304
3.	31	230	13.	4	188
4.	40	324	14.	2	139
5.	31	376	15.	18	220
6.	142	454	16.	9	103
7.	118	286	17.	1	30
8.	10	293	18.	4	283
9.	10	313	19.	72	453
10.	10	350	20.	143	956

Total number of Kāndas – 20
Total number of Sūktas – 731
Total number of Mantras – 5977

Grand total of mantras of the four Vedas :

Rig Veda	–	10522
Yajur Veda	–	1976
Sāma Veda	–	1873
Atharva Veda	–	5977
	–	20348

Thus there are 20348 mantras in the four Vedas.

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Number of letters in the total mantras of the four Vedas Śatapatha Brāhmaṇa 10.4.2.23-25 describes that the total number of letters in all the mantras of the four Vedas is equal to 24000

Bṛhatīcchandas (name of a metre) one Bṛhatīchanda has 36 letters, so the number of letters in the mantras of all the four Vedas is 8, 64,000 letters.

This in brief is the numerial calculation of the self-evident Vedas. Any other literature or matter claimed to be a Veda is not acceptable as such. The evidences of other scriptures and books are acceptable only to such an extent to which their matter is verified and attested by the Vedas, as stated above.

Chronological Table of Ṛg-Vedic Ṛṣis

Atreyas	Kaṣyapas	Bhārgavas	Aṅgirasas
Atri soma	Marīci	Bhṛgu-Atharvan	
Budha	Kaśyapas	Dadhīca	
Arcananas			
Gaviṣṭhira			
Syavasva			
Andhigu	Avatsara	Cyavana Kavī	
	Devala		
	Nidhruva, Asita	Uṣanas-Śukra	
	Rebha		
Manusavarṇī		Sanda-marka	
Bhālandana			
Nabhanediṣṭha		Apnavana	Usīj
Vatsapri			Ucathya
Prabhākara			Bṛhaspati
			Samvarta
			Dīrghatamās
			Kaṇva
			Bhāradvāja
			Samyu
Samvaraṇa			Pragatha
			Sobhārī
			Hārīta
			Sunahotra
			Nara, Garga
			Ṛjīsvan
			Saṅkṛti, Sinī

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Hymn composers	Agni	Indra	Varuṇa	Mitra	Aśvins	Uṣā	Sarasvatī	Soma	Parā	Viśva	Marut	Ṛbhus	Pūṣan	Sūrya	Viṣṇu	Vāyu	Total
Agastya	1	8			5				2	1							17
Aṅgiras	10	31			3	1			23	4		2					74
Atreyas	21	7	1		9	2			1	6	9						56
Aptyas	5								6	1							12
Asita-Devala									19								19
Ailuśa Kaṇvasa		1								1							2
Bharata								1									1
Bhārgavas	4	2						1	10			1			2		17
Dīrghatamās	10				2												15
Devatata	1																1
Gautamas	9	9						1	2	2	5	5					33
Gṛtsamada	5	12	1		1					2	1						22
Gopayanas	1								1								2
Jamadgagni									1								1
Kakṣivānas		1			8	2			1	1							13
Kasyās	1	1	1						16	1							20
Kaṇvas	6	25	1		6	2		10	7	1	3	1	1				55
Kākvya usana	1								3								4
Mānavas								1	2								3
Manu									3								3
Mudgala		1															1
Prajāpatis	2	4						1								2	10
Praucchepa	2	4						1								1	8
Pratardana																	1
Śāktya Gaurībiti		3															3
Śāktya Pārāśara	9																9
Sudās Pijavana		1															1
Saurya Abhitapa																	1
Vasiṣṭhas	18	14	4		8	7		2	1	7	4	1					66
Viśvāmtiras	24	30	1	1	1	1			4	4		1					67
Vāmadevas	13	10				2				1							26
Vṛhatuka		2									1						3
Vatsapri valandana	2								1								3
Vaikhānasas		1							1								2
Varadavaj barh	17	27				2	2	1	3	4	1	1	5				62
Varsagis		1															
Yamas	1																1
Urukṣaya	1																1
													Total				636

Add 1 to Viśvāmitras, 1, Rātri, 1 Dadīcra, 1 Vāmadevas - Grand Total 641

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Important Sayings in Vedas

1. The Gods are pleased where the women are held in esteem. (Manu)
2. Who has made the bewitching woman.
3. Let noble thoughts come to us from all corners of the Universe. (Ṛg-Veda)
4. Rare indeed is that Great Soul. (Gītā-7-19)
5. Let not only two-legged, but four-legged beings also thrive. (Ṛg-Veda).
6. I am the ruling Queen, the amasser of treasures, full of wisdom, first of those worthy of worship. In various places, divine powers have set me. I enter many homes and take numerous forms. Ṛg-Veda
7. Subtlest of the subtle, greatest of the great, the atman is hidden in the cave of the hearts of all beings. He who, free from all urges, beholds Him overcomes sorrow, seeing by the grace of the Creator, the Lord and His glory. Yajur Veda
8. In heaven there is no fear at all. Thou, O Death, art not there, nor in that place does the thought of growing old make one tremble. There, free from hunger and from thirst and far from the reach of sorrow, all rejoice and are glad. Kṛṣṇa Yajur Veda
9. For the Emperor [Varuṇa] I will sing a splendid, deep prayer, one that will be dear to the famous Varuṇa who struck apart the earth and spread it beneath the sun as the priest who performs the slaughter spreads out the victim's skin.
10. He stretched out the middle realm of space in the trees; he laid victory in swift horses and milk in the dawn cows, intelligence in hearts and fire in the waters. Varuṇa placed the sun in the sky and Soma on the mountain. *Note :* Soma is the god present in the invigorating juice of a plant that grows only in the mountains. This juice was drunk by the hero god Indra when he conquered various wicked enemies.
11. Over the two world-halves and the realm of space between them Varuṇa has poured out the cask, turning its mouth downward. With it the king of the whole universe waters the soil as the rain waters the grain.
12. He waters the soil, the earth, and the sky. Whenever Varuṇa wishes for milk, the mountains dress themselves in cloud and the heroes, brandishing their power, let them loose.
13. I will proclaim the miraculous power (*māyā*) of Varuṇa the famous Asura (Lord), who stood up in the middle realm of space and measured (*vi-mā*) apart the earth with the sun as with a measuring-stick (*māna*).
14. No one has dared this great power of the most inspired god : that these

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shimmering torrents, pouring down, do not fill the one single ocean with their water!

15. If we have committed an offence against a hospitable friend like Aryaman or a close friend like Mitra, or against one who has always been a comrade, or a brother, or a neighbour—one of our own or a stranger—loosen that offence from us, Varuṇa. *Note :* Aryamān is the god of hospitality, the mutual duties of guest and host; Mitra is Varuṇa's partner, the god of covenants and contracts. Together these gods, along with a couple others, are the Ādityas.
16. If we have cheated like gamblers in a game, whether we know it or really do not know it, O god, cast all these offences away like loosened bonds. Let us be dear to you, Varuṇa.
17. The Heavenly Impeller (Deva Savitar), the Driver (*víhni*), has arisen to give impulse, as is continually his task. / For now he distributes wealth to the gods, as he provided the offering-maker a share in well-being (*svastì*).
18. Since to have the obedience of everyone, the high, broad-palmed god stretches forth his arms, / in his sway (*vratí*) even the waters are still, even this wind rests as it goes about.
19. Even the one who goes with swift (horses) now unharnesses (them); he has made even the wanderer rest from his journeying; / he has checked the eagerness of even those who dart snakelike : in accordance with Savitar's rule (*vratī*), nightfall has come.
20. The weaver has wrapped up (her) outstretched (cloth) again; the clever (craftsman) has laid down his work in the midst of his labor. / Stirring, he has risen (and) divided up the set times—Deva Savitar has come with a timely thought (*arīmati*).
21. In (each) home (*dórya*) a whole life long, Agni's mighty flame stands forth in various houses. / The mother has bestowed the foremost share on her son according to her will, impelled by Savitar. *Note* : Agni is present in the domestic fires of each home, which are established and maintained by the householder so long as he lives. Savitar (represented in the home by the fire?) stimulates and shapes the (right) intentions that humans formulate.
22. The adventurer who has gone far away turns back; the desire of all who wander has turned homeward. / Everyone has come back, leaving his work unfinished, in accordance with the rule (*vratī*) of the divine (*daivya*) Savitār.
23. The aquatic portion (was) placed by you in the waters; wild animals are spread out over the dry land; / the woods are for the birds—no one violates these rules (*vratīs*) of the Heavenly Impeller (Deva Savitar).

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24. Varuṇa (has returned) as soon as he can to his watery womb; restlessly darting in the blink of an eye, / every bird (has gone to its nest); the cow has come into the corral—Savitr has divided the species according to their places.
25. Neither Indra, nor Varuṇa, nor Mitra, nor Aryamān, nor Rudra violates his law (*vratī*), / nor those of ill-will : for well-being, I call upon the Heavenly Impeller with obeisance.
26. May you bounty-winning Bhaga, Dhī, Purandhī, Narashaṁsā Lord of (the Gods') Wives, aid us! / In the arrival of prosperity, in the gathering of riches, may we be beloved by the Heavenly Impeller (Deva Savitar).
27. From the sky, from the waters, from the earth, that desirable success, your gift, has come to us. / Let it be well for the praisers, for the friend, O Savitar, for the loud-praising singer.
28. As this draught animal, O ye Aśvins, comes on, and proceeds, thus may thy soul come on, and proceed to me! 2. I draw to myself thy mind, as the leading stallion the female side-horse. As the stalk of grass torn by the wind, thus shall thy mind fasten itself upon me! 3. A coaxing mixture of salve, of sweet wood, of kuṣṭha, and of spikenard, do I deftly pick out with the hands of Bhaga (good fortune)
29. Let every wind that blows drop honey. Let the rivers and streams recreate honey. Let all our medicines turn honey. Let the dawn and evening be full of honey. Let the dark particles be converted to honey. Our nourisher, this sky above, be full of honey. Let our trees be honey. Let the Sun be honey. Let our cows secrete honey.
30. Truth is one but wise men speak in many ways.
31. Let this mortal clay (self) be the immortal God.

Charm to arouse the passionate love of a woman

1. May (love), the disquieter, disquiet thee; do not hold out upon thy bed! With the terrible arrow of Kāma (love) do I pierce thee in the heart.
2. The arrow, winged with longing, barbed with love, whose shaft is undeviating desire, with that, well-aimed, Kāma shall pierce thee in the heart!
3. With that well-aimed arrow of Kāma which parches the spleen, whose plume flies forward, which burns up, do I pierce thee in the heart.
4. Consumed by burning ardour, with parched mouth, do thou (woman) come to me, pliant, (thy) pride laid aside, mine alone, speaking sweetly and to me devoted!

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5. I drive thee with a goad from thy mother and thy father, so that thou shalt be in my power, shalt come up to my wish.
6. All her thoughts do ye, O Mitra and Varuṇa, drive out of her! Then, having deprived her of her will, put her into my power alone!

Blessing for a married couple.

1. Through this oblation, that causes prosperity, may this man flourish anew; may he excel the wife that they have brought to him with his sap!
2. May he excel in strength, excel in royalty! May this couple be inexhaustible in wealth that bestows thousandfold lustre!
3. Tvaṣṭār begot (for thee) a wife, Tvaṣṭār for her begot thee as a husband. May Tvaṣṭār bestow upon you two a thousand lives, may he bestow upon you long life!

Love-charm spoken by a bridal couple

1. The eyes of us two shine like honey, our foreheads gleam like ointment. Place me within thy heart; may one mind be in common to us both!

Charm pronounced by the bride over the bridegroom

I envelope thee in my garment that was produced by Manu (the first man), that thou shalt be mine alone, shalt not even discourse of other women!

A bracelet as an amulet to ensure conception

1. A holder art thou, holdest both hands, drivest off the Rākṣasa. An acquirer of offspring and wealth this bracelet hath become!
2. O bracelet, open up the womb, that the embryo be put (into it)! Do thou, O limit (-setting bracelet), furnish a son, bring him here (A gamaya), thou that comest here (Agaṃe)!
3. The bracelet that Aditi wore, when she desired a son. Tvaṣṭār shall fasten upon this woman, intending that she shall beget a son.

Charm for obtaining a son (*puṁsavanaṁ*)

1. That which has caused thee to miscarry do we drive away from thee, that very thing do we deposit outside of thee, away in a far place.
2. Into thy womb shall enter a male germ, as an arrow into a quiver! May a man be born there, a son ten months old!
3. A male son do thou produce, and after him a male shall be born! Thou shalt be the mother of sons, of those who are born, and those whom thou shalt bear!

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4. By the effective seed which bulls put forth do thou obtain a son; be a fruitful milch-cow!
5. Prajāpati's (the lord of creatures) work do I perform for thee : may the germ enter into thy womb! Obtain thou, woman, a son who shall bring prosperity to thee, and bring thou prosperity to him!
6. The plants whose father was the sky, whose mother the earth, Whose root the (heavenly) ocean—may those divine herbs aid thee in obtaining a son!

Charm for obtaining a son (*puṁsavanaṁ*)

1. The aśvattha (ficus religiosa) has mounted the śamī (mimosa suma) : then a male child was produced. That, forsooth, is the way to obtain a son; that do we bring to (our) wives.
2. In the male, forsooth, seed doth grow, that is poured into the female. That, forsooth, is the way to obtain a son; that has been told by Prajāpati.
3. Prajāpati, Anumatī, and Sinīvālī have fashioned him. May he (Prajāpati) elsewhere afford the birth of a female, but here he shall bestow a man!

An incantation to make a woman sterile

1. The other enemies conquer with might; beat back, O Jātavedas [= Agni], those that are not yet born! Enrich this kingdom unto happiness, may all the gods acclaim this man!
2. Of these hundred entrails of thine, as well as of the thousand canals, of all these have I closed the openings with a stone.
3. The upper part of the womb do I place below, there shall come to thee neither offspring nor birth! I render thee sterile and devoid of offspring; a stone do I make into a cover for thee.

Removal of a house that has been presented to a priest as sacrificial reward

1. The fastenings of the buttresses, the supports, and also of the connecting beams of the house, that abounds in treasures, do we loosen.
2. O (house) rich in all treasures! the fetter which has been bound about thee, and the knot which has been fastened upon thee, that with my charm do I undo, as Bṛhaspati (undid) Vala.
3. (The builder) has drawn thee together, pressed thee together, placed firm knots upon thee. Skilfully, as the priest who butchers (the sacrificial animal), do we with Indra's aid disjoint thy limbs.
4. From thy beams, thy bolts, thy frame, and thy thatch; from thy sides, (O house) abounding in treasures, do we loosen the fastenings.

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5. The fastenings of the dove-tailed (joints), of the reed(-covering), of the frame-work, do we loosen here from the 'mistress of dwelling.'
6. The ropes which they have tied within thee for comfort, these do we loosen from thee; be thou propitious to our persons, O mistress of dwelling, after thou hast (again) been erected!
7. A receptacle for Soma, a house for Agni, a seat for the mistresses (of the house), a seat (for the priests), a seat for the gods art thou, O goddess house!
8. Thy covering of wicker-work, with thousand eyes, stretched out upon thy crown, fastened down and laid on, do we loosen with (this) charm.
9. He who receives thee as a gift, O house, and he by whom thou hast been built, both these, O mistress of dwelling, shall live attaining old age!
10. Return to him in the other world, firmly bound, ornamented, (thou house), which we loosen limb by limb, and joint by joint!
11. He who built thee, O house, brought together (thy) timbers, he, a Prajāpati on high, did construct thee, O house, for his progeny (prajāyai).
12. We render obeisance to him (the builder); obeisance to the giver, the lord of the house; obeisance to Agni who serves (the sacrifice); and obeisance to thy (attendant) man!
13. Reverence to the cattle and the horses, and to that which is born in the house! Thou that hast produced, art rich in offspring, thy fetters do we loosen.
14. Thou dost shelter Agni within, (and) the domestics together with the cattle. Thou that hast produced, art rich in offspring, thy fetters do we loosen.
15. The expanse which is between heaven and earth, with that do I receive as a gift this house of thine; the middle region which is stretched out from the sky, that do I make into a receptacle for treasures; with that do I receive the house for this one.
16. Full of nurture, full of milk, fixed upon the earth, erected, holding food for all, O house, do thou not injure them that receive thee as a gift!
17. Enveloped in grass, clothed in reeds, like night does the house lodge the cattle; erected thou dost stand upon the earth, like a she-elephant, firm of foot.
18. The part of thee that was covered with mats unfolding do I loosen. Thee that hast been enfolded by Varuṇa may Mitra uncover in the morning!
19. The house built with pious word, built by seers, erected—may Indra and Agni, the two immortals, protect the house, the seat of Soma!

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20. Chest is crowded upon chest, basket upon basket; there mortal man is begotten from whom all things spring.
21. In the house which is built with two facades, four facades, six facades; in the house with eight facades, with ten facades, in the 'mistress of dwelling.' Agni rests as if in the womb.
22. Turning towards thee that art turned towards me, O house, I come to thee that injurest me not. For Agni and the waters, the first door to divine order, are within.
23. These waters, free from disease, destructive of disease, do I bring here. The chambers do I enter in upon in company with the immortal Agni (fire).
24. Do thou not fasten a fetter upon us; though a heavy load, become thou light! As a bride do we carry thee, O house, wherever we please.
25. From the easterly direction of the house reverence (be) to greatness, hail to the gods who are to be addressed with hail!
26. From the southerly direction of the house, ... ! etc.

Charm against dropsy

1. This Asura rules over the gods; the commands of Varuṇa, the ruler, surely come true. From this (trouble), from the wrath of the mighty (Varuṇa), do I, excelling in my incantation, lead out this man.
2. Reverence, O king Varuṇa, be to thy wrath, for all falsehood, O mighty one, dost thou discover. A thousand others together do I make over to thee : this thy (man) shall live a hundred autumns!
3. From the untruth which thou hast spoken, the abundant wrong, with thy tongue—from king, Varuṇa I release thee, whose laws do not fail.
4. I release thee from Vaiśvānara (Agni), from the great flood. Our rivals, O mighty one, do thou censure here, and give heed to our prayer!

Prayer to lightning, conceived as the cause of fever, headache, and cough

1. The first red bull, born of the (cloud-)womb, born of wind and clouds, comes on thundering with rain. May he, that cleaving moves straight on, spare our bodies; he who, single force, has passed through threefold!
2. Bowing down to thee that fastenest thyself with heat upon every limb, we would reverence thee with oblations; we would reverence with oblations the crooks and hooks of thee that hast, as a seizer, seized the limbs of this person.

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3. Free him from headache and also from cough, (produced by the lightning) that has entered his every joint! May the flashing (lightning), that is born of the cloud, and born of the wind, strike the trees and the mountains!
4. Comfort be to my upper limb, comfort be to my nether; comfort be to my four members, comfort to my entire body!

Charm against dropsy

1. Thy golden chamber, king Varuṇa, is built in the waters! Thence the king that maintains the laws shall loosen all shackles!
2. From every habitation (of thine), O king Varuṇa, from here do thou free us! In that we have said, 'ye waters, ye cows;' in that we have said, 'O Varuṇa,' from this (sin), O Varuṇa, free us!
3. Lift from us, O Varuṇa, the uppermost fetter, take down the nethermost, loosen the middlemost! Then shall we, O Āditya, in thy law, exempt from guilt, live in freedom!
4. Loosen from us, O Varuṇa, all fetters, the uppermost, the nethermost, and those imposed by Varuṇa! Evil dreams, and misfortune drive away from us : then may we go to the world of the pious!

Leprosy cured by a dark plant

1. Born by night art thou, O plant, dark, black, sable. Do thou, that art rich in colour, stain this leprosy, and the gray spots!
2. The leprosy and the gray spots drive away from here—may thy native colour settle upon thee—the white spots cause to fly away!
3. Sable is thy hiding-place, sable thy dwelling-place, sable art thou, O plant : drive away from here the speckled spots!
4. The leprosy which has originated in the bones, and that which has originated in the body and upon the skin, the white mark begotten of corruption, I have destroyed with my charm.

Charm against scrofulous sores upon neck and shoulders

1. The five and fifty (sores) that gather together upon the nape of the neck, from here they all shall pass away, as the pustules of the (disease called) apacit!
2. The seven and seventy (sores) that gather together upon the neck, from here they all shall pass away, as the pustules of the (disease called) apacit!
3. The nine and ninety (sores) that gather together upon the shoulders, from here they all shall pass away, as the pustules of the (disease called) apacit!

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Urine (jālāśa) as a cure for scrofulous sores

1. This, verily, is a remedy, this is the remedy of Rudra, with which one may charm away the arrow that has one shaft and a hundred points!
2. With jālāśa (urine) do ye wash (the tumour), with jālāśa do ye sprinkle it! The jālāśa is a potent remedy : do thou (Rudra) with it show mercy to us, that we may live!
3. Both well-being and comfort shall be ours, and nothing whatever shall injure us! To the ground the disease (shall fall) : may every remedy be ours, may all remedies be ours!

Charm with the plant *arundhatī* (*lākṣā*) for the cure of fractures

1. Rohan! art thou, causing to heal (Rohaṇī), the broken bone thou causest to heal (Rohaṇī) : cause this here to heal (Rohaya), O arundhatī!
2. That bone of thine which, injured and burst, exists in thy person, Dhātār shall kindly knit together again, joint with joint!
3. Thy marrow shall unite with marrow, and thy joint (unite) with joint; the part of thy flesh that has fallen off, and thy bone shall grow together again!
4. Thy marrow shall be joined together with marrow, thy skin grow together with skin! Thy blood, thy bone shall grow, thy flesh grow together with flesh!
5. Fit together hair with hair, and fit together skin with skin! Thy blood, thy bone shall grow : what is cut join thou together, O plant!
6. Do thou here rise up, go forth, run forth, (as) a chariot with sound wheels, firm feloe, and strong nave; stand upright firmly!
7. If he has been injured by falling into a pit, or if a stone was cast and hurt him, may he (Dhātār, the fashioner) fit him together, joint to joint, as the wagoner (Ṛbhu) the parts of a chariot!

Charm with the plant *silāki* (*lākṣā, arundhatī*) for the cure of wounds.

1. The night is thy mother, the cloud thy father, Aryamān thy grandfather. Silākī, forsooth, is thy name, thou art the sister of the gods.
2. He that drinks thee lives; (that) person thou dost preserve. For thou art the supporter of all successive (generations), the refuge of men.
3. Every tree thou dost climb, like a wench lusting after a man. 'Victorious,' 'firmly founded,' 'saving,' verily, is thy name.
4. The wound that has been inflicted by the club, by the arrow, or by fire, of that thou art the cure : do thou cure this person here!
5. Upon the noble plakṣa-tree (ficus infectoria) thou growest up, upon the

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aśvattha (ficus religiosa), the khadira (acacia catechu), and the dhava (grislea tomentosa); (thou growest up) upon the noble nyagrodha (ficus indica, banyan-tree), and the parṇa (butea frondosa). Come thou to us, O arundhatī!

6. O gold-coloured, lovely, sun-coloured, most handsome (plant), mayest thou come to the fracture, O cure! 'Cure,' verily, is thy name!
7. O gold-coloured, lovely, fiery (plant), with hairy stem, thou art the sister of the waters, O lākṣā, the wind became thy very breath.
8. Silākī is thy name, O thou that art brown as a goat, thy father is the son of a maiden. With the blood of the brown horse of Yama thou hast verily been sprinkled.
9. Having dropped from the blood of the horse she ran upon the trees, turning into a winged brook. Do thou come to us, O arundhatī!

The pepper-corn as a cure for wounds

1. The pepper-corn cures the wounds that have been struck by missiles, it also cures the wounds from stabs. Anent it the gods decreed : 'Powerful to secure life this (plant) shall be!'
2. The pepper-corns spake to one another, as they came out, after having been created : 'He whom we shall find (as yet) alive, that man shall not suffer harm!'
3. The Asuras did dig thee into the ground, the gods cast thee up again, as a cure for disease produced by wind (in the body), moreover as a cure for wounds struck by missiles.

Charm to stop the flow of blood

1. The maidens that go yonder, the veins, clothed in red garments, like sisters without a brother, bereft of strength, they shall stand still!
2. Stand still, thou lower one, stand still, thou higher one; do thou in the middle also stand still! The most tiny (vein) stands still : may then the great artery also stand still!
3. Of the hundred arteries, and the thousand veins, those in the middle here have indeed stood still. At the same time the ends have ceased (to flow).
4. Around you has passed a great sandy like : stand ye still, pray take your case!

Charm against worms

1. With Indra's great mill-stone, that crushes all vermin, do I grind to pieces the worms, as lentils with a mill-stone.

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2. I have crushed the visible and the invisible worm, and the kurūru, too, I have crushed. All the algandu and the saluna, the worms, we grind to pieces with our charm.
3. The algandu do I smite with a mighty weapon : those that have been burned, and those that have not been burned, have become devoid of strength. Those that are left and those that are not left do I destroy with my song, so that not one of the worms be left.
4. The worm which is in the entrails, and he that is in the head, likewise the one that is in the ribs : avaskava and vyādhvara, the worms, do we crush with (this) charm.
5. The worms that are within the mountains, forests, plants, cattle, and the waters, those that have settled in our bodies, all that brood of the worms do I smite.

Charm with the plant nitātnī to promote the growth of hair

1. As a goddess upon the goddess earth thou wast born, O plant! We dig thee up, O nitātnī, that thou mayest strengthen (the growth) of the hair.
2. Strengthen the old (hair), beget the new! That which has come forth render more luxurious!
3. That hair of thine which does drop off, and that which is broken root and all, upon it do I sprinkle here the all-healing herb.

Charm to promote the growth of hair

1. The (plant) that Jamadagni dug up to promote the growth of his daughter's hair, Vātahavya has brought here from the dwelling of Asita.
2. With reins they had to be measured, with outstretched arms they had to be measured out. May thy hairs grow as reeds, may they (cluster), black, about thy head!
3. Make firm their roots, draw out their ends, expand their middle, O herb! May thy hairs grow as reeds, may they (cluster), black, about thy head!

Charm to promote virility

1. Thee, the plant, which the Gandharva dug up for Varuṇa, when his virility had decayed, thee, that causest strength, we dig up.
2. Uṣās (Aurora), Sūrya, (the sun), and this charm of mine; the bull Prajāpati (the lord of creatures) shall with his lusty fire arouse him!
3. This herb shall make thee so very full of lusty strength, that thou shalt, when thou art excited, exhale heat as a thing on fire!

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4. The fire of the plants, and the essence of the bulls shall arouse him! Do thou, O Indra, controller of bodies, place the lusty force of men into this person!
5. Thou (O herb) art the first-born sap of the waters and also of the plants. Moreover thou art the brother of Soma, and the lusty force of the antelope buck!
6. Now, O Agni, now, O Savitar, now, O goddess Sarasvatī, now, O Brāhmaṇaspati, do thou stiffen the pasas as a bow!
7. I stiffen thy pāśas as a bowstring upon the bow. Embrace thou (women) as the antelope buck the gazelle with ever unfailing (strength)!
8. The strength of the horse, the mule, the goat and the ram, moreover the strength of the bull bestow upon him, O controller of bodies (Indra)!

THE PLANETS AND THEIR MEANINGS

The planets govern different significations in the charts according to their nature. Maharṣi Pārāśara says the following : "The Sun is the soul of all. The Moon is the mind. Mars is one's strength. Mercury is the speech giver while Jupiter confers knowledge and happiness. Venus governs semen (potency) while Saturn indicates grief." This list would indicate the basic significations and roles of the different planets in the chart. The Sun represents God, so it will also represent the divine spark or the soul within us. But he may also represent the Ahaṁkāra or false ego, pride and desire to control and dominate. His counterpart, the Moon represents the mind, emotions and feelings. Mars indicates one's strength, determination and fearlessness. Mercury indicates speech, communication and travel as well. Venus indicates semen and sex life, and also arts, beauty and enjoyment. Jupiter gives wealth, wisdom, happiness and children. Saturn usually gives pain, grief, losses and represents old age also. He is the most malefic planet as compared to Jupiter, who is the most benefic. Rāhu indicates the negative karma, and usually manifests as disease, sin, poison, illusion etc. Ketu is his counterpart, and he signifies Mokṣa or liberation, and also may give spiritual knowledge, although he sometimes cuts attachments very abruptly thereby causing pains also.

Sun : Soul, power or strength, greatest severity, fortress, good strength, heat, influence, fires, worship of Śiva, courage, trees having thorns, favour of the king or ruler, bitter taste, old age, cattle, wickedness, land, father, taste, awakening of knowledge or enlightenment, looking up towards the sky, very great ambition, one born to a timid person or one whose actions are born out of fear, world of mortals, square or harmonious, bones, valour, grass, stomach,

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enthusiasm, forest, half a year, eye, wandering in or over hills, quadrupeds, king, travelling, dealings with affairs personal or social, bile, feverish or inflammatory complaints, circular forms, diseases of the eye, body, timber, mental purity, sovereignty over the entire country or over all countries, freedom from disease, rulership over Saurāṣṭra—southern Gujarat, ornaments, disease of the head, pearls, ruler of the sky—control over air space, short or dwarfish stature, rulership over the eastern direction, copper, blood or blood-red gems like ruby, kingdom, blood-red cloth, stones, undisguised or open conduct, shores of a river, red coral, strong at noon, east, face, long-standing anger or long indignation, capturing the foe, sattvik or benevolent and good temper, red sandal paste or saffron, or opposition or hostility, thick or coarse yarn.

Moon : Intelligence, flowers, perfumes, going to a fortress, disease, Brāhmaṇa or Dvija, laziness, phlegmatic constitution, epilepsy, hidden or ulcerous troubles in the stomach, nature of the mind, heart, woman, benefic and malefic nature, acidity, sleep, happiness, liquids, silver, stout sugarcane, malarial fever, pilgrimage, wells, tank, mother, impartial outlook, noon, pearls, consumption, whiteness, waist-band, bell-metal, salt, short stature, mind, abilities, ponds, diamond, autumn, muhūrta or 48 minutes duration, facial lustre, white colour, stomach, worship of Gaurī, the consort of Śiva, honey, grace of favour, sense of fun or humour, nourishment, wheat, pleasures, splendour, face, swiftness of mind or agility of mind, fondness for curd, one who does tapas or penance, fame, beauty, strong at night, facing west, lover, saline, acquiring a post, love of the west, middle world, nine gems, middle age, self, eating, going to distant places, aliments of the shoulders, umbrella and other royal insignia, god fruits, fine blood circulation or vital energy, fish and other aquatic beings, serpents and the like, clothes, fine blossoming, lustre, clean crystals, refined clothing.

Mars : Valour, land, strength, carrying weapons, ruling over people—administrator, loss of virility, thief, battle, opposition, foes, charitable nature, love of deep-red objects, ruler over sacred places—archaeologist or sacred endowments, sound of a trumpet, fondness, quadrupeds, king, obstinate fool, anger, going to a foreign country, steadfastness, supporter, fire, controversy or arguments, bile, heat, wounds, service under the ruler, day, sky, sight, shortness, ailment, fame, tin, sword, spear, minister, firmness of limbs, jewels, worship of Subrahmanya (Kārttikeya), youth, pungent taste, hall of the ruler, earthenware, obstacles, eating non-vegetarian food, abusing or bitterly criticising others, conquering foes, bitterness of taste, strong towards the end of the night, gold, summer season, valour, strength of enemy, profundity, courageous behaviour, man, character, Brahmā, axe, moving in the forest, forest officer, chief ruler or

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officer of the village, favour of the king, painful urination, square, goldsmith, wicked one, burnt place, good food, leanness, skill in archery, blood, copper, variegated or peculiar clothes, face turned towards the south, fond of the southern direction, desire, anger, spreading scandals, house, commander of the army, a fire arm that kills a hundred (like a machine-gun), tree, Sāma Veda, brothers, hatchet, controlling fierce or wild animals, independence, persistence, land, one who awards punishment, snake, world, speech, fickleness or imbalance of the mind, getting on a vehicle, seeing blood, drying or coagulating of blood.

Mercury : Education, horses, treasury, mathematics, knowledge, speech, Dvijas, infantry, script, writing, new clothes, construction of palaces, green colour, sculpture, astrology and astronomy, pilgrimages, wise or good conversation or lecturing, temples, commerce, best ornaments, soft speech, Vedānta system of philosophy, maternal grandfather, bad dreams, eunuch, face turned to north, skin, moisture, bell-metal and the like, renunciation, seasons, fine place, medical practitioner, neck, black magic, child, looking cross-wise, heaven, humility, collaterals, fear, dancing, devotion, tendency to laughter, strong at sunrise or morning, beginning of winter, scratching ailments, self-control, navel, flourishing of one's own dynasty, mixed or compound substances, presides over the Telugu language, worship of Viṣṇu, śūdras, birds, younger coborns or brothers and sisters, witty language, sticks, Atharva Veda, carrying out the karmas or religious rites, towers of temples, dust, garden, sex organs, evenness, beneficial nature, wandering in the villages, balanced nature and outlook, fond of the north-western direction, well-versed in the Purāṇas or minor epics, grammar, one skilled in researching and testing the precious stones, scholar, maternal uncle, mantras or sacred spells, Yantras or symbolic religious diagrams, very powerful Tantric and the like.

Jupiter : Brāhmaṇas, teachers, religious, social and other duties, chariot, cows, infantry, deposits, Mīmāṁsā- and Dharma-śāstras, treasure, horses, buffaloes, large or stout body, valour, fame, logic, astronomy and astrology, sons, grandsons, complaints of the digestive system, wealth of elephants, Vedānta philosophy, elders like great-grandfather, mansion, Gomedha (hessonite), elder brother, grandfather, Indra, first half of winter, acts arising from great indignation, precious stones, tradesman, physical health, strange or peculiar palace, honour from the king, great Gods, penance, charity, Dharma, doing good to others, impartial outlook, facing towards the north, circular forms, yellow colour, wandering in the villages, north, dear friends, swinging on a plank or on an elephant, great eloquence, brain, cloth of a medium count, happiness in a newly built house, old age or old persons, Mantra, Dvijas, holy water or place of pilgrimage, knee, moving towards heaven, house that offers

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happiness, intellect, great proficiency, great long poems, towers, delighting or impressing audience, throne, installation of the idol of Brahmā, Cat's eye, the great results of the Agniṣṭoma sacrifice, sweet juices, Sāttvic nature, happiness and unhappiness, long things, gentle or benefic, understanding the minds or thoughts of others, gold, decorations, Tantra or technical subjects and the like, wind (Vāta) complaints, phlegm (Kapha), good yellow topaz, sound knowledge of the sacred texts and scriptures, soft and pleasant stones, worship of Śiva, performing religious and moral acts strictly, and travelling in a carriage covered on the four sides.

Venus : White umbrella, which is a royal insignia, good cowry, good clothes, marriage, income, bipeds, woman, Dvijas, gentle or benefic, white colour, wife or husband, happiness from sex life, short stature, acid taste, flowers, commands, fame, youth, pride, conveyance, silver, fond of the south-east, salty taste, cross-wise vision, cough, fortnight, Rājasik nature, firmness, pearls, Yajur Veda, Vaiśyas, beauty, buying and selling articles that contribute to beauty, pleasant talk arising from mutual love, watery place, elephants, horses, peculiar or strange poetry, dancing, middle age, music, enjoyment, happiness from wife or husband, precious stones, love of humour, swimming, servants, fortune, strange lustre, tenderness, kingdom, fragrant garland, taking pleasure in violin and flute, pleasant movement or walking, eight kinds of prosperity, well-proportioned limbs, frugal in taking food, season of spring, ornaments, possessing many women, facing east, eyes, speaking truth, skilled in the fine arts, semen, sporting in water with love, profundity, excess or eminence, pleasant musical instruments, decoration for dramatic shows, indulgence in amorous sports, declining physical form, one who attaches great importance to sex, receiving good respect or honour, fondness for having white clothes, expert in Bharata's Nāṭya Śāstra (science of drama), having the seal of authority or of the government, ruler, fond of worshipping Gaurī and LakṣmiTvaṣṭārī, emaciated from the pleasures of sex, playing the role of mother for those born during daytime, skilled in composing poems, minor epics and the like, blue-black hair, benefic, genitals, urine or urinary tract, moving in the world of the snakes, strong in the afternoon, and an awareness of the genital organs and the secrets connected with them.

Saturn : Ill-health and other sufferings, obstruction, horses, elephants, skin, income, standards, distress, disease, enmity, sorrow, death, happiness from a woman, maid-servant, asses, outcastes, persons with strange or mutilated limbs, roaring in the woods, disgust, charity, lords, longevity, eunuch, one born outside the four castes, birds, Tretāgni, one of the sacred domestic fires, servant's duties, doing something other than the traditional or accepted duties, one losing his

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ego, telling lies, lasting long, wind, old age, tendon, strong at the end of the day, the second half of winter, indignation, exertion, born of a low woman, born in adultery, a widow's bastard, dirty cloth, dirty house, mind turned to dirty things, friendship with the wicked, black colour, sins, cruelty, ashes, grains in black colour, precious stones, iron, generosity, a year, Śūdras, vital or supporters of the lover, significator of father for one born at night, learning what belongs to another caste, lameness, fierce or severe, blanket, facing west, remedies for restoring life, looking downwards, living by agriculture or farming, one who knows where the arms are kept, manager of an ordnance factory, cousin, an external position, fond of the north-east, world of the snakes, falling, wandering in the battlefields, bones, lead, wrong or wicked valour, Turks, torn clothes or things, oil, wood, Brāhmaṇas having Tāmasic quality, wandering in poisonous places, roaming in hilly areas, long standing fear, hunter, strange or ugly hair, whole kingdom, fear, goats and the like, buffaloes and the like, indulgence in sex, displaying amorous intentions in dressing, worship of Yama, dogs, thefts and hard-heartedness.

Rāhu : Umbrella, cowry, acquiring a kingdom, faulty logic, harsh speech, one belonging to a caste outside the four main castes, a sinful woman, a conveyance covered on all four sides, an irreligious person or a Śūdra, gambling, strong at sunset, having sex with a wicked woman, going to a different country, unclean, bones, hidden abdominal ulcer, falsehood, looking downwards, perplexity, emerald, facing south, depending on Mlecchas, low castes and the like, malignant tumour, great forest, wandering in difficult places, suffering from mountains, staying outside, south-western direction, complaints of wind and phlegm, serpents, southern breeze, severe, long, reptiles, interpretation of dreams, travels, one Muhūrta (48 minutes), old age, conveyance, world of the snakes, maternal grandfather, air, acute duodenal pain, catarrh, breathing, great valour, worship of Vana-Durgā, wickedness, association with animals, writing Urdu or Persian, and harsh speech.

Ketu : Worship of the lord of Caṇḍī, Gaṇeśa and others, medical practitioner, dogs, cocks, vultures, final salvation, all sorts of prosperity, consumption, painful fevers, bath in the Gaṅgā, great penance, wind complaints, friendship with hunters, acquiring prosperity, stones, wounds, Mantra Śāstra, instability of mind, knowledge of Brahman, diseases of the stomach and eye, stupidity, thorn, knowledge of animals, zoology, observing silence religiously, Vedānta, all kind of luxury, fortune, suffering from foes, sparing in eating, renunciation, father's father, hunger, great pain from peptic or duodenal ulcer, small pox, or boils and such other diseases, horned animals, a servant of Śiva,

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getting the order of imprisonment revoked, and conversation or association with Śūdras.

Vedic calendar

Every second *sūkta* has indicators of the regular every-day recitals. These are words and expressions emphasising the present moment, day, night, week, month or the importance of the regularity of the Vedic performances. According to our calculations the word *"adya"* (today) is used not less then 200 times, i.e. almost in every fifth song!

Moreover, there are other similar words such as

"nūnam" (*"nu"*)—150,

"dive-dive" (*"dyavi-dyavi"*)—51,

"viśvaha"—30,

"doṣa-vastor" (*"naktam uta uṣasaḥ"*, *"cid ahna cid ahnoḥ"*, *"diva naktaṁ"*, *"doṣośasī"*, *"prati doṣaṁ uṣasam"*)—22,

"sadyaḥ" (*"sadivaḥ"*)—19,

"anu dyaṁ" (*"anvāha"*)—16,

"anu (prati) vastor" (*"pradivaḥ"*, *"pradivī"*)—12,

"asmin ahan", *"avasa ahani"*, *"sudine"*—8,

"ahann" (*"ahana"*, *"ahanyan"*)—6,

"ahar-ahar"—6,

"(upa) naktam"—5,

"ubhayebhīr ahnam"—4,

"asmin savane", *"iha"*, *"idanim"*—3,

"dyubhir aktubhir"—2,

"yameṣu" ("during watches") :

For instance, Agni, the son of Ilā or Pṛthvī, is praised by the vigilant appealing Manuṣas day by day (RV, III.29.2). So, the Ṛg-Veda stands as a splendid hymn to the Days and Nights of the Year "composed" and "sung" by the Days themselves. Marutas (Winds), whose number is 7, 28, 49 and 180 (RV, VIII.96.8—reminding us of the week, the month and the half of the ritualistic year) are called the poets (*kavi*-s—RV, 1.31.1). It seems not by accident that the number of *ṛṣis* or hymn-seers and singers (if to exclude some repetitions) is equal to the number of days in the solar year, i.e. 366 (29, Anukramaṇī, pp. 506-513). In the last account, all the prayers (*"brahma*-s") are composed, though, by the single person, Bṛhaspati or Gaṇapati (Agni-Indra-Śiva—RV, II.23.1).

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II. There are expressions such as

"four samudras" ("seas"), allusive to four weeks,

"*parvaṇa-parvaṇa*",

"*masi-masi*" ("*anu masa*")—3,

"*ṛtuna*" ("*ṛtutha*", "*ṛtena*", "*ṛtava*")—16 (besides, the names of *vasanta, gharma, pravṛṣ, śarad, hima* are met across the text,)

"ten months"—4,

"*ayana*",

"*samvatsaram*" ("*samvatsare*")—4,

which straightforwardly emphasize the monthly, seasonally and yearly adjustment of Vedic songs. For example, the *ṛc* 1.94.4 tells : "We bring fuel and create appeals celebrating in your honour (Oh, Agni) from week to week ("*parvaṇa-parvaṇa*"). *Ṛc* X.90.6 declares spring, summer and autumn to portray three parts of *yajña*, openly identifying *yajña* with the year. It is obvious that this Vedic method of chant-day-calculation has much in common with the corresponding Byzantinesque tradition of solemn everyday prayers called "chetyi-minei" (monthly chants,) in which, evidently, the Days are worshipped as Christian Saints.

The main category of Vedic as well as Christian aesthetics is light of celestial origin, which is described as integral, though self-organised in three forms (luminary, its rays and shining—RV, 1.164.28). The horses of Indra are yoked by ceremonial Vedic invocations ("*brahma-yuja*"—RV, 1.177.2). The tripartite song is declared to be the measure of space (RV, III.26.7). Songs illuminate the Lunar orb day by day (RV, I.141.1) and carry, like horses, Indra (RV, I.139.5). When the song reaches the goal, Agni appears in the sky (RV, I.141.1). They are heard day and night (RV, II.2.2). These poetical thoughts ("*dhitayaḥ*") moves round the ritualistic space by the way of *ṛta* ("*ṛtasya patha anu*"—RV, III.12.7), i.e. they are co-ordinated with the alteration of Lunar phases, as prayers to Agni are performed Lunar quarter by Lunar quarter or fortnight after fortnight ("*parvaṇa-parvaṇa*"—RV, I.94.4.) When Agni, on his escaping into the cave, plunged the *devas* into horror, men endowed with the power of seeing found him there on proclaiming *mantras* cut in their hearts (RV, I.67.3-4.) Especially, the string of expressions indicating cyclic rotation of time should be signed : "*yuge-yuge*"—5, "1000 months", "100 winters"—4, "1000-year satra", "*shashvad*" ("*sadam*")—3. A row of symbolical big numbers conveys the clear idea of regular calendar time. The Vedic number 60000 can be compared with such expressions as "*ṣaṣṭi-bhāga*" ("60-partite", Śiva having 60 parts, i.e. consisting of 30 days and

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30 nights,) "*ṣaṣṭi-yojani*" (month), 30 *yojanas*, 30 *padas* (footsteps), 30 dhamas (houses), 30 "rivers", "30 hands of Agni" and others. It is more difficult to establish the real meaning of "1002 *sthūṇas*", "1190", "1060", "1100", "1108", "1120 songs to Indra", "3339 *devas*", "4000 cows", "11000 *soma* extractings", "13010 cows", "40000 cows", "100,005", "600,000,000". But, if we compare these numbers with the Life of Brahmā (v. infra), the planetary periods and the rotation of the nodes of the lunar orbit, we can notice some remarkable coincidences. For ex., the number 1108 is close to one forth of the synodic period of Jupiter. The latter period was known since Proto-Indian period. "Pañca-siddhāntica" tells that the new *Kṛta-yuga*-period begins, when Jupiter, Sun and Moon enter Puṣya asterism (Cancer,) viz. on the day of the New Moon (the Day of Indra—Mbh., III.190; Rāmāyaṇa, I.160) and summer solstice (once in 12 years).1120 daily glorifications of Indra (it is the number of songs in all ten *maṇḍalas* of the Ṛg-Veda, with addition of the VIIIth *maṇḍala* duplicate with 11 supplementary Vālakhilya-hymns) compose exactly 38 synodic, 40.5 anomalistic, 41 sidereal months, 5 sidereal and almost 2 synodic periods of Venus, 9.5 sidereal periods of Mercury, 6.5 Draconic half-years and 3 Solar years with a surplus month. As we consider Indra to personify the Moon, it can be suggested that 1120 hymns of the Ṛg-Veda (v. infra) are connected with the minimal harmonizing Vedic period of Lunar eclipses (they are distinctively mentioned as Svarbhānu devouring Sūrya, for ex., RV, V.40.5-9). So is also the case with the number 3339, which contains precisely 121 anomalistic and 113 synodic months and is very close to the half of the rotation period of the lunar nodes. The verses (RV, I.126.3-4) may signify the number 364000. If it is calculated in days, it contains 1468 *Devarams* and 1050 solar draconic years, which are necessary for anticipating the eclipses. Paradoxically, this sum total is the product of 109 by 3339, significant Vedic number mentioned several times (RV, III.9.99; X.52.6), and holds 1028 (so is the number of hymns in the Ṛg-Veda) conventional Lunar draconic "years" of 354.09 days (consisting each of 13 draconic months per 27.21days). Lunar, (sidereal) Solar, (solar) Draconic years were grouped in periods, excluding fractional numbers, and co-ordinated with each other and periods of primary planets. Vyāsa composed the "Mahābhārata", rising in the morning, during three years (RV, I.56.32). In the like manner, the worship of Agni was done during the same period of three *śarads* or years (RV, I.72.3). Agni succeeded meanwhile to accomplish all immortal *satras* (sacrifices lasting from 13 to 100 days—RV, I.72.1). These statements are founded on a well-known equation : 3 solar years 37 synodic months. Apart from this period, some others are described in the astronomical treatises. IV. Some words disclose the concept of clock time ("*upa muhūrtam*"—3, "*kāṣṭhanaṁ*" ("*kāṣṭha*", "*nimiṣi*"—3.) The total sum of all

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these calendar pointers is more than 600. Almost every second song of the "Ṛg-Veda" has these signs.

Vedic calendar ritual

In this way, all fundamental chronological units found in later works, such as "*Mānava-dharma-śāstra*", "*Artha-śāstra*", "*Śārdūla-karṇāvadāna*", "*Purāṇas*" and special astronomical texts of Vārāhamihira, Āryabhaṭṭa, Bhāskara, were already formed and strictly defined in Vedic times. The Ṛg-Veda overtly says that rituals and recitations should be co-ordinated with the movements of the *devas*. If ritual is not adjusted properly with the *rita* by the priest, he is to intensify his concentration on the computation (*sa dhinam yogam invati*,) arrange the ceremonies, move forward the sacrifice in order that the recitals be placed with the *devas* (RV, I.18.7-8.) Vedic sacrifices, definitively, have mathematical character, as it is seen from repeated statements similar to this one : "Thou measured dimensions of the *yajña*" (RV, X.71.11.) Dh. D. Mehta observes that the word "*māyā*" derived from "ma" (to measure) occurs in the Ṛg-Veda about seventy times and 27 times in the Atharva-Veda (23, p. 212), corroborating, indirectly, the idea that the entire domain of Indra is the measure. Contrary to those who admit the recording of the Veda on perishable materials with their destruction in the post-Harappan period, we strongly believe that a highly sophisticated and integrated knowledge of the Veda could not have been trusted to perishable materials, as perversions in the time reckoning would have been inevitable. The Veda-recitation was based on the system of memory-supporting-points including mythological, poetical, linguistic and ritualistic contrivances, brick-without-mortar sectional year-altars and the Śulva-sūtra-device (literatim, "Thread of sacred filament"). The area dimensions of bricks were thoroughly correlated with the most important Vedic metres and chronological constants. The metre-like bricks of the year-altars were measured with a special knotty thread. Incidentally, the latter method of calendar calculus was widely used among ancient Kechua, Chinese, Persians, Slavs, Fins (to the end of the XIXth century), Polynesians and Negroes of Eastern Africa (till today).The assumption that ancient chronologists utilised first loose mud or clay pieces for counting days is just self-imposing. Later, bricks were invented during the very long period of perfection of year-memorials or altars called *citi*-s or *agni*-s. The use of fire in this *agni*-s, which is self-evident from their appellations, during calendar festivals, had led successively to the discovery of baked-brick-technology, *śulva-sūtra*-geometry and Harappan astronomy-oriented architecture. Not otherwise! The years-long Veda-recitations supported by all these ritualised procedures supplied in detail the reliable calendar-data through the minute reproduction

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of the determinate time units in strictly calculated and well-metered *mantra*-s, which constituted, to our mind, a kind of perpetual recital-functioning-watch-calendar adjusted to the synodic and sidereal movements of the nine *grahas*, the nutation and the precession of the equinoxes (7200 years) as well as, supposedly, to the rotation of the Galaxy (200 million of years). Both Śaṅkara and Rāmānuja found it necessary to point at what was called *manomaya-* or *manas-citi* (lit. "mind-made altars") and Śaṅkara mentioned thirty-six thousand varieties of this, which is allusive of the number called the Lifetime of Brahmā and of a large period of 360000 years known to ancient Greeks. In the case of the *Chandas-citi*, the *agnicit* ("fire-altar builder") draws on the ground the Agni (altar) of the prescribed shape and then goes through the whole prescribed process of construction imagining all the while as if he is placing every brick in its proper place with the appropriate *mantras*. The *mantras* are, indeed, muttered but the bricks are not actually laid (B.B. Datta, cit. in 8, pp. 174-175). The very names of bricks given in the Taittirīya-saṁhitā are hints of metrical science and calendar mythology.

Kāla-vāda

According to the hypothesis of F.B.J. Kuiper, who develops the views of A. Hillebrandt, *āryas* of the Rigvedic period imagined time as a cyclic process. Cycles are years and the kernel of the Vedas is a New Year ceremonial, a ritualistic praise of the newly organized cosmos or time. This hypothesis pushed us to the next assumption that the original significance of the Veda consisted in that it embodied in symbolical form the main fundamentals of the *siddhānta*-part of *jyotiḥ-śāstra*, i.e. mathematical astronomy, and of the outwardly extravagant chronology, or *kāla-vāda*, which formed the keynote of the cyclical Vedic recitals as well as of an uninterrupted and harmonious educational program—the model for the ancient Greek muse-gymnastic and *enkyklios paideia* (encyclopaedic) upbringing. Having identified the hymns with every day-and-night recitals we divided the *maṇḍalas* into synodic as well as into sidereal months and then found out some very interesting combinations of the *maṇḍalas* apt to produce some larger year cycles. It may be noted once again that the solar year of 364 days consists of equal months per 28 days and of 52 whole weeks. The solar year was calculated in sidereal months, not in synodic. The hymns of the Ṛg-Veda, as it is known, are distributed among 10 *maṇḍalas* or cycles in the following manner :

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Table 1

I	II	III	IV	V	VI	VII	VIII	IX	X
191	43	62	58	87	75	104	92/103	114	191

Primarily, we saw the possibility of dividing *maṇḍalas* into months :

Table 2

Maṇḍalas	*Hymns*	*Synodic months*	*Sidereal months*
I	191	6 * 30 + 11 5 *	27 + 2 * 28
II	43	29 + 14	27 + 16
III	62	2 * 312 *	27 + 8
IV	58	2 * 292 *	27 + 4
V	87	3 * 293 *	28 + 3
VI	75	2 * 30 + 15 2 *	28 + 19
VII	104	3 * 30 + 14 3 *	27 + 23
VIII	92	2 * 31 + 30 3 *	28 + 8
VIII +	103	3 * 29 + 16 3 *	27 + 22
IX	114	2 * 29 + 2 * 28 4 *	27 + 6
X	191	6 * 29 + 17 5 *	27 + 2 * 28

(1) The first and the tenth *maṇḍalas* of the Ṛg-Veda compose a total equating the Big Year with the 14th intercalary sidereal month : 13×27.32 = 355; 191 + 191 = 382 = 14×27.3. (2) Moreover, Taittirīya-saṁhitā gives a full list of identifications of Devas with body limbs, syllables, *mantras*, parts of the year, bricks of the ritual altar, cardinal points, seasons, poetical metres etc. Unfortunately, scholars being for a long time incapable of deciphering these riddles proclaimed them to be religious-magical superstitions. (3) There is also a whole song (Hymn 164 of the Ist *maṇḍala*—vide 2) depicting the ritualistic (*savana*) year of 720 days and nights. This song has, characteristically, 52 *mantras*, which are allusive to the 52 weeks of the Solar year of 364 days. Curiously enough, this year is multiple to 28 forming 13 months of equal duration (the 13th month is also explicitly mentioned). And the most striking phenomenon is the possibility of constructing such a year using a combination of *maṇḍalas*. Its counterpart—the leap year of 366 days—is also contained in a *maṇḍalas*-combination. (4) *Maṇḍalas* II—V give in total 250 hymns as if representing the kernel of the Rigvedic calendar-recital. Maybe, it is not occasional that namely so much is the number of songs consecrated directly to Indra, the king of Gods, which is very close to the number

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of days in the smallest Lunar period of 9 anomalistic months (248 days). (This very result is produced, though, with another combination of *maṇḍalas* : IV + V + VIII). 5. Adding to 250 hymns the VIIth *maṇḍala* of 104 songs we get the Lunar year of 12 synodic months (a marvellous result by itself!) But replacing the last added *maṇḍala* with the IXth one consisting of 114 songs and dedicated to Soma (Moon-god and the most preferable "drink" of Indra), we get the Solar year of 364 days, 13 months (28 days each) and 52 weeks. The latter number reminds us the legend about how Viṣṇu had cut the body of Satī, the spouse of Śiva. Accordingly to the myth, the 52 limbs of Satī carried on the shoulder of Mahā-kāla (the "Great Time") were placed equally round the world. The character of Śiva-Viṣṇu association can be unmistakably interpreted as symbol of the Lunar-Solar calendar. Having analysed the arithmetical organization of the text, we are not inclined to exclude even the possibility of concealment in its metrical structure of Lunar azimuths (similarly to the Stonehenge decoded by S. Hawkins—16) or the trigonometric tables of sines or chords. (It is known that Ptolemy tried to represent planetary co-ordinates in the form of linear combinations of cosines and sines, which increase uniformly in time, i.e. he tried to solve the problem of harmonic analysis of representing periodical functions in the form of infinite trigonometric series of Fourier, following the empirical way of selection of numerical values of coefficients in accordance with observations). J. Felliozat marks that "*Sūrya-siddhānta*" gives a table of sines (12, p. XIX-XX). Furthermore, O. Neugebauer records that Brahmans of Tamilnad retained in memory till the XXth century Lunar and Solar tables similar to those, which were used by Babylonians and Greeks in the Selevkid period. It is recorded as well that they used some co-ordinating periods such as Devaram (248 days = 9 anomalistic months per 27.5545 days), Kālanilam (11×248+303 = =3031 days), Rasa Gerika (4×3031 + 248 = 12372 days) and manipulated with numbers up to milliards and to several signs after the decimal point Remarkably, the fourth, fifth and eighth *maṇḍalas* have in total precisely 248 songs. The mnemonic procedure, on the other hand, which rendered this phenomenon possible, should not be very different from the Vedic one, if not identical.

Brahma's Life-span

One of the most salient features of the Vedic literature is abundance of sacred numbers : all and everything is calculated—*sūktas*, words, syllables.... The analysis of these numerical peculiarities does not leave any doubt as to their astronomical origin. At least, Vedic literature should contain astronomical tables of the planetary periods composed for the Life-span of Brahmā, something like an eternal calendar-chronometer adjusted to the moments, when all the planets and the Nodes of the Lunar Orbit meet on the same line. (The point of

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their meeting is, symbolically, called the Big Fire and the opposing point is represented as the Great Deluge). But the main difficulty of their decoding consists in the enigmatic character of the main astronomical value—of the Indian "Great Year" (38, p. 125) called Brahmā Life-span ("*brahma*" means "great, big"). Similar annual cycles were well known in the Near East during the Persian period (38, pp. 122-128, 147-156). The Life-span of Brahmā is described by Manu as a very long astronomical period. It is composed of *yuga*-s (ages) the smallest of which has duration of 432000 "years". Ten such *yugas* compose a *mahā-yuga*, 71 *mahāyugas* = 1 *manavantara*, 14 *manavantaras* = 1 *kalpa* (a Day of Brahmā), so much is a Night of Brahmā, 360 Days of Brahmā form a "Brahmā Year" and, at last, 100 such "Years" form the Brahmā Life-span, i.e. 309173760000000 "years of mortals". The notion of these "mortals" or "men" (*nara, jana*) is not strictly defined by Manu, but "*Mahābhārata*" puts it clear : the time in the abode of mortals, which is situated in the Southern direction, is calculated in *truti*-s and *lava*-s. (21, Book V, Ch. 107). It is to be noted that the big digit of the Life-span of Brahmā could not be obtained through the direct observation. Besides, the number 432000 is present in the Babylonian astronomical tables, in the astronomical texts of the Greeks, Egyptians... But the most curious is the fact that it is found in the Ṛg-Veda itself : so much is the number of syllables of the poem! Nevertheless, it is extremely doubtful that the smallest value in the Brahmā Life-span was deliberately so big and uncorrelated with human observations. If we take this value literatim, it would equate to 1.5 million of Galaxy rotations each equal to 200 millions of solar years. It gives you a bit of phantasmagoria. Its practical significance is null! Considering the statement of the Mahābhārata along with the fact that the *mahāyuga* is defined by Manu just after the detailed description of time units which are smaller than *kṣaṇa* or twinkling of the eye, we have supposed that the *mahāyuga* represents the Solar day of 24 hours or 3 days, at the most, calculated in *trutis*. The similar calculations are met across in "*Divyāvadāna*", "*Śārdūla-karṇāvadāna*" (33, pp. 93-95, 126-127, 152) and other astronomical and Purāṇic sources. It is interesting that the *mahāyuga*, if being calculated in seconds, equals to $3^1/_3$ days, what is allusive of the New Moon period. If to admit that 1 *kāṣṭha* was equal to 15 *nimeṣa*-s (in the "*Artha-śāstra*" it equals to 5, in the "*Śārdūla-karṇāvadāna*"—to 16, in the "*Mānava-dharma-śāstra*"—to 18 etc.) and than to proceed as it is delineated in the "*Artha-śāstra*", we will get the following equation : 2 (trutis)×2 (lavas)×15 (nimeṣas)×30 (kāṣṭhas)×40 (kalās)×2 (nāḍikas)×30 (muhūrtas) = 4,320,000 (trutis). As 30 *muhūrtas* constitute 1 solar day of 24 h, the Life-span of Brahmā will adopt the form :1 (day)×71 ×14×2×360×100 = 71 568 000 (days). This is a more acceptable digit and, furthermore, as we will see later, it is in full accord with the concept of the Great Year. We see some possibilities of calculating of this number.

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The first might be the following : the Lunar period of 9 anomalistic months (248.5 days), which is clearly mentioned in the "*Paitāmaha-siddhānta*", and was called by the Tamil Brāhmaṇas "Devaram", was multiplied by the big Lunar period of 25 years and the Great period of Venus of 11520 years (in which Venus completes exactly 7205 synodic cycles; a period 10 times shorter, i.e. 1151 years = 720 synodic periods, is present in the Babylonian tables) : 248.5×25×11520 = 71 568 000 (days).

The second method might be the following : ancient Indian astronomers, having elaborated the decimal numeration (decimalism), which is the organic combination of arithmetical and geometrical progressions, and having invented the quick methods for all arithmetical operations as well as for the extraction of multiples (found in the commentaries to the Atharva-Veda), applied them to the *jyotiṣa-siddhānta* or mathematical astronomy for the computation of the planetary periods and their mutual co-ordination.The factors included in the number of days of the Brahmā Life-span can produce a great quantity of numbers, which are its divisors, because the number "Brahmā Life-span" is equal to 8! ×(5×355), i.e. 8 factorial times the number of days in 5 sidereal-lunar-month-years, or in other representation : 1775×2×3×4×5×6×7×8 = 71568000 (days). It should be noted that sidereal months and the year composed of them (equal exactly to 355 days) were precisely the basic astronomical units in the Vedic literature. There is full evidence that just this system was utilized by ancient Chinese, Persians, Romans, Arabs, Slavs not excluded (for example, a popular Slav spell mentions 27 *bereguinee-s* or nymphs seated on the bank (*bereg*) of the celestial river, presumably, the lunar zodiac). Europeans had aborted the sidereal calculus with the advent of Christianity and the solar calendar was enthroned, though, not without "birth pains" (the well known intercalary difficulty had been being eliminated in Rome during 90 years from 45 B.C. to 45 A.D).

The third method might consist in the multiplication of the previously mentioned period of 248.5 days by 45 (maybe for the purpose of co-ordination of anomalistic and sidereal months) and by 6400 years of a Big period of Venus (4003 synodic cycles). The latter period was well known to Persians, Babylonians and Greeks as well. It is extremely curious that the number 71568000 is divisible by 1008 (the sacred number of Śiva's names, which is unequivocally expressed in VIII. 70.5 in connection with Indra), giving as a result 71000 or 200 sidereal-lunar-month-years (each of 355 days, i.e. 13 sidereal months by 27.32 days). The number 1008 in its turn is multiple to 28, which is allusive to 28 *murtie-s* or incarnations of Śiva and of lunar asterisms. The number 71568000 can be represented in the form of 248.5×2×144000, where 2 is an eliminator of

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fractionallity, and 144000 is 1/3 of 432000, which, being the product of 60×60×120, can represent the number of seconds in 120° of a circumference. Characteristically, the 5th verse of the "*Paitāmaha-siddhānta*" cites zodiacal signs, degrees and minutes, and verses VIII. 46.22 and 31 of the Ṛg-Veda mentions 120 *uṣṭras*, where the word "*uṣṭra*" (camel) is, very probable, used instead of "degree" or "day", as "camels" are characterised as "white". Our computation had detected that synodic and sidereal periods of all the planets, sidereal, anomalistic, synodic, draconian and ritualistic (*savana*) months as also tropical, sidereal and draconian solar years (18, p. 171, 219) are multiples of the number 71 568 000.

BRAHMĀ'S LIFE SPAN

Periods	Number of revolutions	Revolution in days	Contemporary value
Sun			
Sidereal	195939	365, 25653	365, 25636
Tropical	195947	365, 24162	365, 2421988
Draconian	206474	346, 61991	346, 6200310
Moon			
Sidereal	2619460	27, 321661	27, 321661
Synodic	2423521	29, 530587	29, 5305882
Anomalistic	2597325	27, 554503	27, 5545
Draconien	2629995	27, 21219	27, 21222
Mercury			
Sidereal	813559	87, 969034	87, 969
Synodic	617605	115, 879890	115, 880
Venus			
Sidereal	318390	224, 78092	224, 781
Synodic	122565	583, 91873	583, 92
Mars			
Sidereal	104178	686, 97805	686, 98
Synodic	91761	779, 93918	779, 94
Jupiter			
Sidereal	16521	4331, 9411	4331, 9404
Synodic	179422	398, 88085	398, 88

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Saturn			
Sidereal	6651	10760, 487	10760, 452
Synodic	89288	378,09052	378,09
Uranus			
Sidereal	2332	30689, 535	30688, 839
Synodical	193605	369, 6598	369, 66
Neptune			
Sidereal	1189	60191, 757	60194, 248
Synodic	194754	367, 47897	367, 48

Besides, the timing seems to have been made by the *ṛṣis* to an approximation of 5-6th sign after decimal point : sidereal month has value of 27.321661 (!) exactly coinciding with the modern one. Similar is the case with the synodic month, which equals to 29.530587 (the modern value is 29.5305882 days). The precision is absolute, when we take the *mahayuga* to be equal to 3 days (and *Kali-yuga* equal to 9 *muhūrtas* or approximately to 1/3 of a day-and-night). The Life-span of Brahmā will equate to 214, 704,000 days, which can be understood as the product of 248.5 days (2/3 of a Solar year) and 864000 (the number of seconds in 2/3 of a circle, i.e. 240). It is self-evident that the precision of such high degree cannot be fortuitous. Incidentally, the astonishing exactness of a sidereal month can be accepted as a proof of the priority of lunar-sidereal calendar observations.In comparison, we can refer to the analogous Chinese and European traditions. It is known that giving full attention to the symbolism of numbers and, especially, to the determining of cycles of planetary movements Chinese calendar makers had chosen such a correlation of periods of Jupiter and Saturn which excluded fractional results in division of a bigger number by a smaller one. Comparatively, Ptolemy gave the description of planetary periods with the approximation to 10. More valid results were obtained in Europe much later (36, pp. 19-20).

Maṇḍalas as wheels within wheels

The coincidence of the first and tenth *maṇḍalas* led us to their identification with the Vedic Mother and Father of the world embracing the universe from all the ten sides, i.e. from 8 geographical points, nadir and zenith or from ten divisions of the zodiac. These *maṇḍalas* of equal length constitute two halves of a year. However, it is not clear of what kind would it be. Compared to the *savana* or ritual year of 360 days, it is longer by 22 days (each *maṇḍala* has 11 extra songs—so much is the number of additional hymns, called Bālakhilyas in

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the VIIIth *maṇḍala*). This circumstance seems to indicate that these two *maṇḍalas* create a year with an additional month for the correction of the *savana* or sidereal calculus. The co-ordination might be as follows : 191 + 191 = 382 (i.e. 12×32 = 13×29.4 = 14×27.3.)If we take 2 times (3 years per 360 days + 382 days), the result will be 2924 days or exactly 99 synodic months of 29.5353 days, 107 sidereal months of 27.3271 days, 106 anomalistic months of 27.58 days, 107.5 draconic months of 27.2 days and 8 solar years of 365.5 days. Of extreme importance is the fact that these 8 years embrace 5 synodic periods of Venus and were well known to Persians and Greeks. Persians named them the Golden Throne (38, p. 60). The 8-years period of Venus is not exceptionally precise, but it is not difficult to devise the further procedures for its perfection right up to the great period of Brahmā Life-span. As an outcome of a long resetting, we have got a row of calendar constants expressed through the *maṇḍala* combinations; Lunar year of 354 and leap year of 384 days : I + II + III + IV = 354. (Incidentally, the last but one song of this group mentions the furrow—*sita*, which marks the beginning of the year : "yields milk every next year") or II + III + IV + V + VII = 354 = 12 synodic months, II + IV + VIII + X = 384 = 13 months per 29.54 days; Lunar year of 355 days and leap year of 382 days : II + IV + V + VI + VIII (92) = 355 = 13 sidereal months, I + X = 382 = 14 sidereal months; Solar year of 364 and 366 days : II + III + IV + V + IX = 364 = 13×28 = 52×7, II + IV + V + VI + VIII = 366; Draconic year of 345 and 347 days : III + VIII + X = 345, II + V + VIII + IX = 347. The *maṇḍalas* of the Ṛg-Veda look very similar to wheels within wheels of the complicated calendar-chronometer. Joined together in different combinations, *maṇḍalas* support *ṛta* or rotating time and Gods, luminaries and time spirits. We can just state that, for a wonder, the Vedic calendar seems perfectly be adjusted not only to the synodic, Lunar and Solar observations but also to the sidereal ones of all the other visible planets. This wonderful result gave us impetus to make conclusion that *maṇḍalas* constitute a basis of year calendar constants. In addition, the elements of this additive space of calendar constants are expressed as the sum of the elements of the basis, and what's more, every element of the basis enters the sum only one time. Analysing the obtained combinations, we see that all ten *maṇḍalas* were put to use, i.e. the proposed basis is not excessive, does not contain surplus element and permits to obtain the whole aggregate of calendar constants including the leap years.

Important Passage from Vedas and Upaniṣads

This section contains a selection of the Vedas' most important passages to study and contemplate for spiritual self-understanding.

Aitareya Upaniṣad 1:1:1

"The self, verily, was all this, one only, in the beginning. Nothing else whatsoever winked. He thought, 'let me now create the worlds.'

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Aitareya Upaniṣad 1:1:2

He created these worlds, water, light rays, death and the waters. The water is above the heaven. The heaven is its support. The light rays are the atmosphere. Death is the earth. What are beneath, they are the waters."

Aitareya Upaniṣad 1:1:4

He brooded over him. Of him who has thus been brooded over, the mouth was separated out, like an egg. From the mouth speech, from speech fire. The nostrils were separated out : from the nostrils breath, from breath air. The eyes were separated out : from the eyes sight from sight the sun. The ears were separated out : from the ears hearing and from hearing the quarters of space. The skin was separated out : from the skin the hairs, from the hairs plants and trees. The heart was separated out : from the heart the mind and from the mind, the moon. The navel was separated out : from the navel, the outbreath, from the outbreath death. The generative organ was separated out : from it semen, from semen water.

Aitareya Upaniṣad 1:2:4

Fire, becoming speech, entered the mouth. Air becoming breath, entered the nostrils. The sun, becoming sight, entered the eyes. The quarters of space, becoming hearing, entered the ears. Plants and trees, becoming hairs, entered the skin. The moon, becoming the mind, entered the heart. Death, becoming the outbreath, entered the navel : water becoming semen entered the generative organ.

Aitareya Upaniṣad 1:3:11

He thought, how can this food exist without me? He thought, through what (way) shall I enter it? He thought (again), if speaking is through speech, if breathing is through breath, if seeing is through the eyes, hearing is through the ears, if touching is through the skin, if meditation is through the mind, if breathing out is through the outbreath, if emission is through the generative organ, then who am I?

Aitareya Upaniṣad 1:3:12

After opening that very end (of the head), by that way he entered. This is the opening known as vidṛti. This is the pleasing. For that, there are three abodes; three kinds of dreams as : this is the abode; this is the abode; this is the abode.

Aitareya Upaniṣad 1:3:14

Therefore his name is Idandra. Indeed, Idandra is the name. Of him who is

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Idandra, they speak indirectly (cryptically) as Indra. Gods appear indeed to be fond of the cryptic.

Aitareya Upaniṣad 2:1:1

In a person, indeed, this one first becomes an embryo. That which is semen is the vigour come together from all the limbs. In the self, indeed, one bears a self. When he sheds this in a woman, he then gives it birth. That is its first birth.

Aitareya Upaniṣad 2:1:3

She, being the nourisher, should be nourished. The woman bears him as an embryo. He nourishes the child before birth and after the birth. While he nourishes the child before birth and after the birth, he thus nourishes his own self, for the continuation of these worlds; for thus are these worlds continued. This is one's second birth.

Aitareya Upaniṣad 2:1:4

He (the son) who is one self of his (father) is made his substitute for (performing) pious deeds. Then the other self of his (father's) having accomplished his work, having reached his age, departs. So departing hence, he is, indeed, born again. That is his third birth. That has been stated by the seer.

Aitareya Upaniṣad 3:1:2

That which is heart, this mind, that is consciousness, perception, discrimination, intelligence, wisdom, insight, steadfastness, thought, thoughtfulness, impulse, memory, conception, purpose, life, desire, control, all these, indeed, are names of intelligence.

Aitareya Upaniṣad 3:1:3, Ṛg-Veda

"Wisdom is Brahman".

Amṛta Nāda Upaniṣad

As a man sucks water through a lotus stem so should breath be drawn in as immortal elixir.

Bṛhadāraṇyaka Upaniṣad

As an eagle, weary after soaring in the sky, folds its wings and flies down to rest in the nest, so does the shining Self enter the state of dreamless sleep, where one is freed from all desires.

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Bṛhadāraṇyaka Upaniṣad 1:4:10

"I am Brahman".

Bṛhadāraṇyaka Upaniṣad 2:15:19 and 4:4:5 (also in Māṇḍūkya Upaniṣad 2)

"This Self is Brahman".

Bṛhadāraṇyaka Upaniṣad 4:4:19

Only by the mind is if to be perceived. In it there is no diversity. He goes from death to death, who sees in it, as it were, diversity.

Bṛhadāraṇyaka Upaniṣad 4:5:15

"Not this, not this".

Bṛhadāraṇyaka Upaniṣad 6:4:3

Her lap is a sacrificial altar; her hairs, the sacrificial grass; her skin, the soma-press. The two lips of the vulva are the fire in the middle of the *yonī*. So great is the world of him who practices sexual intercourse, knowing this.

Chāndogya Upaniṣad 1:1:1

Aum. One should meditate on this syllable, the udgītha, for one sings the loud chant beginning with *Aum*.

Chāndogya Upaniṣad 1:6:6

This white colour of the sun that is "sa". Then there is blue colour, i.e. deep black. Then there is golden colour...etc."

Chāndogya Upaniṣad 1:13:4

"Speech yields to him the milk, which is the milk of speech itself."

Chāndogya Upaniṣad 2:23:3

"Everything is *Om*"

Chāndogya Upaniṣad 3:14:1

"The whole world is God".

Chāndogya Upaniṣad 6:8:7

"That Thou Art".

Chāndogya Upaniṣad 7:25:2

"The Self indeed is all this (world)".

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Chāndogya Upaniṣad 7:26:2

"From purity of food follows the purity of internal organs. From purification of the internal organs, comes unfailing memory. After achievement of memory (i.e. establishment of Soul-consciousness) comes falling into pieces of all knots of life."

Īśa Upaniṣad Invocation

That is full; this is full. The full comes out of the full. Taking the full from the full the full itself remains. Aum, peace, peace, peace.

Īśa Upaniṣad Verse 1

All this which moves and changes is covered by God, however insignificant it may be. Therefore enjoy all with a sense of renunciation. Do not covet others' wealth (nobody steals anything – it is all God).

Īśa Upaniṣad Verse 2

Every person should live a complete life span of hundred years. And he should constantly strive to fulfill the purpose of life i.e. Self-Realization.

Īśa Upaniṣad Verse 15

"The mouth of Truth is covered with a golden plate (*hiraṇmaya patra*). O Sun of my soul, please remove it so that I who love the Truth may behold it."

Īśa Upaniṣad Verse 16

"That also I am"

Īśa Upaniṣad Verse 17

"May this life enter into the immortal (short) breath, may I feel as if body is burned. That soul awareness will constantly remain. Remember this, my soul."

Īśa Upaniṣad Verse 18

"O Agni, lead us, along the auspicious path to prosperity. O God, who knowest all our deeds. Take away from us deceitful sins. We shall offer many prayers unto Thee."

Kaṭha Upaniṣad Invocation 1

May he protect us both; may He be pleased with us both; may we work together with vigour; may our study make us illumined; may there be no dislike between us. Aum, peace, peace, peace.

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Kaṭha Upaniṣad

One who realizes the Self, God, is constantly pure.

Kaṭha Upaniṣad 1:1:23

(Yama said) : Even the gods of old had doubt on this point. It is not, indeed, easy to understand; (so) subtle is this truth. Choose another boon, O Naciketas. Do not press me. Release me this.

Kaṭha Upaniṣad 1:1:24

If thou deemest (any) boon like unto this, choose (that) as also wealth and long life. O Naciketas, prosper then on this vast earth. I will make thee the enjoyer of thy desires.

Kaṭha Upaniṣad 1:1:25

Whatever desires are hard to attain in this world of mortals, ask for all those desires at thy will. Here are noble maidens with chariots and musical instruments : the like of them cannot be won by men. Be served by these whom I give to thee. O Naciketas, (pray) ask not about death.

Kaṭha Upaniṣad 1:1:26

(Naciketas said) Transient (are these) and they wear out, O Yama, the vigour of all the senses of men. All life (a full life), moreover, is brief. Thine be the chariots, thine the dance and song.

Kaṭha Upaniṣad 1:1:27

Man is not to be contented with wealth. Shall we enjoy wealth when we have seen thee? Shall we live as long as thou art in power? That alone is (still) the boon chosen by me.

Kaṭha Upaniṣad 1:2:1

There is a path of joy and there is the path of pleasure. Pondering on them, the wise (one) chooses the of joy; the fool takes the path of pleasure.

Kaṭha Upaniṣad 1:2:2

Both the good and the pleasant approach a man. The wise man, pondering over them, discriminates. The wise chooses the good in preference to the pleasant. The simple-minded, for the sake of worldly well-being, prefers the pleasant.

Kaṭha Upaniṣad 1:2:20

Smaller than the small, greater than the great, the self is set in the heart of

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every creature. The unstriving man beholds Him, freed from sorrow. Through tranquility of the mind and the senses (he sees) the greatness of the self.

Kaṭha Upaniṣad 1:2:23

The Soul cannot be realized through hearing scholarly explanation of the discourses, not even by the intellect.

Kaṭha Upaniṣad 1:3:3

Know the Self as the lord of the chariot and the body as, verily, the chariot, know the intellect as the charioteer and the mind as, verily, the reins.

Kaṭha Upaniṣad 1:3:4

"Arise, awake and learn the spirituality by approaching the Excellent One (Realized Master). The wise one describes the path to be as impassable as a sharp razors̃ edge, which when sharpened, is difficult to tread on."

Kaṭha Upaniṣad 1:3:6

"Through the knowledge of the Soul, God, one is pure and clean constantly." Neither by reading the book, nor by taking a bath at holy place one becomes pure. Inner purity is possible when one remains in constant touch with the Soul. Constant Soul-Consciousness is the real purity.

Kaṭha Upaniṣad 1:3:8

He who is associated with the Soul, being endowed with discriminating intellect and well-regulated and disciplined mind is ever pure.

Kaṭha Upaniṣad 1:3:10

Beyond the senses are the objects (of the senses) and beyond the objects is the mind is the understanding and beyond the understanding is the great self.

Kaṭha Upaniṣad 1:3:11

Beyond the great self is the unmanifest; beyond the unmanifest is the spirit. Beyond the spirit there is nothing. That is the end (of the journey); that is the final goal.

Kaṭha Upaniṣad 1:3:14

"Arise, awake, and learn by approaching the excellent ones."

Kaṭha Upaniṣad 7:75

Pay respect to womankind, as they are born of the family of the Divine

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Mother. Abuse or punish them not, in however a mild manner, whatever the reason. Their worth and excellences, not their shortcomings, are to be stressed.

Kaṭha Upaniṣad

"There are two paths : the good and the pleasant."

Kaṭha Upaniṣad

"The soul with the help of the ears, eyes, tongue and skin seeks to enjoy and possess everything."

Kaṭha Upaniṣad 2:1:10 and Bṛhadāraṇyaka Upaniṣad 4:4:19

Whatever is here, that (is) there. Whatever is there, that, too, is here. "One who perceives many, faces death."

Kaṭha Upaniṣad 2:2:1

(There is) a city of eleven gates (belonging to) the unborn, uncrooked intelligence. By ruling it one does not grieve and being freed is freed indeed. This, verily is that.

Kaṭha Upaniṣad 2:2:15

The sun shines not there, nor the moon and the stars, these lightings shine not, where then could this fire be? Everything shines only after that shining light. His shining illumines all this world.

Kaṭha Upaniṣad 2:3:12

Not by speech, not by mind, not by sight can he be apprehended. How can he be comprehended except by him who says, 'He is'?

Kaṭha Upaniṣad 3:2:1

The peepal tree that has its roots above and branches down has the roots pure i.e. Brahmā, also called as Immortal.

Kauṣītaki-Brāhmaṇa Upaniṣad 2:1

"Prāṇa is God".

Kena Upaniṣad Invocation 1

May my limbs grown vigorous, my speech, breath, eye, ear as also my strength and all my senses.

Kena Upaniṣad Invocation 2

All is the Brahman of the Upaniṣads. May I never discard Brahman. May

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the Brahman never discard me. May there be no discarding. May there be no discarding of me.

Kena Upaniṣad Invocation 3

Let those truths which are (set forth) in the Upaniṣads live in me dedicated to the self. Aum, peace, peace, peace.

Kena Upaniṣad 1:1-9

That which is not breathed by life, but by which life breathes; that, verily, know thou, is Brahman and not what (people) here adore.

Kena Upaniṣad 2:2

"I do not think I know well enough, not that I do not know."

Kena Upaniṣad 2:4

When it is known through every state of cognition, it is rightly known, for (by such knowledge) one attains life eternal. Through one's own self one gains power and through wisdom one gains immortality.

Kena Upaniṣad 2:5

If here one knows it, then there is truth, and if here one knows it not, there is a great loss. Hence, seeing the Real in all beings, wise men become immortal on departing from this world.

Maitrī Upaniṣad 6:21

And thus it has been said elsewhere : 'The channel called suṣumnā leading upward, serving as the passage for the breath, is divided within the palate. Through it, when it is joined by the breath, the syllable aum and by the mind, let him proceed upwards. By causing the tip of the tongue to turn back on the palate, by binding together the senses, let greatness perceived greatness. he is not (ceases to be) an experiencer of pleasure and pain. He obtains aloneness. For thus has it been said : 'Having first fixed the breath that has been restrained, having crossed the limit, let him join the limitless in (the crown of the head.'

Bṛhadāraṇyaka Upaniṣad 2:15:19 and 4:4:5

"This Self is Brahman".

Muṇḍaka Upaniṣad

Two types of knowledge must be acquired, material knowledge, and the Absolute Knowledge i.e. Self Knowledge."

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Muṇḍaka Upaniṣad 1:1:3

Saunaka, the great householder, duly approached Angiras and asked, through what being known, Venerable Sir, does all this become known?

Muṇḍaka Upaniṣad 1:1:4

"Two types of knowledge are to be known, as indeed the knowers of Brahman declare—the higher (absolute) as well as the lower (relative)

Muṇḍaka Upaniṣad 1:1:7

As the spider creates the cobweb out of its saliva, it lives and plays in it and at the end the same spider swallows up the cobweb, similarly the God, the Lord creates the whole universe as the act of His thought. He manifests in it and again He withdraws the whole universe in Himself. God is the material cause and the instrumental cause of the creation. God is the cause of creation, maintenance and dissolution of the whole universe.

Muṇḍaka Upaniṣad 1:1:8

By contemplative power Brahman expands. From that food is produced. From food, life (thence) mind, (thence) the reals (the five elements); (thence) the worlds; (thence the rituals) in the rituals, immortality.

Muṇḍaka Upaniṣad 1:2:3

He whose agnihotra sacrifice is not followed by the sacrifice of the new moon and of the full moon, by the four months' sacrifice, by the ritual (performed in the harvest season) is without guests, without oblations, without the ceremony to all the gods or gives offerings contrary to rule, (such conduct) destroys his worlds till the seventh.

Muṇḍaka Upaniṣad 1:2:7

Unsteady, verily, are these boats of the eighteen sacrificial forms, which are said to be inferior karma. The deluded who delight in this as leading to good, fall again into old age and death.

Muṇḍaka Upaniṣad 1:2:8

"Remaining in the fold of ignorance and thinking "we are extremely wise and learned, " the fools with boastful nature ramble about like the blind led by the blind alone."

Muṇḍaka Upaniṣad 1:2:12

For gaining the knowledge of the Absolute, he should go with the bundle

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of sacrificial wood in hand as a symbol of purity, humility and determination. Let the disciple approach the Master, whose wisdom is based upon Realization.

Muṇḍaka Upaniṣad 2:1:2

Puruṣa (the Soul) is transcendental; since He is formless. He is birthless, without breath (the vital life force) and without mind. He is pure and superior to everything.

Muṇḍaka Upaniṣad 2:1:3

From him are born life, mind, all the sense-organs (also) ether, air, light, water and earth, the supporter of all.

Muṇḍaka Upaniṣad 2:1:8

From him come forth the seven life-breaths, the seven flames, their fuel, the seven oblations, these seven worlds in which move the life-breaths, seven and seven which dwell in the secret place (of the heart).

Muṇḍaka Upaniṣad 2:2:4

"Om is the bow; one's Self, indeed, is the arrow; God is said to be the target. It is to be hit with an unmoving mind. Thus one becomes united with it as the arrow (becomes one with the target.)

Muṇḍaka Upaniṣad 2:2:8

One who meditates, all his knots of his heart, the bondages are opened; all the doubts are eliminated and one becomes gradually free from the fetters of action with ego.

Muṇḍaka Upaniṣad 2:2:9

Within the effulgent light of sahasrāra, is revealed the One, the param-brahma, the Absolute. He is luminous, pure-conscious, He is the Light of lights. It is the Supreme Reality that realizes the man of meditation.

Muṇḍaka Upaniṣad 2:2:10

In the highest golden sheath is Brahman without stain, without parts; Pure is it, the light of lights. That is what the knowers of self know.

Muṇḍaka Upaniṣad 2:2:12

Brahman, verily, is this immortal. In front is Brahman, behind is Brahman, to the right and to the left. It spreads forth below and above. Brahman, indeed, is this universe. It is the greatest.

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Muṇḍaka Upaniṣad 3:1:1

"Two birds, companions (who are) always united, cling to the self-same tree. Of these two, the one eats the sweet fruit and the other looks on without eating.

Muṇḍaka Upaniṣad 3:1:2

On the self-same tree, a person immersed (in the sorrows of the world) is deluded and grieves on account of his helplessness. When he sees the other, the Lord Who is worshipped and His greatness, he becomes freed from sorrow.

Muṇḍaka Upaniṣad 3:1:4

Breath is the life of every human being. Knowing this, the man of realization does not talk anymore. His breath is his work, his breath is his joy—that is a kriyāvān. He is the greatest of the knowers of Brahman.

Muṇḍaka Upaniṣad 3:1:6

Truth alone conquers, not untruth. By truth is laid out the path leading to the gods by which the sages who have their desires fulfilled travel to where is that supreme abode of truth.

Muṇḍaka Upaniṣad 3:2:3

"The weak and timid cannot realize the Self. Self Realization is not possible through intellect or hearing spiritual discourse. One who welcomes God in every activity, through a thorough controlled and disciplined life, to him also the Soul is revealed."

Muṇḍaka Upaniṣad 3:2:3

The Soul cannot be realized by the weak and timid.

Muṇḍaka Upaniṣad 3:2:8

Just as the flowing rivers disappear in the ocean casting off name and shape, even so the knower, freed from name and shape, attains to the divine person, higher than the high.

Muṇḍaka Upaniṣad 3:2:9

"The knower of God becomes God".

Muṇḍaka Upaniṣad 2

All this is, verily, Brahman. This self is Brahman. This same self has four quarters.

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Narasiṁha Upaniṣad 7:3

"Everything is God".

Praśna Upaniṣad Invocation 1

Aum. May we, O gods, hear what is auspicious with our ears. Oh ye, who are worthy of worship, may we se with our eyes what is auspicious. May we enjoy the life allotted to us by the gods, offering praise, with our bodies strong of limb.

Praśna Upaniṣad Invocation 2

May Indra, of increasing glory, bestow prosperity on us; may Pūṣan, the knower of all, bestow prosperity on us; may Tārkṣya, of unobstructed path, bestow prosperity on us. May Bṛhaspati bestow prosperity on us. Auṁ, peace, peace, peace.

Śvetāśvatara Upaniṣad 1:15

As oil in sesame seeds, as butter in cream, as water in river beds, as fire in friction sticks, so is the *ātman* grasped in one's own self when one searches for Him with truthfulness and austerity.

Śvetāśvatara Upaniṣad 2:5 and 3:8

Listen O children of immortality, let this universe be divine. Realize God as (the) Father of all, shining more brilliant than thousand suns. Know Him and be immortal. There is no other way than this.

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Appendix - II

THE COMPOSERS OF THE ṚGVEDA

The composers of the Ṛgveda are divided into ten families. These ten families are identified on the basis of the fact that each family has its own Aprī-sūkta.

An Aprī-sūkta is a particular type of ritual hymn "consisting of invocations to a series of deified objects, and said to be introductory to the animal sacrifice".1

The ten Aprī-sūktas, and the ten families of composers to whom they belong, are :

1. I.13 Kaṇvas (Kevala-Aṅgirases)
2. I.142 Aṅgirases
3. I.188 Agastyas
4. II.3 Gṛtsamadas (Kevala-Bhṛgus)
5. III.4 Viśvāmitras
6. V.5 Atris
7. VII.2 Vasiṣṭhas
8. IX.5 Kaśyapas
9. X.70 Bharatas
10. X.110Bhṛgus

In addition to hymns and verses composed by members of these ten families, we also have the two following categories of hymns and verses :

11. Those composed *jointly* by members of different families.
12. Those composed by ṛṣis whose family identity is *unknown* or unidentifiable.

The family-wise distribution of the hymns in each Maṇḍala is as follows :

Maṇḍala I (191 hymns, 2006 verses)

1. *Kaṇvas* (27 hymns, 321 verses) : 12-23, 36-50
2. *Aṅgirases* (96 hymns, 1047 verses) : 31-35, 51-64, 74-98, 100-126, 140-164

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3. *Agastyas* (27 hymns, 239 verses) : 165-191
5. *Viśvāmitras* (18 hymns, 207 verses) : 1-11, 24-30
7. *Vasiṣṭhas* (9 hymns, 91 verses) : 65-73
8. *Kaśyapas* (1 hymn, 1 verse) : 99
9. *Bharatas* (13 hymns, 100 verses) : 127-139.

Maṇḍala II (43 hymns, 429 verses)

4. *Gṛtsamadas* (39 hymns, 398 verses) : 1-3, 8-43
10. *Bhṛgus* (4 hymns, 31 verses) : 4-7

Maṇḍala III (62 hymns, 617 verses)

5. *Viśvāmitras* (60 hymns, 588 verses) : 1-35, 37-61
11. *Joint* (2 hymns, 29 verses) : 36, 62
2. *Aṅgirases* (1 verse) : 36.10
5. *Viśvāmitras* (25 verses) : 36.1-9, 11; 62.1-15
11. *Joint Viśvāmitras and Bhṛgus* (3 verses) : 62.16-18

Maṇḍala IV (58 hymns, 589 verses)

2. *Aṅgirases* (58 hymns, 589 verses) : 1-58

Maṇḍala V (87 hymns, 727 verses)

2. *Aṅgirases* (3 hymns, 19 verses) : 15, 35-36
3. *Agastyas* (1 hymn, 4 verses) : 24
5. *Viśvāmitras* (2 hymns, 19 verses) : 33-34
6. *Atris* (79 hymns, 655 verses) : 1-14, 16-23, 25-28, 30-32, 37-43, 45-87
7. *Vasiṣṭhas* (1 hymn, 15 verses) : 29
11. *Joint* (1 hymn, 15 verses) : 44
6. *Atris* (1 verse) 44.13
8. *Kaśyapas* (11 verses) : 44.1-9, 14-15
11. *Joint Atris and Kaśyapas* (3 verses) : 44.10-12

Maṇḍala VI (75 hymns, 765 verses)

2. *Aṅgirases* (75 hymns, 765 verses) : 1-75

Maṇḍala VII (104 hymns, 841 verses)

7. *Vasiṣṭhas* (102 hymns, 832 verses) : 1-100, 103-104
11. *Joint* (2 hymns, 9 verses) : 101-102
11. *Joint Aṅgirases and Vasiṣṭhas* (2 hymns, 9 verses) : 101-102

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Maṇḍala VIII (103 hymns, 1716 verses)

1. *Kaṇvas* (55 hymns, 933 verses) : 1, 3-22, 32-34, 39-41, 45, 48-66, 72, 76-78, 81-83, 103
2. *Aṅgirases* (25 hymns, 460 verses) : 23-26, 43-44, 46, 68-71, 75, 80, 85-86, 88-90, 92-96, 98-99
3. *Agastyas* (1 hymn, 21 verses) : 67
6. *Atris* (7 hymns, 88 verses) : 35-38, 73-74, 91
8. *Kaśyapas* (6 hymns, 74 verses) : 27-31, 97
10. *Bhṛgus* (4 hymns, 46 verses) : 79, 84, 100-101
11. *Joint* (4 hymns, 76 verses) : 2, 42, 87, 102
1. *Kaṇvas* (2 verses) : 2.41-42
11. *Joint Kaṇvas and Angirases* (40 verses) : 2.1-40 *Joint Kaṇvas and Atris* (1 hymn, 6 verses) : 42 *Joint Aṅgirases and Vasiṣṭhas* (1 hymn, 6 verses) : 87 *Joint Aṅgirases and Bhṛgus* (1 hymn, 22 verses) : 102

Maṇḍala IX (114 hymns, 1108 verses)

1. *Kaṇvas* (8 hymns, 50 verses) : 2, 41-43, 94-95, 104-105
2. *Aṅgirases* (30 hymns, 217 verses) : 4, 27-31, 35-40, 44-46, 50-52, 61, 69, 72-74, 80-83, 93, 98, 112
3. *Agastyas* (2 hymns, 12 verses) : 25-26
5. *Viśvāmitras* (5 hymns, 44 verses) : 1, 3, 70-71, 84
6. *Atris* (2 hymns, 16 verses) : 32, 68
7. *Vasiṣṭhas* (1 hymn, 6 verses) : 90
8. *Kaśyapas* (36 hymns, 300 verses) : 5-24, 53-60, 63-64, 91-92, 99-100, 113-114
9. *Bharatas* (2 hymns, 27 verses) : 96, 111
10. *Bhṛgus* (14 hymns, 136 verses) : 47-49, 62, 65, 75-79, 85, 87-89
11. *Joint* (6 hymns, 196 verses) : 67, 86, 97, 101, 107-108
2. *Aṅgirases* (32 verses) : 67.1-3, 7-9; 97. 45-48; 107.1, 3; 108.4-13
4. *Gṛtsamadas* (3 verses) : 86.46-48
5. *Viśvāmitras* (8 verses) : 67.13-15; 101. 13-16; 107.5
6. *Atris* (12 verses) : 67.10-12; 86.41-45; 101.1-3; 107.4
7. *Vasiṣṭhas* (54 verses) : 67. 19-21; 97.1-44; 107.7; 108.1-3, 14-16
8. *Kaśyapas* (4 verses) : 67.4-6; 107.2
10. *Bhṛgus* (4 verses) : 67.16-18; 107.6

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11. *Joint Aṅgirases and Vasiṣṭhas* (11 verses) : 67.22-32
Joint Saptaṛṣis (19 verses) : 107. 8-26
12. *Unknown* (8 hymns, 104 verses) : 33-34, 66, 102-103, 106, 109-110

Maṇḍala X (191 hymns, 1754 verses)

1. *Kaṇvas* (1 hymn, 9 verses) : 115
2. *Aṅgirases* (58 hymns, 485 verses); 11-12, 37, 39-44, 47-56, 67-68, 71-72, 75, 79-80, 87-88, 100, 105, 111-114, 117-118, 126, 128, 131-132, 134, 138, 149, 152, 155-156, 158, 164, 169-170, 172-174, 178, 182, 187-188, 191.
3. *Agastyas* (4 hymns, 40 verses) : 57-60
5. *Viśvāmitras* (12 hymns, 91 verses) : 89-90, 104, 121, 129-130, 160-161, 177, 183-184, 190
6. *Atris* (8 hymns, 112 verses) : 45-46, 61-64, 101, 143
7. *Vasiṣṭhas* (26 hymns, 276 verses) : 20-29, 38, 65-66, 73-74, 83-84, 86, 95, 99, 103, 119, 122, 147, 150, 180
8. *Kaśyapas* (3 hymns, 24 verses) : 106, 136, 163
9. *Bharatas* (4 hymns, 42 verses) : 69-70, 102, 133
10. *Bhṛgus* (24 hymns, 255 verses) : 10, 13-19, 77-78, 91-93, 97-98, 110, 120, 123, 135, 144, 148, 154, 165, 171
11. *Joint* (7 hymns, 49 verses) : 96, 107, 127, 137, 167, 179, 181
2. *Aṅgirases* (4 verses) : 137.1, 3; 181. 2-3
5. *Viśvāmitras* (1 verse) : 137.5
6. *Atris* (1 verse) : 137.4
7. *Vasiṣṭhas* (2 verses) : 137.7; 181.1
8. *Kaśyapas* (1 verse) : 137.2
9. *Bharatas* (1 verse) : 179.2
10. *Bhṛgus* (1 verse) : 137.6
11. *Joint Kaṇvas and Aṅgirases* (1 hymn, 8 verses) : 127
Joint Aṅgirases and Viśvāmitras (1 hymn, 11 verses) : 107
Joint Aṅgirases and Vasiṣṭhas (1 hymn, 13 verses) : 96
Joint Viśvāmitras and Bhṛgus (1 hymn, 4 verses) : 167
12. *Unknown* (2 verses) : 179.1, 3
12. *Unknown* (44 hymns, 371 verses) : 1-9, 30-36, 76, 81-82, 85, 94, 108-109, 116, 124-125, 139-142, 145-146, 151, 153, 157, 159, 162, 166, 168, 175-176, 185-186, 189

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Clarifications regarding Maṇḍala X

Maṇḍala X is a very late Maṇḍala, and stands out from the other nine Maṇḍalas in many respects. One of these is the general ambiguity in the ascriptions of the hymns to their composers. In respect of 44 hymns, and 2 other verses, it is virtually impossible even to identify the family of the composer.

In respect of many other hymns and verses, where we have identified the family affiliations of the composers, the following clarifications are in order .

Family 1 : Kaṇvas (1 hymn)

1. *Upastuta Vārṣṭihavya* (1 hymn) : X.115
   a. This ṛṣi practically identifies himself as a Kaṇva in verse 5 of the hymn.
   b. Outside this hymn, three out of four references to Upastuta are by Kaṇvas (I.36.10, 17; VIII.5.25; 103. 8), and in the fourth reference, Upastuta is named along-with Kali (another Kāṇva ṛṣi, composer of VIII. 66).

Family 2 : Aṅgirases (19 hymns)

1. *Indra Vaikuṇṭha* (3 hymns) : X.48-50

   Saptagu Aṅgiras, the composer of X.47, is clearly the composer of these three hymns, which constitute a continuation of the theme in hymn 47. Hymn 47 is addressed to Indra as Indra Vaikuṇṭha, and these three hymns, in the manner of a dialogue-hymn, constitute Indra's "reply" to Saptagu.

2. *Agneyas* (8 hymns) : X.51-53, 79-80, 156, 187-188

   Agni Saucīka/Sapti Vājambhara : X.51-53, 79, -80

   Ketu Agneya : X.156

   Vatsa Agneya : X.187

   Syena Agneya : X.188

   a. Agni Saucīka is identifiable with the Bharadvāja ṛṣi Agni Bārhaspatya (joint composer of VIII. 102).
   b. Sūcī is a Bharadvāja gotra.
   c. The word Vājambhara is found in only two verses outside this hymn, both by Aṅgirases : I. 60. 6; IV.1.4.
   d. Vāja-m-bhara is clearly an inverted form of Bhara-d-Vāja.
   e. The only gotras with Agni are Bharadvāja and Kaśyapa gotras.

3. *Sauryas* (4 hymns) : X.37, 158, 170, 181 (joint)

   Abhitāpa Saurya : X.37

   Cakṣu Saurya : X.158

   Vibhrāṭ Saurya : X.170

   Gharma Saurya :X.181 (joint)

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a. The only gotras with *Sūrya* are Bharadvāja and Viśvāmitra gotras.
b. The only other hymns to Sūrya are by g Bharadvāja (I.115) and a Kaṇva (I. 50).
c. The joint hymn b y Gharma Saurya is with a Bharadvāja and a Vasiṣṭha.
d. A word meaning asura-slayer, *asurahan/asuraghna*, occuring in X.170. 2, is found elsewhere only in hymns by a Bharadvāja (VI. 22. 4) and Vasiṣṭha (VII.13.1).
e. The three above hymns by Saurya ṛṣis have repetitions in common only with hymns by Aṅgirases and by Gṛtsamada (a descendant of Bharadvāja) : X.37.4 : X.127.2 (Rātrī Bhdradvājī) Jyotiṣā bādhase tamo. X.37.10 : II.23.15 (Gṛtsamada Saunahotra) Draviṇam dhehi citram. X.158.5 : I.82.3 (Gotama Rāhūgaṇa) Susandṛśam tvā vayam. X.170.4 : VIII.98.3 (Nṛmedha Aṅgiras) Vibhrājanjyotiṣā svaragaccho rocanam divaḥ.

4. *Auravas* (3 hymns) : X.11-12, 138
Aṅga Aurava : X.138
Havirdhāna Aṅgi : X.11-12
The patronymics of these ṛṣis show them to be descendants of Uru Aṅgiras (joint composer of IX.108).
5. *Ariṣṭanemi Tārkṣya* (1 hymn) : X.178.
a. The only other hymns to horses are by Aṅgirases (I.162-163; IV. 38-40) and a Vasiṣṭha (VII. 44).
b. The word Tārkṣya, outside this hymn, is found only in one verse by an Aṅgiras, Gotama Rāhūgaṇa (1.89.6).
c. The only hymns which have repetitions in common with X.178 are by Vāmadeva Gautama : X.178.2 : IV.23.10; Pṛthvī bahule gabhīre X.178.3; IV.38.10; Savasā pañca kṛṣṭīḥ sūrya iva jyotiṣāpastatāna.

Family 5 : Viśvāmitras (9 hymns)

1. *Prājāpatyas* (9 hymns) : 90, 107 (joint), 121, 129-130, 161, 177, 183-184
Nārāyaṇa : X.90
Dakṣiṇā Prājāpatya : X.107 (joint)
Hiraṇyagarbha Prājāpatya : X.121
Prajāpati Parameṣṭhin : X.129
Yajña Prājāpatya : X.130
Yakṣmanāśana Prājāpatya : X.161
Pataṅga Prājāpatya : X.177
Prajāvān Prājāpatya : X.183
Viṣṇu Prājāpatya : X.184

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a. Prajāpati Parameṣṭhin, clearly the patriarch of this group of ṛṣis, is identifiable with Prajāpati Vaiśvāmitra (composer of III.54-56).

b. The only hymn which has a repetition in common with X.129 (by Prajāpati Parameṣṭhin) is III.54 (by Prajāpati Vaiśvāmitra) : X. 129.6 : III. 54.5 Ko addhā veda ka iha pra vocat.

c. All the above hymns deal with the subject of creation. The only other hymn dealing with this subject is X.190, composed by Aghamarṣaṇa Vaiśvāmitra; and the only other verse to which the AnukramaNIs assign the same subject is I.24.1, composed by Sunaḥśepa Ajīgarti (Vaiśvāmitra).

d. Viśvāmitra is traditionally associated with creation. The epics relate the story of Triśaṅku, in which Viśvāmitra sets out to teach the Gods a lesson by creating a parallel universe. He finally desists only when the Gods plead with him and accede to his demand. But, even today, "duplicate" objects in nature are called *Viśvāmitra-sṛṣṭi* or Viśvāmitra's creations.

e. Nārāyaṇa is a Viśvāmitra gotra; and the hymn by Nārāyaṇa a, who is not given any patronymic, is placed immediately after a hymn by a Viśvāmitra : Renu Vaiśvāmitra (X.89).

Family 7 : Vasiṣṭhas (23 hymns)

1. *Suvedas Sairīśī* (1 hymn) : X. 147 Sairīśī is a Vasiṣṭha.gotra.
2. *Vamra Vaikhānasa* (1 hymn) : X.99
   a. The word *Śiśnadeva* (X.99.3) is found only once outside this hymn in VII.21.5, composed by Vasiṣṭha Maitrāvaruṇī. The word *śišna* by itself occurs only thrice in the Ṛg-veda, once in a hymn by a Vasiṣṭha, Vasukra Aindra (X.27.19), and once in a hymn by a Vasiṣṭha associate, Kutsa Aṅgiras (1.105.8). The third occurence, in X.33.3, is in a hymn by a ṛṣi whose family cannot be identified.
   b. The only hymn which has a repetition in common with this hymn is X.20, composed by a Vasiṣṭha, Vimada Aindra : X.99.12 : X.20.10 īśamūrjam sukṣitim viśvamābhāḥ.
3. *Manyu Tāpasa* (2 hymns) : X.83-84
   a. Manyu Tāpasa is identifiable with Manyu Vāsiṣṭha (joint composer of IX.97).
   b. Tāpasa, an epithet signifying heat or passion, has an added symbolic significance in this case : Tapa is a Vasiṣṭha gotra.
   c. The word Manyu is translated, by Griffith, as a name in only one other hymn, X.73.10, composed by Gaurivīti śāktya, a Vasiṣṭha.
4. *Purūravas Aila and Urvaśī* (1 hymn) : X.95.
   a. Verse 17 of the hymn clearly declares : "I, Vasiṣṭha, call Urvaśī to meet me." The name Vasiṣṭha is translated by Griffith as "her best love".

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b. Outside this hymn, the word Urvaśī occurs only twice throughout the Ṛg-veda : once in a hymn by an Atri (V.41.19), where it is an epithet for a deified river; and once in a hymn by a Vasiṣṭha (VII.33.11) where Urvaśī is referred to as the mother of Vasiṣṭha.

5. *Aindras* (18 hymns) : X.20-29, 38, 65-66, 86, 96 (joint), 103, 119, 180
Vimada Aindra and Vasukṛta Vāsukra : X.20-26
Vasukra Aindra : X.27-29
Indra Muṣkavān : X.38
Vasukarṇa Vāsukra : X.65-66
Vṛṣākapi Aindra : X.86
Sarvahari Aindra : X.96 (joint)
Apratiratha Aindra : X.103
Laba Aindra :X. 119
Jaya Aindra : X.180

a. The only hymns, other than X.38, in which Indra is named as composer, are hymns in which the God Indra is depicted as speaking in the first person. But X.38 does not depict Indra speaking in the first person, and it is clear that Indra here is the name of the composer, who is the patriarch of the Aindra group of ṛṣis in Maṇḍala X.

b. Indra is a Vasiṣṭha gotra.

c. Indra Muṣkavān is identifiable with Indrapramati Vāsiṣṭha (joint composer of IX.97).

d. The word *muṣka* (X.38.5), which gives the ṛṣi his epithet Muṣkavān, is found only once outside this hymn, in X. 102.4, composed by a Bharata. The Bharatas are very closely associated with the Aṅgirases and Vasiṣṭhas.

e. X.38.5 refers to the ṛṣi Kutsa. The Kutsas are very close associates of the Vasiṣṭhas : the only reference to Kutsas by non-Kutsas are in hymns by Vasiṣṭha (VII.25.5; X.29.2); the only references to Vasiṣṭha by a non-Vasiṣṭha is in a hymn by a Kutsa (I.112.9); and the only hymn in which a Kutsa figures as a joint composer is IX.97, which is jointly attributed to eleven Vasiṣṭha ṛṣis (including Indrapramati) and a Kutsa.

f. Vasukra Aindra is identifiable with Vasukri Vasiṣṭha (joint composer of IX.97).

g. Vasukarṇa Vāsukra calls himself a Vasiṣṭha (in X.65.15), and, in verse 12 of the same hymn, he refers to Vimada (Aindra).

h. Jaya is a Vasiṣṭha gotra

i. All the four other hymns (including the joint hymn) have repetitions in

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common with Vasiṣṭhas or their associates : X.86.5 : VII.104.7 (Vasiṣṭh Maitrāvaruṇī) X.103.4 : VII.32.11 (Vasiṣṭha Maitrāvaruṇī) X. 119.13 : X. 150.1 (Mṛlīka Vāsiṣṭha) : III.9.6. (Viśvāmitra Gāthina). X.96.13 : I.104.9 (Kutsa Aṅgiras) X.96.2 : I.9.10 (Madhucchandas Vaiśvāmitra) : X.133.1 (Sudāṣ Paijavana).

Apart from these, the four hymns have only two other repetitions (one of which is in common with a Viśvāmitra).

Family 10 : Bhṛgus (11 hymns)

1. *Yāmāyanas* (11 hymns) : X.10, 13-19, 135, 144, 154

Yama Vaivasvata and Yamī Vaivasvatī : X.10

Vivasvān Āditya : X.13

Yama Vaivasvata : X.14

Saṅkha Yāmāyana : X.15

Damana Yāmāyana : X.16

Devaśravas Yāmāyana : X. 17

Saṅkhasuka Yāmāyana : X.18

Mathita Yāmāyana : X.19

Kumāra Yāmāyana : X.135

Urdhvakṛṣana Yāmāyana : X.144

Yamī Vaivasvatī : X.154

a. Yāmāyana or Yāmyāyaṇa is a Bhṛgu gotra.

b. Mathita is also a Bhṛgu gotra.

c. The alternative names given in the Anukramaṇīs for the composer of X.19, Mathita Yāmāyana, are Bhṛgu or Cyavana Bhārgava.

d. Yama is mentioned along with ancient, mythical Bhṛgu ṛṣis, Atharvaṇa and Uṣanā Kāvya in I.83.5.

e. Hymn X.14.5 states : "Our fathers are Aṅgirases, Navagvas, Atharvaṇas, Bhṛgus." Bhṛgu hymns in Maṇḍalas IX and X often identify with both Aṅgirases and Bhṛgus (see, for example, IX. 62.9, and the comment on it in Griffith's footnotes).

f. All the above hymns deal with the topics of funerals and death. Tradition ascribes the initiation of funeral rites and ceremonies to Jamadagni Bhārgava.

The family identities of the other composers of Maṇḍala X are either obvious from their patronymics, or known from the gotra lists, or else unidentifiable.

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Important Dynasties of the Ṛgvedic Period
The Era of Saptasindhu
Note : The Pauravas were famed as Bhāratas after the time of king Bharata

	Prāmśavas	Aikṣvākus	Yādavas	Haihayas	Druhyus	Ānavas	Pauravas	Turvaśas
1.	Manu*	Manu*	Manu*	.....	Manu*	Manu*	Manu*	Manu*
2.	Prāmsu	Ikṣvāku*	Sudyumna	.....	Sudyumna	Sudyumna	Sudyumna	Sudyumna
3.	.....	Vikukṣi	Purūravas*	.....	Purūravas*	Purūravas*	Purūravas*	Purūravas*
4.	Prajāpati	Kakutstha	Āyu	.....	Āyu	Āyu	Āyu	Āyu
5.	.....	Anenas	Nahuṣa*	.....	Nahuṣa*	Nahuṣa*	Nahuṣa*	Nahuṣa*
6.	Khanitra	Pṛthu	Yayāti*	.....	Yayāti*	Yayāti*	Yayāti*	Yayāti*
7.	.....	Viṣṭarāśva	Yadu	.....	Druhyu	Anu	Pūru*	Turvasa
8.	Kṣupa	Ārdra	Kroṣṭu	Sahasrajit	.....	.....	Janamejaya	.....
9.	.....	Yuvanāśva I	.....	.....	.....	Pracinvant	.....	.....
10.	Vimśā	Śravasta	.....	.....	.....	.....	Pravīra	Vahini
11.	.....	Bṛhdāśva	Vṛjinīvant	.....	.....	Sabhānara	Manasyu	.....
12.	Vivimsa	Kuvalāśva*	.....	Satajit	Babhru	.....	Abhayada	.....
13.	.....	Dṛḍhāśva	.....	.....	.....	.....	Sudhanva	Garbha
14.	Khaninetra	Pramoda	Svāhi	.....	.....		Bahugava	.....
15.	.....	Haryasva I	.....	.....	.....	Kālānala	Samyāti	Gobhānu
16.	Ativibhūti	Nikumbha	.....	Haihaya	.....		Ahamyāti	.....
17.	*Karandhama*	Samhatāsva	Rusadgu	.....	Setu	Sṛñjaya	Raudrāśva	Trisānu
18.	*Avīkṣit*	Akṛṣāśva	.....	.....	.....	.....	Ṛceyu	.....
19.	*Marutta**	*Prasenajit*	*Citraratha*	Dharma	.....	Purañjaya	*Matināra*	*Karandhama*
20.	Narisyanta	*Yuvanāśva II*	*Sasabindu**	.....	.....	.....	*Tamsu*	.....
21.	Dama	*Māndhātṛ**	Pṛthuśravas	.....	*Añgāra*	*Janamejaya*	*Dharmanetra*	*Marutta*
22.	Rāṣṭravardhana	*Durgaja*	Antara	Dharmanetra	*Gāndhāra*	.....	*Duṣyanta**	.....
23.	Sudhṛti	*Girikṣit*	.....	.....	.....	.....	*Bharata**	Varūtha
24.	Nara	*Purukutsa**	Suyajña	.....	.....	.....	*Vidatha**	.....
25.	Kevala	*Trasadasyu**	.....	Kunti	.....	Mahāsāla	Bhuvamanyu	Aḥdīra
26.	Bandhumant	.....	Usanas	.....	.....	.....	Bṛhatkṣatra	.....
27.	Vegavant	Sambhūta	.....	.....	Dharma	.....	Suhotra*	.....

* Lunar Race, Solar Race } Kings

Contd.

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Important Dynasties of the Ṛgvedic Period
The Era of Conquest

	Aikṣvākus	Yādavas	Haihayas	Druhyus	Ānavas	Tṛtsus (Bhāratas)	Jahnus (Bhāratas)	Kāsis (Bhāratas)
28.	Viṣṇuvṛddha	Sineyu	Sāhañja	.....	.....	Bṛhat	Jahnu*	Kāśa
29.	Anaranya	.....	.....	.....	Mahāmanas	Ajamīḍha	Sunaha	Dirghatapas
30.	Trasadāśva	Marutta	.....	.....	.....	Nila	Ajaka	Dhanvantari
31.	Haryāśva II	.....	Mahiṣmant	Dhṛta	.....	Suśānti	Balākāśva	Ketumant I
32.	Hasta	Kambalabarhis	.....	.....	.....	Purujānu	Kuśa	*Bhīmasena*
33.	*Rohidaśva*	.....	*Bhadraśreṇya**	.....	*Uśīnara**	Tṛtsu	Kuśāmba	*Divodāsa*
34.	*Vasumanas**	Rukmakavaca	*Durdama*	.....	*Śivi**	*Bhṛmyaśva*	Iṣīratha	*Praradana**
35.	*Trivṛṣan*	Parāvṛt	Kanaka	Durdama	.....	*Mudgala**	*Kuśika**	*Vatsa*
36.	*Tryaruṇa**	*Jyāmagha*	*Kṛtavīrya*	.....	Vṛṣadarbha	*Vadhryśva**	*Gāthin**	*Alarka**
37.	*Triśaṅku*	*Vidarbha**	*Arjuna**	.....	.....	*Divodāsa**	.....	.....
38.	*Hariścandra**	.....	*Jayadhvaja*	.....	.....	*Pijavana*	*Viśvāmitra*	Sannati
39.	*Rohita*	.....	*Tālajaṅgha*	Pracetas	.....	*Sudās**	.....	.....
40.	Harita	*Bhīma**	*Vītahavya*	Sucetas	.....	*Sahadeva*	.....	Sunītha
41.	Cañcu	.....	.....	.....	.....	*Somaka*	.....	.....
42.	Vijaya	Kunti	Ananta	.....	.....	.....	.....	Kṣema
43.	Rurka	.....	.....	.....	.....	.....	.....	.....
44.	Vṛka	Dhṛṣṭa	Durjaya	.....	.....	.....	.....	Ketumant II
45.	Bāhu	.....	.....	.....	.....	.....	.....	.....
46.	Sagara*	Nirvṛti	Supratīka	.....	.....	.....	.....	Suketu
47.	(Asamañjas)	.....	.....	.....	.....	.....	.....	.....
48.	Aṁśumant	Vidūratha	.....	.....	.....	.....	.....	Dharmaketu
49.	Dilīpa	.....	.....	.....	.....	.....	.....	.....

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Important Dynasties of the Later Vedic Period
The Era of Expansion
Note : The founder of the Kingdom of Kosala was the son Dilīpa, the last Aikṣvāku king of the previous era

Vidarbha (Yādavas)	Kāśī (Bhāratas)	Aṅga (Bhāratas)	Kosala (Aikṣvākus)	Videha (Aikṣvākus)	Vaisāli (Aikṣvākus)
50. Daśārha	Satyaketu	.....	Bhagīratha*	Nimi Māthva*	.....
51.	.....	.....	Suhotra	Mithi Janaka	.....
52. Vyoman	Vibhu	.....	Śruta	Udāvasu	.....
53.	.....	.....	Nābhāga	Nandivardhana	.....
54. Jīmūta	Suvibhu	.....	Ambarīṣa*	Suketu	.....
55.	.....	.....	Sindhudvīpa	Devarāta	.....
56. Vikṛti	Sukumāra	.....	Ayutāyus	Bṛhaduktha	.....
57. *Bhīma II*	.....	.....	*Ṛtuparṇa*	Mahāvīrya	.....
58. Rathavar	Dhṛṣṭaketu	.....	Sarvakāma	Sudhṛti	.....
59. Navaratha	.....	.....	Sudās	Dhṛṣṭaketu	.....
60. Daśaratha	Veṇuhotra	.....	Mitrasaha	Haryaśva	.....
61. Ekādaśaratha	.....	.....	Aśmaka	Maru	(Tṛṇabindu)
62. Śakuni	Bharga	Dadhivāhana*	Mūlaka	Pratīndhaka	Viśāla*
63. Karambha	.....	.....	Śataratha	Kīrtiratha	Hemacandra
64. Devarāta	Bhargabhūmi	Diviratha	Idaviḍa	Devamīḍha	Sucandra
65. Devakṣatra	.....	.....	Vṛddhaśarman	Vibudha	Dhūmrāśva
66. Devana	.....	Dharmaratha*	Viśvasaha I	Mahādhṛti	Sṛñjaya
67. Madhu	.....	.....	Dilīpa Khaṭvāṅga*	Kīrtirāta	Sahadeva
68. Puruvasa	.....	Citraratha	Dīrghabāhu	Mahāroman	Kṛśāśva
69. Purūdvant	.....	.....	Raghu*	Svarṇaroman	Somadatta
70. Purūdvaha	.....	Satyaratha	Aja	Hrasvaroman	Janamejaya
71. Satva	.....	*Lomapāda**	*Daśaratha**	*Sīradhvaja**	*Sumati**
72.	.....	.....	*Rāma**	Bhānumant	.....

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Important Dynasties of the Later Vedic Period
The Era of Settlement
Note : The Nipas and the Somakas of Pañcāla were both Bhāratas

	Pañcāla (Nipas)	Kuru (Bhāratas)	Magadha (Bhāratas)	Aṅga (Bhārastas)	Kosala (Aikṣvākus)	Videha (Aikṣvākus)
73	.....	.....	.....	Caturaṅga	Kuśa	Pradyumna
74	.....	.....	.....	.....	Atithi	Muni
75	.....	.....	.....	Pṛthulākṣa	Niṣadha	Ūrjavaha
76	.....	.....	.....	.....	Nala	Sanadvāja
77	.....	.....	.....	Campa	Nabhas	Śakuni
78	.....	.....	.....	.....	Puṇḍarīka	Añjana
79	.....	.....	.....	Haryaṅga	Kṣemdhanvan	Ṛtujit
80	.....	.....	.....	.....	Devānīka	Ariṣṭanemi
81	.....	.....	.....	Bhadraratha	Ahīnagu	Śrutāyuṣ
82	.....	(Samvarana)	.....	.....	Pāriyātra	Supārśva
83	Samara*	Parikṣit I*	.....	.....	Śala	Sañjaya
84	.....	Jahnu	(Sudhanvan)	Bṛhatkarman	Uktha	Kṣemāri
85	Pāra	Suratha	(Suhotra)	.....	Vajranābha	Anenas
86	.....	Vidūratha	(Cyavana)	.....	Śankhana	Minaratha
87	Pṛthu	Sārvabhauma	(Kṛta)	Bṛhadratha	Vyuṣitāśva	Satyaratha
88	.....	Jayatsena	(Vasu)	.....	Viśvasaha II	Upaguru
89	Sukṛtī	Arādhin	Bṛhadratha*	Bṛhadbhānu	Hiraṇyanābha*	Upagupta
90	.....	Mahāsatva	Kuśāgra	.....	Puṣya	Svāgata
91	Vibhrāja	Ayutāyuṣ	Ṛṣabha	Bṛhanmanas	Dhruvsandhi	Suvarcas
92	Aṇuha	Akrodhana	Puṣpavant	.....	Sudarśana	Suśrutta
93	Brahmadatta*	Devātithi	Puṣya	Jayadratha	Agnivarṇa	Jaya
94	Viṣvaksena	Ṛkṣa	Satyahita	.....	Śighra	Vijaya
95	Udaksena	Bhīmasena	Sudhanvan	Dṛḍharatha	Maru	Ṛta
96	Bhallāta	*Pratiśravas*	Ūrja	.....	Prasuśruta	Sunaya
97	*Janamejaya*	*Pratīpa**	Sambhava	Viśvajit	Susandhi	Vitahavya
	Pañcāla (Semakas)					
98	*Nila*	*Śāntanu**	.....	.....	Sahasvant	Dhṛti
99	*Pṛṣata*	*Vicitravīrya*	*Jarāsandha**	.....	Viśrutavant	Bahulāśva
100	*Drupada**	*Dhṛtarāṣṭa**	*Sahadeva*	*Karṇa**	*Bṛhadbala*	*Kṛtakṣaṇa*

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Number of Hymns invoked by a poet to each god

Hymn composers	Agni	Indra	Varuṇa	Mitra	Aświns	Uṣā	Sarās-vati	Soma	Parār-mana	Viśva	Marut	Ṛb-hus	Puṣan	Sūr-ya	Viṣṇu	Vāyu	Total hymns
Āgastyas	1	8			5				2	1							17
Āṅgiras	10	31			3	1			23	4		2					74
Ātreyas	21	7	1		9	2			1	6	9						56
Aptyas	5								6	1							12
Asita-Devala									19								19
Ailuṣa Kavasa		1								1							2
Bharātas								1									1
Bhārgavas	4	2						1	10								17
Dīrghatamas	10				2							1			2		15
Devatata	1																1
Gautamas	9	9						1	2	2	5	5					33
Gṛtsamada	5	12	1		1					2	1						22
Gopayanas	1								1								2
Jamadagni									1								1
Kakṣivānas		1			8	2			1	1							13
Kāśyapas	1	1	1						16	1							20
Kaṇvas	6	25	1		6	2		10	7	1	3	1	1	1			55
Kavya Uṣana	1								3								4
Manavas								1	2								3
Manu									3								3
Mudgala																	1
Prajāpati	2	4						1						1	2		10
Praucchepa	2	4						1							1		8
Prataradana									1								1
Saktya Gauribiti		3															3
Saktya Parāśara	9																9
Sudas Pijavana		1															1
Saurya Abhitapa																	1
Vasiṣṭhas	18	14	4		8	7		2	1	7	4	1					66
Viśvamitras	24	30	1	1	1	1			4	4		1					67
Vāmadevas	13	10				2				1							26
Vṛhatukta		2									1						3
Vatsapri Valandana	2								1								3
Vaikhānasas		1							1								2
Varadavaja Bārhaspatyas	17	27				2	2	1	3	4	1		5				62
Varsagis		1															1
Yamas	1																1
Urukhsaya	1																1
	Add 1 to Viśvāmitras, 1 Ratri, 1, Dahīcra, 1 Vāmadevas (4 + 641 = 645) Hymns																641

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Number of Ṛgs addressed to various gods by the Poets (The Apri Hymns are not counted here)

Name of Ṛṣis	Agni	Indra	Sarasvati	Varuṇa	Mitravaruṇa	Aśvins	Uṣā	Soma	Pavamanasoma	Viśvedevas	Total Ṛks
Ātreyas	170	75		8	59	98	16	14	106		546
Āṅgrias	163	418		1		50	23		201	29	885
Agastyas	8	59				39			12	11	129
Aptyas	35								40	5	80
Ailuṣa Kavāsas		11								12	23
Bharadvājas	198	215	14		11	43	12	5	20	68	586
Bhārgāvas	31	14						9	82		136
Bharatas	5								12		17
Bārhaspatyas	10	68									78
Dīghatamas	69										69
Devavata	5										5
Devāpi										1	1
Gauribiti Saktya		32							2		34
Gṛtsamada	49	140	3	11	4	12			3	17	239
Gotamas	62	110				3	15	23	14	20	247
Gopayanas	4	1								6	11
Jamadagni		3			8	2	1		33	1	48
Kāṇvās	115	527		10	4	135	20	15	45	1	910
Kakṣīvanas		20	1			116	26		9		228
Kāśyapas	1	15				11				139	167
Manu									6	41	47
Mānavas									9	49	58
Mandhātā		6									6
Nahuṣa									3		3
Parsarasaktya	91									14	105
Parucchepa	20	40			9	3				2	74
Ṛṣyaśṛṅga*		7									7
Sudas		1									1
Sibi	9								24		33
Uṣanas Kavya	9										9
Vāmadēvas	155	188				2	18			17	380
Vāmadevya		14								7	21
Vasiṣṭhas	153	170	12		12	62	41	12	54	84	591
Vaṭsapri	22								10		32
Viśvāmitras	245	353	3	31	6	15	10	3	46	70	782
Varsagiris		19							12		31
Yayāti									3		3
Yamas	14		3								17
	1643	2406	36	61	113	591	182	58	793	656	6640
											1
											6641

* Only one Ṛg to god Keśī = Agni, Sūrya, Vāyu

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Conspectus of the Chief Manuals of the Vedic Schools

This table is meant to show, at a glance the way in which the Vedic literature grew up, and to which school each grew manuals belongs. The numbers show the school connection; thus the great Taittirīya school of the Black Yajur Veda, had a full series of Manual Brāhmaṇas, Āraṇyaka, Upaniṣad, Śrauta, Gṛhya and Dharma Sūtra belonging to each ancient Charaṇa. Where there is uncertainty as to the school to which a manual belongs, no number is prefixed to the name, as in the case of Vasiṣṭha Dharmasūtra. One Dharmasūtra has been bracketed, the reason is that no manuscript of it has been found. It is known only by quotation.

		Śruti			Śmṛti	
Veda	**Brāhmaṇa**	**Āraṇyaka**	**Upaniṣad**	**Śrauta sūtra**	**Gṛhya sūtra**	**Dharma sūtra**
Ṛk	1. Āitareya 2. Kauśītaki	1. Āitareya 2. Kauśītaki	1. Āitareya 2. Kauśītaki	1. Āśvalāyana 2. Śāṅkhāyana	1. Aśvalayana 2. Śāṅkhāyana	Vasiṣṭha
Sāman	1. Pañcaviṁśa 2. (Chāndogya) 3. Tālavakara	2. Chāndogya 3. Kena	1. Masaka 2. Drahyāyana 3. Lāṭyāyana	1. Gobhila Khadira	1. Gautama	
Black Yajuṣ	1. Taittirīya	Taittirīya Kāṭhaka Maitrāyaṇīya Śvētāśvatara	Taittirīya Mahānārāyaṇa Hiraṇayakeśin Mānava	Baudhyana Āpastamba Hiraṇyakeśin Bhāradvāja Mānava	Baudhyana Āpastamba Hiraṇyakeśin Bhāradvāja Kāṭhaka	Baudhyana Āpastamba Hiraṇyakeśin (Mānava)
White Yajuṣ	Śatapatha	Bṛhat	Bṛhadāraṇ-yaka	Katyayana Īśa	Pāraskāra	
Atharvan	Gopatha		Muṇḍaka Praśna Māṇḍūkya	Vaitāna Kauśika	Kauśika	

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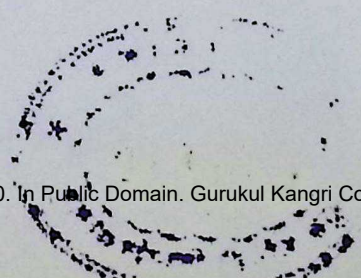

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गुरुकुल काँ
कृपय

Rengarajan, T. Son of Sri. A.S. Thiruamali was born in 1962, at Srivilliputur, Tamil Nadu. The author completed his graduation in Physics at Madura College, Madurai. He complete his Bach-elor of Law from Sri Venkate-shvara Law College, Tirupathi. Different publishers in India published his 80 books. The books were mainly associated to Hindu Religion, some books covers in depth knowledge in Hindu Religion.

The author name is under recommendation for different awards based on his works to Hinduism. They were Maharana Mewar award—Best Religious writers, Satish Goyal award-Upaniṣad-02, G.D. Birla award-Best Spiritual writers. The author's name is specified in the Sahitya Academy 'who's who' Indian writers. His name is also specified in the International Biblio-graphic writers in India, London and Asia. The author had received Best Spiritual writers—City Cultural Association, Madurai.

The author is best social workers. He was Secretary of Public Grievance Redressing Society, which is Registered Body under Tamil Nadu Society Registration Act. He actively participated in the Social workers with respect to certain Government policies. The author was practising Advocate.

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